

The Herald of Christ's Kingdom

VOL. XII. January 1, 1929 No. 1

THE CHRISTIAN'S NEW YEARS OUTLOOK

"But God, who is rich in mercy, for His great love wherewith He loved us, hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." -- Eph. 2:4, 6, 7.

SURELY the earnest and sincere desire and wish of all the children of God for one another is that the New Year 1929 may be a very profitable and happy one in the Lord. Whether or not they will realize a fulfillment of these good desires and wishes depends almost exclusively upon themselves individually. By the Lord's children, we mean such as belong fully to Him by a full heart consecration, a full surrender to His will as expressed in His Word. Circumstances may change, hopes or health may, fail, trusted friends may become cool or even become enemies, poverty and lack of life's necessities may stare them in the face; yet none of these nor all of them, should they fall to the Christian's lot, need hinder him from having a happy year.

To the worldly or natural minded this will be both impossible and incomprehensible; for such have no sources of comfort and peace and joy other than the creature-comforts of the present life, and when these are taken from them, they have nothing left but disappointment and despair. These evil consequences are only increased as knowledge and refinement increase the appreciation of earthly good things.

"All Things Are Yours"

But the child of God has other than earthly friends and joys and hopes and prospects. He is rich, whatever his outward condition may appear; rich in the fact that his debt of sin has been paid for him; rich in the assurances of God's Word that his present experiences are all under the supervision of Divine wisdom and love, and are all being overruled for his highest good (Rom. 8:28); rich in joy and hope through the present trials and experiences faithfully and patiently endured, God is preparing him for future honors, and so he is enabled to reckon those trials which once would have utterly crushed him, as "light afflictions which are but for a moment," and which, faithfully accepted, "will work out a far more exceeding and eternal weight of glory." Thus he looks, not at the transitory things that are seen, but at the invisible and eternal things. Thus, like Moses of old, he endures as seeing Him who is invisible, a present help in every time of trouble. Whatever he may possess of earthly luxury and comfort, he accepts with gratitude, realizing himself not more deserving than millions less favored. Whatever he may lack, he reflects that the faithful of every age have been required to "endure hardness as good soldiers," and that our blessed Savior and His noble Apostles, in choosing the course of faithfulness to the truth, denied themselves and endured hungerings, thirstings, privations, and loss of friends, and yet, though poor, they made many rich (2 Cor. 6:10) with the true riches of grace -- "godliness with contentment," "great gain," which the world can neither give, nor take

away. In every condition these may hear the Word of God saying, "All things are yours, . . . for ye are Christ's and Christ is God's."

"Why should the children of the King
Go mourning all their days?"

As the Lord's people enter upon the experiences of the New Year, it is recognized increasingly by all the faithful that their most important consideration is their faith and hope which rests upon the sure Word of God; particularly that Word from Him that reveals so gloriously the future -- "the ages to come," as saith our text, in which He will show forth the exceeding riches of His grace. It is this standpoint of the future that we are permitted to take, that constitutes our present heritage such a rich and precious one. Such as are given this heritage are placed in positions of inestimable advantage over others, even as Jesus said to His disciples, "Unto you it is given to know the mysteries of the Kingdom of Heaven."

The Standpoint of the Future

It is always the part of wisdom to regard the present from the standpoint of the future, and to regulate the conduct of the present with a view to worthy future possibilities. Any other conception of life, or any other course in life, is unworthy of the dignity of man and dishonoring to his Maker, who endowed him: with those mental qualities of reason and judgment which if used, place him far above the plane of a mere animal life of present gratification. But here the question comes before us, how far into the future shall we look to find the standpoint from which to view and properly estimate the things of the present? That, we answer, must depend upon circumstances. In some instances we need to look only an instant ahead, while in others a week or a year or a few years as indicated by the time necessary to develop, the project. In infancy we learn by experience to look just a short distance beyond, reasoning that it is best not to put the hand into the fire, because the fire will surely burn again as it did yesterday; that this or that disobedience will bring the censure of parents or teacher, while the opposite will bring approval; and by and by childish plans are formed and carried forward with a view to anticipated results in the near future. In mature years wider plans are formed with a view to desirable results a few years hence; as for instance, plans for fame or fortune or for the good of others-the training of children to noble manhood and womanhood, etc.

In all this, there is a measure of wisdom, but the man whose thought and planning either for himself or for others is based upon the standpoint of the future of this life only, is not a wise man in God's estimation, however wise he may appear in the eyes of his fellow men; as it is written, "The wisdom of this world is foolishness with God." It is not therefore the standpoint of the future of this life only that should be a criterion of present valuation, with those who would be truly wise, but the standpoint of a possible destiny beyond the present vale of tears, which may be eternal if we so wisely and prudently conduct ourselves as to prove worthy of eternal life.

He that Walketh Righteously

As all devout students of the Divine Word are aware, it is to the future standpoint of a possible eternal life and blessedness and to the glorious consummation of the Divine purpose that the Scriptures invite the attention of all the people of God. We are shown that God has a wise and benevolent Plan

for all His creatures both in heaven and in earth; that the Plan is wide and deep, requiring ages for its execution and consummation; that the victory of that Plan is assured; that it will culminate in a most glorious triumph at the end of Christ's Millennial reign; and that its victory will be the victory of truth and righteousness. The truly wise man is the one who takes all this into account, accepting by faith all of the Divine revelation concerning it; who in this state makes and pursues all his plans, both for himself and others, with the end of ultimate victory and eternal life in view; and who therefore seeks daily to become more and more established and confirmed in holiness, righteousness, and truth, which constitute the foundation for eternal life.

It was of such a character that the Prophet Isaiah wrote as one "that walketh righteously, and speaketh uprightly; that despiseth the gain of oppressions [refusing to be profited by any unrighteous deed]; that shaketh his hands from holding of bribes [that cannot by any consideration be bribed to do evil], that stoppeth his ears from hearing of blood [from any scheme of oppression that would cause a brother's blood to cry unto God for vengeance, that shutteth his eyes from seeing evil [from beholding evil approvingly or with quiet acquiescence] ." -- Isa. 33:15.

Such a walk through life, squared by those foundational principles of justice, truth, and righteousness, is the one to which ultimate victory is assured through Christ, whose reign of righteousness will fully establish these principles in the earth, so that the will of God will then be done on earth as it is done in heaven. Of such a man the Prophet writes further, declaring that he is fireproof even in this day of trial, when the fire is trying every man's work of what sort it is. He shall dwell in the midst of the devouring fire and the lasting burnings of this day of wrath, which shall burn until all opposition to God and His righteous way is consumed. (Isa. 33:14.) And not only shall he, like the three Hebrews in the fiery furnace, come out of the flames without even the smell of fire upon him, but he shall come out of every fiery trial triumphantly: "He shall dwell on high [in the place of Divine favor]; his place of defense shall be the stronghold of rocks [in the Rock of Ages]; bread shall be given him; his waters shall be sure"; for "no good thing will He withhold from them that walk uprightly," even in this present life, while they tread this valley of humiliation and vale of tears.

Visions of the Land Afar Off

It is to these also that the words of the Prophet are addressed: "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." "The land that is very far off," is not visible to the natural eye; for the reference is to that inheritance of which the Apostle speaks as "incorruptible, undefiled, and that fadeth not away, reserved in heaven for you." This land or inheritance we can see with the eye of faith only, looking through the telescope of God's Word, and we recognize it to be a glorious vision. There is the King in His beauty, reigning in power and great glory, and with Him, all His elect crowned at His side. There is the happy condition brought about by the victory of truth and righteousness when all tears are wiped away. There we see the will of God done on earth as it is done in heaven, and peace and everlasting joy are upon all men. There the desert which has hitherto constituted such a large portion of the earth, will blossom as the rose; for there is no more curse. And there the lion and the lamb shall lie down together and a little child shall lead them; and there shall be nothing to hurt nor to offend in all that holy Kingdom.

Oh what rapture of soul there is for the faithful as they are permitted to view this vision of rest and peace, of glory and blessing, of joyful fellowship, of deathless love, of unsullied purity and unending bliss! Who but those who have caught a glimpse of its glory can estimate its power to inspire to holy zeal, to earnest endeavor, and to patient endurance of all the losses and crosses and sorrows of the path of discipline that leads to it? It is no matter of surprise that not all who name the name of Christ are filled with the inspiration .of this blessed vision; for but few, even of those who theoretically know these things, really behold the vision in their inmost souls, and by faith realize that they have a place in it; as our Master said, only those who do the will of God and who know of the doctrine, as a guide and inspiration to the perfecting .of holiness in the reverence of the Lord. Only such can see afar off with a realizing sense that what God has spoken is true and that He is abundantly able also to perform it. If thou art a faithful doer of the Word of God, oh thou who hast desired the higher things, and not a hearer only, then even now, "thine eyes," of faith shall catch the inspiration of the glories to be revealed, and thy steps shall be quickened in the path of righteousness.

A Note of Solemn Warning

The beloved Peter reiterates this same truth in a negative form when, after enumerating the virtues of the truly righteous character, He adds, "but he that lacketh these things is blind and cannot see afar off." That is, he cannot see them as real things, as an inspiring and impelling power, though he may know them theoretically and hold the truth even in unrighteousness for a time. It is only those who have truly attained a state of heart harmony with God, and righteousness and whose daily walk and conversation are therefore in harmony with the principles of the character of God, who can be in any measure inspired by the vision of faith, of the ultimate victory of truth and righteousness and its firm establishment in all the earth. Who is so blind to the true wealth and glories of righteousness as the man who is out of harmony with any of its precepts and principles? Can he who glories in oppression, or misfortune of others, rejoice in the assurance that "the oppressor shall cease," and that the gain of oppression shall perish? Can he who despises the truth rejoice in the promise that the knowledge of the truth shall fill the whole earth as the waters cover the deep? Can he who hates his brother rejoice in the assurance that none shall have eternal life save those in whose hearts is written the law of love? No, to thus by faith behold, afar off the blessed land of rest and peace, all radiant with the glory of the King in His beauty, the heart must be in sympathetic accord with the great purpose that is yet to workout such blessed consequences, and must be in sympathy with that glory and that beauty of holiness associated with the character of God. No matter how much we may know about it, we cannot thus see it and realize it as a truth unless, as both the Prophet and the Apostle assure us, we are lovers of righteousness -- doers of the Word and not hearers only.

Evidently there is a note of solemn warning in the Apostle's words which all would do well to carefully consider; for not only does he affirm that the one lacking righteousness cannot see far into the distance, but he further declares that he is blind -- blind even to things near as well as afar off. A little reflection will show how very true this is; for there is a philosophy in the course of life which constantly tends either toward ultimate perfection and the attainment of holiness in its fullness, or toward, degradation and ruin, according as the ways of righteousness or sin are pursued. The two sides or

two principles, good and evil, tend toward exactly opposite results, and their opposite fruits develop and mature on the philosophical principles of cause and effect. Consequently the Apostle declares that only a blind man, a man mentally blinded or deceived so that he cannot perceive the fruits that must inevitably result from his course, could expect ultimate good results from an evil walk in life. Such an one is blinded by his prejudices and preferences; his judgment is warped so that he cannot see ultimate results, being infatuated with the present gratification of his desires.

The Secret of the True Joy and Rest

What incentive therefore there is for those who have tasted that the Lord is gracious, to live in that atmosphere and relationship to Him that they may not become blind to the great things that involve an eternal inheritance! And how earnestly and carefully all should so walk before the Lord that they may preserve that clearness of vision, that they may know in whom they believe and be fully persuaded that He in whom they have trusted is abundantly able to keep that which they have committed to Him against that day. Such alone will continue to possess the joys of faith and hope, indeed that peace and rest of soul that passeth all human understanding.

Truly the Christian's secret of a happy life lies in his **knowing** and **trusting** the Heavenly Father and the Heavenly Bridegroom. Even worldly physicians, skeptics, are coming to recognize the fact that the peace of God ruling in and keeping the heart is not only an excellent medicine, but a great preservative of health. How many, looking back, can see that not only their spiritual but also their physical health has improved; since they found the Lord "a very present help," in time of trouble

If they had nervous troubles which formerly caused them sleepless nights and haggard looks, and which almost unfitted them for life's duties and responsibilities, they have doubtless found some improvement since they have heard the voice saying,

"Cast all your care upon the Lord, for He careth for you." -- 1 Pet. 5:7.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." -- 1 John 3:1.

"Like as a father pitieth his children, so the Lord pitieth them that fear [reverence] Him." -- Psa. 103 :13.

"Be of good courage and He shall strengthen your heart." -- Psa. 31:24.

"The Lord is my Shepherd, I shall not want . . . His goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." -- Psa. 23:6.

True, the exceeding great and precious promises of God's Word may not hinder us from feeling pain, but they will modify the pain and its frequency. Physicians are of one opinion on this subject, that the mind, the brain, the nervous center of our being, exercises a great influence over all our physical sensations, either an aggravating or a pacifying influence. Truly did Solomon, the wise, say that the Lord's Word is a valuable "medicine." --Prov. 3:8.

Having These Promises Dearly Beloved

But we have said that these blessings come through knowing and trusting God; some fail to get the blessings because of a lack of knowledge; others having the knowledge lack the trust, the faith; still others, and they are probably in the majority among consecrated Christians, enjoy a small measure of these blessings when they might have them in abundant measure by a more thorough knowledge of God through His Word (accompanied, of course, with obedience to the spirit of their knowledge) and by the exercise of greater trust in the Faithful Promiser.

Well may the consecrated join at the beginning of the New Year, in a remembrance and renewal of their covenant with the Lord, to be obediently and lovingly His, in thought and deed-and in harmony therewith, and to the intent that they may enjoy His blessings to their fullest capacity and, under all conditions, let them put on the armor of truth and righteousness, fastening the same upon them with the graces of the Spirit. All the faithful will find an assistance in remembering and practicing daily the words of the Apostle Paul:

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." -- 2 Cor. 7:1.

And whoever would have success in carrying out the foregoing resolves should not only make the engagement at the throne of the heavenly grace, but should at all times and under all circumstances preserve the spirit of thankfulness and prayer. As the Apostle expresses it, he should "pray without ceasing, and in everything give thanks." For what son is he that the father chasteneth not? If ye be without chastisements and lessons, then are ye not sons. The Heavenly Father chastens for correction, every son whom He receives.

CHRISTIAN INFLUENCE

There is no preaching of the truth more forcible than the silent influence of a consistent Christian character, bearing in richness and luxuriousness the fruits of the Spirit, which are love, joy, peace, forbearance, kindness, goodness, fidelity, meekness, and self-control. And no preaching of the truth, however eloquent, reasonable, and logical, is likely to be productive of results to the glory of God, if not backed by the silent yet potent influence of a consistent Christian life.

Here is a way of preaching the Gospel which may be measurably overlooked by some who are anxious to do more active service in the cause we love. Let us not forget that golden opportunities lie all about us. Ye are indeed living epistles, known and read of all men. Our families, our relatives, our neighbors, are judging of the truth by its effects upon us. Let us not forget this. We must be transparent and let the light of God's truth shine through all our doings.

If the Apostle's admonition is heeded, "Be ye not conformed to this world, but be ye transformed," etc., the change in outward manifestation of the life will be such that those around us will recognize that we have been with Jesus and learned of Him. And if as the Apostle suggests, we all with open face behold as in a glass the glory of the Lord, then there ought without doubt to be a practical exhibition of this glory and sweetness of character, of these

gracious results, that would exert an influence on those around us, causing them to feel something of the power of the goodness of God as it shines in the face of Jesus Christ.

"ANGLO-ISRAEL" AND THE TWELVE SONS OF JACOB

"I say then, Hath God cast away His people? God forbid, for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin . . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." -- Rom. 11:1, 7

THE SUBJECT of the Anglo-Israel teaching is not exactly of the most modern origin, although it is of comparatively late development. During the past century a number of writers and advocates of the theory have published what they have considered the best testimony on the subject, but during the more recent past, attempts have been made to revive interest in the teaching based upon certain developments that have grown out of the World War -- developments that involve Great Britain and Palestine. Responding to appeals that have come from some of our readers, we are in this article presenting an examination of the subject, not with a desire to encourage controversy, but with the purpose and disposition of assisting to a correct understanding of the subject, and that the clarity of the truth may be the mere appreciated.

Amongst the laws and regulations set forth in the Mosaic arrangement, was the provision whereby the "stranger," any person from the nations outside of Israel, who so desired, might become identified with God's chosen people and partake with them of their heritage as though born a member of that race. (Exod. 12:48.) Likewise this arrangement worked reversely. As God did not interfere with the freedom of will of any with whom He dealt, any natural born Israelite or any number of natural born Israelites who chose to renounce the faith of the fathers and become apostate, were permitted to do so; but such a course would lose for them all share in the promises and in the inheritance of Jacob and would constitute them to all intents and purposes Gentiles, of the heathen. -- Deut. 29:18; 30:17, 18.

What is the British-Israel Doctrine?

The foregoing considerations are of importance in arriving at sound conclusions with regard to the Anglo-Israel teaching, or what is more recently designated, the British-Israel doctrine. Briefly, the sum of this doctrine is that the division between the ten tribes and the two tribes, which took place during the reign of King Rehoboam, who succeeded his father, Solomon, was a complete separation and intended to be of permanent duration, and so has continued unto the present time. Further, that the ten tribes, who formed a separate kingdom in the days of Rehoboam, and who, some two hundred and fifty years later had their kingdom overthrown and many of the people carried away captive by the king of Assyria, have been a distinctly separate people ever since, with a history entirely removed and apart from the descendants of the other two tribes, Judah and Benjamin. Advocates of this theory endeavor to maintain that the people that are known today as the Jewish race throughout the world, represent the two tribes only,

and that the descendants of the ten tribes can be traced through history from the days of their captivity in Assyria, some seven hundred and twenty years before Christ, until this day; that there was a gradual migration of the descendants of those ten-tribe captives from the land of their captivity, Assyria, until they finally reached Britain; and that the Anglo-Saxon race, represented in the English speaking peoples, particularly those of the British empire, are in fact the ten tribes of Israel, designated by some, the "Ten Lost Tribes." Following up this thought it is averred that to the British people, as the descendants of the ten tribes of Israel, belong the prophecies and promises that are set forth in the Prophets of Israel.

In keeping with this claim it is further contended that the present royal line of the kingdom of Great Britain is a continuation of the ruling line and throne of ancient Israel; and it is urged that the glory, wealth, successes, and prosperity of the British nation throughout its history, and particularly in modern times, are in fulfillment of the ancient prophecies relating to Israel and his future.

But finally, what is considered by advocates of this teaching as one of the most splendid evidences of the truthfulness of the entire hypothesis, is represented in the fact that it was under command of a British General and by British forces that Palestine was captured from the Turks, and represented further in the victories otherwise attending the British armies and her allies during the World War by which the central powers were overcome. Crossing the line of the present and reaching into the future, some advocates of the theory endeavor to show that since the royal line of ancient Israel is represented in the present royal family and throne of England, the logical outcome and sequence of the entire matter is that there is to be seen a direct connection between the present kingdom of Great Britain and the establishment of the Kingdom of God; in other words, that the British throne will yet be established in Jerusalem and that then it will be the Kingdom of God and constitute the fulfillment of Jesus' prayer, "Thy Kingdom come," etc.

Built on Unsound Premises

Well do the Scriptures counsel the children of God to moderation, carefulness, reasonableness, and to be exercised by the spirit of a sound mind. Harkening further to the words of inspiration, every thoughtful child of God must recognize in these days increasingly the wisdom and necessity of proving afresh things and of holding fast to only that which is good -- true and sound.

It is interesting in this connection to learn what has been the conclusion of some leaders of thought and men of note, after careful research and examination of the Anglo-Israel teaching. Nelson's Illustrated Encyclopedia under the caption, "The Lost Tribes" gives us the following statement:

"A considerable proportion of the inhabitants of N. Palestine were carried into captivity to Assyria during the reign of Pekah (2 Kings 15:29), and the monuments inform us that no fewer than 27,290 persons were taken to Media and Mesopotamia after the fall of Samaria, 721 B. C. (2 Kings 17:6.) . . . Many inquirers have busied themselves with fantastic speculations as to what became of the expatriated people -- e.g., they have been found in the North American Indians, the inhabitants of Great Britain and the United States -- the Anglo-Celtic peoples, and the Japanese. The natural assumption is that they were absorbed by the peoples among whom they were settled."

Again we have an equally interesting statement from the Encyclopedia Britannica:

"Anglo-Israelite Theory, the contention that the British people in the United Kingdom, its colonies, and the United States, are the racial descendants of the 'ten tribes' forming the kingdom of Israel, large numbers of whom were deported by Sargon, king of Assyria on the fall of Samaria in 721 B.C. The theory (which is fully set forth in a book called Phile-Israel rests on premises which are deemed by scholars -- both theological and anthropological -- to be utterly unsound."

The Revolt in the Days of Rehoboam

That there was a division in Israel during the reign of Rehoboam, just following the death of Solomon, is readily conceded by all. That the ten tribes formed a separate kingdom which lasted about 250 years is not disputed by any. More than this, that during the period of this separation particularly, the name Jew, which is derived from Judah, was used with reference to the descendants and kingdom of Judah, and that the name Israel, formerly used with reference to the entire twelve tribes, was during this period of separation applied particularly to the ten tribes, is also admitted by all who have made a careful examination of the subject.

The vital and interesting point in this entire discussion is whether or not the separation that took place in the days of Rehoboam resulted in a complete and permanent separation of the ten tribes from the two, constituting two separate nationalities from that time forward; and whether or not all the people composing the ten tribes were removed from the land of Palestine and carried, away captive into Assyria at the end of the nine years' reign of Hoshea, the last king of the ten-tribe division of Israel. Upon examination of the records as contained in 2 Kings, chapter 17, we find there a summary of the various and many sins of the ten tribes -- representing the grossest forms of disobedience and idolatry. And in that connection we read

"Therefore the Lord was very angry with Israel, and removed them out of His sight: there was none left but the tribe of Judah only. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until He had cast them out of His sight. For He rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin, For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from 'them ; until the Lord removed Israel out of His sight, as He had said by all His servants the Prophets. So was Israel carried away out of their own land to Assyria unto this day." -- Ver. 18, 20-23.

A Remnant of All the Ten Tribes Left in Palestine

The above indeed is strong language, and on the surface appears to convey the thought that there was a complete extermination of the ten tribes of Israel from Palestine, and that none were left. However, there are other facts recorded subsequently which prove conclusively that this was not the case. Rather the thought is that there was a complete overthrow of the sovereignty and the kingdom of the ten tribes of Israel. Their dominion was entirely taken away. That many of the people of the ten tribes, possibly the majority, were literally removed and taken in captivity to Babylon need not be disputed.

What we are maintaining is that there were some of all the tribes left in Palestine subsequent to this great captivity to the kingdom of Assyria.

Let us note the record that establishes this claim in 2 Chronicles, chapter 30. It was in this same era, in the close of the reign of Hoshea, when Israel's captivity took place, that Hezekiah appeared upon the throne of Judah. We read concerning him that "He did that which was right in the sight of the Lord, according to all that David his father had done." And the record goes on to tell of the great reform that he instituted, not only in the kingdom of Judah but in all the land of Israel. Previous to his reign, idolatry and apostasy had been rife throughout the Judean kingdom, as we read, "Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made." (2 Kings 17:19.) Early in the reign of Hezekiah, Judah was also threatened with captivity to Assyria. King Sennacherib of Assyria apparently made all preparations and plans to accomplish the same thing with Judah that had been done with Israel. The record of this matter we find in 2 Chronicles 32. But on account of the great reformation instituted by Hezekiah, Jehovah's providence interposed, so that the king of Assyria was completely discouraged, discomfited and defeated, and suffered ignominious death. (Vet. 21.) Thus the kingdom of Judah was delivered by the Lord's hand because the due time for his captivity had not yet come.

Hezekiah Calls for a Reuniting of all Israel

But in connection with the reformation and the restoration of the true worship that was accomplished by Hezekiah throughout the kingdom of Judah, the king called for a special holy convocation in connection with the Passover season. We read, "And Hezekiah, sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem, to keep the Passover unto the Lord God of Israel. . . . So they established a decree, to make proclamation throughout all Israel, from Beersheba even to Dan, that they should come to keep the Passover unto, the Lord God of Israel at Jerusalem; for they had not done it of a long time in such sort as it was written. . . . So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you that are escaped out of the hand of the kings of Assyria. . . . So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun; but they laughed them to scorn, and mocked them. Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. . . . For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel, there was not the like in Jerusalem Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high

places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh; until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities." -- 2 Chron. 30:1, 5, 6, 10, 11, 18, 21, 25, 26; 31:1.

There is no mistaking the significance of the foregoing accounts; they tell us the simple facts: that Hezekiah called for the observance of a special Feast of the Passover and sent forth messengers throughout the entire land of Israel, "from Beersheba even to Dan," with the object in view of drawing and uniting together a representative body, composed of the entire twelve tribes.

Josiah Gathers all Israel unto the Passover

If any further evidence or testimony is required, we have only to read the history of developments nearly one hundred years later. It was during the reign of Josiah, the third king after Hezekiah. He followed the example of Hezekiah, and carried on a great reform work, restoring the true worship and the temple services that had been polluted and desecrated by Manasseh, who succeeded Hezekiah. We read concerning the eighteenth year of his reign that there was a collection of money which was to go toward the repairs of the house of the Lord, "And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of **Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin**, and they returned to Jerusalem." (2 Chron. 34:9.) Here we have an expressed statement regarding money that had been received of the hand of Manasseh and Ephraim and of **all the remnant of Israel** and of all Judah and Benjamin, etc. Verse 21 of this chapter contains another pointed statement with reference to Israel apart from Judah: "Go, inquire of the Lord for me, and for **them that are left in Israel**, and in Judah, concerning the words of the book that is found." Note how in verses 23 and 26, Jehovah is referred to as the Lord **God of Israel**, which must be admitted would have reference not merely to the two-tribe kingdom but to the entire nation. Finally, we read of the great Feast of the Passover that Josiah commanded to be observed in which the statement is plainly made that all **Judah and Israel were present**. -- 2 Chron. 35:17, 18.

The reign of Josiah brings us close to the great captivity that resulted in the overthrow of the kingdom of Judah. It was approximately in the third year after the death of Josiah that the first captivity took place. (Dan. 1:1.) And this was about the year 606 B.C. Nineteen years later, in the eleventh year of the reign of Zedekiah, the crown was removed, the kingdom overthrown, Jerusalem destroyed, and the people carried away captives into Babylon; this was the third and final stage of the Judean captivity.

The Situation When the Kingdom of Judah Was Overthrown

Now the question is asked, What were the circumstances in Palestine, and what was the situation so far as the twelve tribes of Israel were concerned, at the time the kingdom was overthrown? The answer is that during the period of more than one hundred years that had elapsed from the time the ten-tribe kingdom was overthrown by Assyria, to the time when the captivity commenced in the third year of the reign of Jehoiakim, king of Judah, there had been a general coalescing and reuniting of all the tribes of Israel. No other purport or conclusion can be drawn from the history we have referred to foregoing of the activities and accomplishments during the reigns of

Hezekiah and Josiah. The reforms that were instituted by both of these kings, the calling upon all Israel, of all tribes throughout all the land to return to the true God and the true worship and temple service, evidently had the effect of bringing all the tribes together again in sympathetic accord, so that the twelve tribes were all one and constituted one people, under one kingdom, at the time when the Babylonian captivity took place. It was not merely the two tribes therefore that were carried away by Nebuchadnezzar to Babylon; it was all the tribes of all Israel that were represented in the servitude to Babylon during the period of seventy years, which commenced about the third year of the reign of Jehoiakim, which was Nebuchadnezzar's first year, and extended to 536 B.C., when Cyrus issued his proclamation of liberty that all Israel might again return to the land of their fathers.

The Ten-Tribe Captives in Assyria Absorbed by the Gentiles

We pause here to consider the question, What became of those multitudes of the ten tribes that were carried away captive into Assyria at the time the kingdom of Israel was overthrown in the days of Hoshea, their last king? In finding our answer to this question, we ask the reader to consider again what was the condemnation of the Lord as expressed by Moses on those who should renounce the Mosaic Covenant and become apostate: "But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it." (Deut. 30:17, 18.) Now we have only to read further the description of the sins, the idolatry, and the apostasy as contained in 2 Kings, the 17th chapter, of the people of these ten tribes taken captive into Assyria, to understand what their condition was before the Lord. In every way they have met the description given by Moses, of those who should reject the Lord and bring upon them His complete condemnation.

Were there any promises of protection over those apostate captives in Assyria who had renounced Jehovah and the faith of the fathers, or that there would be a regathering of them back to Palestine? No such promises whatever. Is there anything in the sacred record to the effect that these captives in Assyria or any of their descendants, ever thereafter expressed any repentance, or showed any disposition, or put forth any effort to return to the land of their fathers? We know of nothing in the records to convey any such idea.

Is it reasonable to suppose that the apostate captives of the ten tribes in Assyria would make any effort to preserve their racial distinction and genealogy separate from the idolatrous people amongst whom they were cast? Such a supposition is most unreasonable, for we read, "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed His covenant, and all that Moses and the servant of the Lord commanded, and would not hear them, nor do them." (2 Kings 18:11, 12.) Here we are told that as captives they were scattered in different cities and provinces of the Assyrian kingdom. And having renounced Jehovah and the Mosaic Covenant, one of the very important provisions of which was that there should be no intermarrying with other nations, their racial distinction would begin to fade at once. Under such circumstances and conditions it is utterly unthinkable

that these captives of the ten tribes would preserve or make any effort to preserve a clear line of Israelitish stock through the various countries and centuries of history until they should reach the shores of England, The conclusion is unavoidable that these captives of the ten tribes in Assyria, in a comparatively short time, became absorbed and swallowed up by the other nations amongst whom they dwelt, and thus to all intents and purposes became Gentiles, heathen,

How About the Babylonian Captivity?

Now we turn in this discussion to the Babylonian captivity which was completed at the time the kingdom of Judah was overthrown, approximately 588 B.C. Some who acknowledge, in harmony with our findings foregoing, that not only Judah and Benjamin but all the twelve tribes were carried away captive by Nebuchadnezzar into Babylon, have endeavored to establish the claim that only the two tribes, Judah and Benjamin, returned to Palestine after the seventy years' servitude, following the proclamation of liberty by Cyrus; and that the ten tribes, who according to this teaching did not return, continued to maintain their Israelitish genealogy, and that after centuries their descendants migrated westward, with the result that they today are represented in the Anglo-Saxon race. Practically the same line of argument is used with reference to these as is offered with regard to those who were taken captive of the ten tribes more than one hundred years prior to the Judean captivity. And we would add that the same line of Scriptural reasoning we have used with regard to the Assyrian captivity, is fully applicable to those captives in Babylon who refused to obey the call of Jehovah to return to Palestine in the time of Cyrus, and who thus demonstrated that they had renounced their Israelitish faith. For these, nothing would remain but that which happened to the Assyrian captives, namely to be absorbed by the Gentile nationalities amongst whom they dwelt. However, the records show conclusively that there were some of all the tribes who returned from the Babylonian captivity. On this phase of the discussion, Brother Russell has offered some very profitable and interesting comments:

Some of All Twelve Tribes Returned from Babylon

"At the time of the return from the Babylonian captivity, though those who showed their continued faith in God and His promises by returning to the land of Canaan, were mostly of the tribes of Judah and Benjamin, yet all who came back were not of these two tribes. Among them were some from the various tribes, who loved the Lord and sought Him with repentance, still relying upon His promises. However, the vast majority of the ten tribes, as well as of the two tribes, did not avail themselves of the opportunity to return to the land of promise, preferring Babylon and other lands, many among them having fallen into idolatry and lost their respect for God's promises.

"We must remember that but a few of those who returned to their land under the lead of Ezra and none of those who returned under Nehemiah, were of those who had been taken captive, the vast majority having died years before in Babylon. These were their children, in whose hearts the faith of their fathers still burned, who still hoped for the blessings and honors promised to Abraham's seed. Thus the returning little band of less than fifty thousand were all the Israelites then remaining, of all the tribes, who by the act of returning to the land of promise showed that they still held to the faith of

Abraham It was to the descendants of these fittest ones, sifted out of all the tribes of Israel -- though, principally of the two tribes, and all called Jews, after the royal and predominating tribe -- that our Lord presented Himself and the Kingdom, at the First Advent, as representing the holy nation, Israel entire."

In harmony with the foregoing, we will find it interesting to observe the record of the return from the Babylonian captivity as given by Ezra and Nehemiah. If the breach had not been healed between the ten tribes and the two tribes, it would show itself in their accounts. But as Cyrus set free "all the people of the God of Israel," so the records show that Ezra and Nehemiah and the people regarded themselves as Israel. Let each one prove this for himself, by turning to and noting their use of the words "children of Israel," "people of Israel," "tribes of Israel," "all Israel," and the offering of sacrifices for all Israel, according to the, twelve tribes, in the following passages

Ezra 2:2, 59, 70; 3:1, 11; 4:3; 6:16, 17; 7:7, 11, 13, 28 ; 8:25, 35 ; 10:5, 10.

Nehemiah 1:6 ; 2:10 ; 7:7, 61, 73 ; 9:1, 2 ; 10:33, 39 ; 11:3, 20 ; 12:47 ; 13:3, 18.

New Testament Proofs that Israel Was not Ten Tribes, But Twelve

The term "lost sheep of the house of Israel," twice used by our Lord (Matt. 10:6; 15:24) most positively contradicts the theory that the ten tribes were elsewhere than in Palestine in the days of our Lord's First Advent; and also contradicts the thought that the term "Israel" now belongs to the ten tribes only. We have but to read the passages cited, to see that the "lost sheep" were individuals -- not tribes, and that Israel was not lost, because Christ had come to the only Israel whom He recognized, and, with His disciples for three and a half years, He went through "the cities of Israel" seeking therein "the lost sheep of the house of Israel." -- Matt. 10:23.

That the term "Jew" had come to be synonymous with the term "Israel" is proved by the fact that those terms are repeatedly used interchangeably. For instance, Pilate wrote for the cross -- "Jesus, the King of the Jews"; while the soldiers and others mocked, saying, Let Christ, "the King of Israel," come down from the cross. -- See Matt. 27:42; Mark 15 :32.

Nathanael was an "Israelite indeed," and his testimony to our Lord was, "Thou art the King of Israel." (John 1:47-49.) The people never thought about a king of Judah, but rather, when the Lord rode on the ass as King in fulfillment of the prophecy of Zechariah, the people strewed the way with palm branches, etc., shouting, "Blessed is the King of Israel." (John 12:13.) Neither were the disciples thinking of Judah as a kingdom; for they asked the Lord, "Wilt Thou at this time restore again the kingdom to Israel?" And talking over the matter on the way to Emmaus they said, sorrowfully and disappointedly, "We trusted that it had been He which should have redeemed [recovered, delivered] Israel." (Luke 24:21; Acts 1:6.) Is it reasonable to think that these all erred in their choice of language and said Israel but meant Judah? No! but it is proof positive that they recognized no "lost" tribes, but a reunited Israel -- part "dispersed among the Gentiles," but coming to Jerusalem occasionally to keep the national festivals, and part at home in the land of Israel, in the cities of Israel, also trodden under foot by the Gentiles.

The angel, when directing Joseph to return from Egypt with Mary and the infant Jesus, said, "Go into the land of Israel." And the Apostle Matthew says, "He arose, and . . . came into the land of Israel." (Matt. 2:20, 21.) Were the angel and the Apostle mistaken? John the Baptist, when introducing Christ, declared that his ministry was to Israel. (John 1:31.) His ministry surely was to the Jews; and if they are not Israel, John was mistaken, and told an untruth; yet the power of God was upon him, from his mother's womb, and there never was a greater prophet. (Luke 7:28; Matt. 11:11.) If John erred, how great a prophet must he be who could be relied upon to correct him?

Our Lord sent His disciples throughout Palestine to seek "the lost sheep of the house of Israel," and He went also Himself to "all the cities of Israel," and when commending the faith of the Gentile centurion, He said, "I have not found so great faith, no, not in Israel." And, addressing Nicodemus, He called him "a ruler in Israel." Was our Lord mistaken? Had He missed the place in not going to the British Isles? Or shall we not conclude that those who would pervert these plain testimonies of Scripture to support a theory are greatly mistaken? "Let God be true"!

Apostolic Testimony Respecting Israel

The Apostle Peter on the day of Pentecost, preaching the Gospel under the influence of the Holy Spirit, addressed himself to the Jews, saying, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know Him . . . ye [men of Israel] have taken, and by wicked hands have crucified and slain. . . . Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye [men of Israel] have crucified, both Lord and Christ." -- Acts 2:22, 23, 36.

John was with Peter at the healing of the impotent man, a few days after the above discourse, and therefore joined in the statement, "Ye men of Israel, why marvel ye at this?" (Acts 3:12.) The same two were together preaching a few days later, when they were arrested and agreed in the testimony of Peter recorded in Acts 4:8, 10: "Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people and elders of Israel, . . . be it known unto you and unto all the people of Israel," etc. Evidently these Apostles knew nothing about any "lost ten tribes" nor of any other people than the Jews entitled to the name Israel. Further along verse 27, a prophecy which specifies Israel, is quoted as fulfilled by the Jews, in the crucifixion of Christ; and proves to whom the name Israel belongs in prophecy.

All the Apostles were together when "all the senate of the children of Israel" convened, and Gamaliel, a leading doctor of the law (of whose pupils Saul of Tarsus was one), a man noted among the people for his learning, showed that if Israel were lost, he did not know of it, for he said to all the senate of the children of Israel, not, Ye men of Judah, but "Ye men of Israel," etc. -- Acts 5:21, 35.

The Apostle Paul, one of the learned men of his day, and one of the most exact and logical men of any day, did not know of it if the ten tribes were "lost," and surely thought quite to the contrary, as is proved by the following statements of his respecting Israel:

Further Testimony that Israelites and Jews were the Same

He went to Antioch in Psidia -- among the Gentiles--and had no trouble in finding the "dispersed" Israelites, "the twelve tribes scattered abroad," and their synagogue; and, getting opportunity to speak to the people (being recognized by the ruler of the synagogue as a man of education), he said, "Men of Israel, and ye [Gentiles] that fear God, give audience: The God of this people of Israel chose our fathers: . . . God according to His promise raised unto Israel a Savior, Jesus; when John [the Baptist] had first preached before His coming [manifestation], the baptism of repentance to all the people of Israel." (Acts 13:16, 17, 23, 24.) In verses 43, 45 and 50, these "men of Israel" are called by the common name by which all Israelites are known today, namely Jews. And it is worthy of note that, while in modern times there are some Jews who claim to know the tribe to which they belong, yet, as a rule, the Jews today do not know from which of the twelve tribes they spring so completely have the twelve tribes amalgamated into one nation.

When Paul* returned to Jerusalem after several years absence among Gentiles, and especially among the people of Israel scattered abroad and dwelling everywhere among the Gentiles as today, he went into the temple and was recognized; and a tumult was raised by a man crying out: "Men of Israel, help!" etc. (Acts 21 :28.) That Jew evidently thought the same as all the rest, that Israel was again a united nation, and that all Jews were now, as before the rebellion, "men of Israel."

* In his request for a hearing before the captain who was leading him to trial, the Apostle Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia." (Acts 21:39.) In his discourse to his brethren in Rome he says, "For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin." -- Rom. 11:1.

The fact that the Apostle Paul calls himself both an Israelite and a Jew, though of the tribe of Benjamin, proves conclusively that the terms Jew and Israelite were used synonymously with reference to the twelve tribes.

When Paul pleaded his cause before King Agrippa, he said, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee, . . . especially because I know thee to be expert in all customs and questions which are among the Jews." When therefore he said, "Our **twelve tribes** instantly serving God, day and night, hope to come" to the promises which God made to our fathers, it proves conclusively that neither the Jewish scholar and lawyer, Paul, nor the well informed Roman governor had: any knowledge of the ten tribes being longer separated from the two tribes; nor did they know that the ten tribes were "lost"; nor did they in any manner or degree recognize the then heathen savages of the British Isles as any part of the twelve tribes; for of the latter he expressly says, that they were serving God and hoping in the promise made to Abraham, Isaac, and Jacob. (Acts 26:2, 3, 7.) The Epistle to the Hebrews was written to those same "twelve tribes instantly serving God" and hoping; especially such as were Israelites indeed and had accepted Christ: it is applicable therefore also to all those who from 'among the Gentiles have been grafted into the promises of God to Abraham, by union with Christ, the true, faithful "seed." Similarly, the Epistle of James was addressed to the "twelve tribes scattered abroad." -- Jas. 1:1, 2.

Only One Israel Referred to

In his epistle to the Romans the Apostle Paul has much to say about Israel having rejected Christ and thus having brought blindness upon himself, unquestionably referring to the rejection and crucifixion of Christ by the Jews, "all Israel." He points out that so it was foretold by the Prophets, and thus shows that the Prophets are in accord with this fulfillment; and that they, when speaking of Israel, have no reference to our savage forefathers who, when found by "Saint Patrick" and "Saint Augustine," were totally devoid of knowledge of Jehovah, and of Moses and the Law, and of David, and of Solomon, and of the Prophets, and of all expectation of a Messiah. Such total ignorance and forgetfulness are not supposable in any people, even in longer periods -- much less in Israelites who never lose their respect for Abraham and circumcision, nor for Moses and the Law -- even when they become "free-thinkers."

The Apostle then proceeds to show that it is the same Israel that was blinded because of rejecting Christ that is to be saved from that blindness at the Second Coming of Christ. (Compare Rom. 9:27, 31-33 ; 10:1-3 ; 11:2, 7, 15, 24-28.) Is it supposable that if there were another Israel recognized by the Holy Spirit and the Apostle, they would have been ignored in the comprehensive statement of the entire plan of God from first to last, given in this wonderful and logical Epistle to the Romans? It is not supposable!

Another Important Consideration

Furthermore, the Israelite according to the flesh who would lay claim to anything under God's covenant with Abraham must indicate his adherence to that covenant by observing the ordinance of circumcision. If, therefore, it could be proved that the Anglo-Saxon people have any Israelitish blood in their veins (and we deny that this has been proved), we may know that from the time they failed to perform the Israelitish ordinance of circumcision, that long they have been cut off from all share in the promises made to Israel. The law on this subject is found in Gen. 17:14 and is very explicit. It says: "The uncircumcised man child . . . shall be cut off from his people [from Israel-shall no longer be an inheritor of the promises made to Israel; for in neglecting thus to indicate his fealty to the covenant]; he hath broken My covenant."

So then, if it could be proved that the Anglo-Saxons are descendants of Abraham (which we deny), it would avail nothing for them; for, having been uncircumcised for two thousand years, or as far back as their history extends, the covenant of God would be broken, so far as they were concerned, and they could inherit nothing under it. Neglect of circumcision by an Israelite constituted him an alien, a foreigner to the covenant of promise -- a Gentile.

Our conclusion, therefore, respecting the blessing upon the Anglo-Saxon people is that, whoever their fathers may have been, they have no hope for any Divine favor or blessing as Israelites according to the flesh; for such they are not. Their blessing has resulted from the fact that some of them became members of the Body of Christ -- the higher, the spiritual Israel; and that a larger number have been blessed through the influence of these, and become members of "the household of faith"; and that in general the light of the Gospel, and the spirit of liberty which it always induces, has been shed abroad abundantly upon that people -- bringing with it great responsibilities, as well as great blessings.

Brother Russell's Reply to a Criticism

In replying to a criticism of "Millennial Dawn," published in an English journal, "The Banner of Israel," Brother Russell wrote the following which is well deserving of a place in this discussion:

"The point of discussion turns upon the question whether, after the separation of the ten tribes from the two tribes of Israel, in the days of Rehoboam, they ever again became united, either actually or reckonedly. Your correspondent claims that there was no reunion and that the name, Israel, from that date forward belonged exclusively to the ten tribes, and not to the two tribes, Judah and Benjamin, known as the Jews. This error seems necessary to his theory; that the Anglo-Saxon people are those ten tribes, and that their prosperity is due to this fact. We hold that from the period of the seventy years desolation, and especially from the return from Babylonian captivity, the nation of Israel has been recognized by God as one, including all. of every tribe who respected God's promises and returned to Palestine when Cyrus issued his decree of permission. We hold that all who did not return were not of the commonwealth of Israel, not Israelites indeed, but that they were thenceforth reckoned as Gentiles. We affirm, too, that those 'lost' ones who were not Israelites indeed will require recognition and blessing under the New Covenant during the coming Millennial Age, and not during the Gospel Age.

"We have found, and pointed out the significant fact, that our Lord and the Apostles addressed the 'twelve tribes' under one name -- 'the House of Israel' -- and this, too, in speaking directly to the people living in Jerusalem, who, as all admit, were chiefly of the tribe of Judah, but partially of all the twelve tribes. The fact that the Lord and the Apostles thus addressed the twelve tribes as one nation, and applied prophecies to them as such, seems to us quite sufficient reason for our doing the same.

Waiting for the Consolation of Israel

"The arguments of your correspondent seem to be summed up in the following extracts, which we quote from your journal. He says:

"As to the non-return of Israel, a comparison of Jer. 29:1, 4, 10 with Ezra 1:1 shows that the edict of Cyrus was in fulfillment of a prophecy which referred exclusively to the Jews; and from Ezek. 4:3-8 it is patent that Israel's term of captivity had to extend far beyond Judah's. There is no proof whatever that the ten tribes were embraced in the offer of Cyrus.'

"We must take exceptions to these statements, and ask your readers to examine more carefully the texts cited. Jeremiah (29:1-10) does not advise the people to settle down contentedly, never expecting to return to Jerusalem, but that they should make themselves comfortably ,at home in the land of Babylon, because there would be no deliverance for seventy years -- a much longer period of captivity than they had ever 'before experienced.

"Ezra 1:1 does not limit to the members of Judah and Benjamin the privilege or liberty to return. On the contrary, verse 3 declares that Cyrus extended the offer to 'Whoever ,among you that is of all His people'; verse 4 repeats the 'whoever,' and makes the invitation worldwide, as was Cyrus' dominion, by the words 'in every place'; and verse 5 declares that not only the chiefs of Judah and Benjamin responded, but also 'the priests and the Levites, with all those whose spirit God, had awakened -- that is, all whose hearts, like Simeon's, were 'waiting for the consolation of Israel.' Among such were some from the ten tribes, even though they were fewer. For instance, among

those who with Simeon waited in the temple for the consolation of Israel was Anna, the prophetess, the daughter of Phanuel, of the tribe of Asher. -- Luke 2:36.

"As for the citation from Ezekiel (4:3-8), no suggestion is offered as to when the forty years upon Judah, or the three hundred and ninety years upon the remainder of Israel, were fulfilled. Your correspondent overlooks the fact that although this trouble is divided into two portions, it is all represented as coming against one people, as illustrated by the one capital city, Jerusalem, which was portrayed by the Prophet as a part of his tableau teaching. Some suppose the lesson taught to be that God's wrath against the ten tribes dated from the time of the revolt, when they went into idolatry, about 390 years before the desolation of Jerusalem, and that the wrath against the two tribes dated from forty years before the desolation, when, under King Manasseh, the two tribes became idolaters, and that God's wrath ceased, or was assuaged, by the expiation for their sins in the utter desolation of Jerusalem and the land. If this be correct, His favor returned, while they were in Babylon, to all who revered His promises and waited for the seventy years .of desolation to expire, that they might return to God's worship in His holy city and temple.

"We answer, then, that there is no evidence that the willing, faithful ones of the ten tribes were hindered and did not return to the holy land after its seventy years desolation. On the contrary, the evidence shows that they had the liberty to return and that some of them exercised it.

The Grafting in of Spiritual Israel

"After quoting from "Millennial Dawn" Vol. III, 'They the ten tribes] deserted the Israelitish covenant, and became idolaters, unbelievers, and practically Gentiles,' your correspondent continues

"This is perfectly correct: the ten tribes did apostatize and were formally divorced from the Mosaic covenant. (Jer. 3:8.) But he overlooks the companion jewel -- namely they were to be remarried in a new and better covenant. (Isa. 54:4-8; Hos. 2:7, 19; Jer. 31:31-33.) The Israelites were indeed practically Gentiles, and are esteemed Gentiles to this day; but that is concordant with prophecy; for Ephraim's "multitude of nations" are "*goyim*" or nominal Gentiles (Gen. 48:19) ; and the children of Ephraim-Israel, "which cannot be measured nor numbered," are the off-spring of Lo-ammi, or nominal Gentiles. -- Hos. 1:9, 10:

"We beg to differ regarding the above statement. The Lord has not remarried, nor will He ever remarry the ten tribes. The citations prove nothing of this kind. Hosea gives some hard pictures of a bad people. Chapter 1:4, 6, 7, seems to mention the ten tribes separately from the two, but promises no more mercy, but, instead, an utter taking away of the ten, and mercy upon Judah. Verses 9 and 10 show the rejection (for a time) of all Israel (the natural branches of the olive), and the grafting in of spiritual Israel upon the original root or promise -- those from among the Gentiles who formerly had not been recognized by the Lord as His people, who had been strangers and foreigners and aliens to the commonwealth of Israel, but who are now brought nigh and made partakers through Christ.

This application of this Scripture is made by the Apostle Paul. (Rom. 9:23-26.) Verse 11 declares that 'then,' at the time of their rejection and at the

time of the recognition of spiritual Israel, Judah and Israel would be reunited under one head.

The Door of Hope

"Hosea 2:1-7 includes one of the proofs offered; but the most careful search in these verses discloses no promise from the Lord that He will remarry them. Reading down to verse 13 proves to the contrary. Then verses 14-18 show the 'door of hope' for these rebellious people, which the Millennial reign of the true spiritual seed of Abraham (Gal. 3:16, 29) will open; for verse 18 locates the date of this 'door of hope,' by declaring it to be after the time of trouble, when wars shall be no more.

"Verses 19 and 20, if applicable to the fleshly seed at all, should be applied to 'all Israel' (last before mentioned) -- see chapter 1:11 -- and in that case would not call for fulfillment before the close of the Gospel Age, when wars shall be no more. But there is good reason for believing that these verses (19 and 20) relate to the spiritual class, selected during the time when fleshly Israel has been cast off. To this view the 23rd verse as well as chapter 1:10 gives support, both being quoted in Rom. 9:23-26, and agreeing well with the Apostle's other statement, 'Israel hath not obtained that which he seeketh for, abut the election hath obtained it, and the rest were blinded.' -- Rom. 11:7.

"As for Isaiah 54:1-8, the Apostle Paul has thrown the light of superhuman wisdom upon it, and has applied it to spiritual Zion, our mother or covenant, symbolized by Sarah. The fleshly seed of Abraham had been cast off from being heir of the promise, and the true seed, Christ (typified by Isaac and Rebecca), had been received as the only seed of promise. -- Gal. 4:22, 24, 26-31.

Prophecy not Yet Fulfilled

"Jeremiah 31:29-33 is quite to the point. It was written at a time when the ten tribes, called Israel, were separate from the two, called Judah; and hence it was necessary for the Prophet to mention both, in order not to be misunderstood to mean the ten tribes only. But here, in verse 31, he puts the two together; and, after thus joining them as one, he uses the one name for all, in verses 33 and 36; and this is confirmed by verses 38-40, which describe places lying in the portion of the two tribes, in and about Jerusalem.

"But next let us notice that this is a prophecy not yet fulfilled; so that the ten tribes, even if they could clearly identify themselves now, have as yet no cause for boasting. They would do better to wait until the New Covenant is made with them, and until the law of that New Covenant has been written in their hearts. Then surely they will no longer boast themselves of their old covenant, but of the new.

"During the Gospel Age the New Covenant and its blessed heart-writing and spirit-teaching is not for the ten tribes, nor for the two. It must first be sealed by the blood (death) of the Mediator -- Head and Body, from Jews and Gentiles. The fleshly seed (Ishmael) must wait until the spiritual seed (Isaac) has inherited all, and must then get his portion through Isaac. In those days-when the fleshly seed receives its portion-the blessed Millennial privileges, mentioned in verses 29 and 30, will be realized.

"Beloved, let us make our calling and election sure by the obedience of faith, and not hope for spiritual blessings to come to us because of fleshly connection-which the Lord's Word clearly shows us cannot be. If the

Anglo-Saxon races are the literal descendants of the ten lost tribes, it certainly is to their advantage that the Lord will overlook the relationship and count them as Gentiles; for His favor was withdrawn from the natural seed when the remnant had been selected, and He turned to take out the people for His name from among the Gentiles, who previously were not His people; and, as we have seen, no return of His favor is promised until the elect Church shall have been completed, in the Millennial dawn."

Concerning Ephraim and Manasseh

We submit a question and its reply by Brother Russell:

Question -- "At what time in the forgotten history of the race did the house of Joseph enjoy the birthright blessings of Gen. 48:19?"

Answer -- "The birthright, with its 'double portion' of the promised land (Deut. 21 :15-17), went to Ephraim and Manasseh, the sons of Joseph; and the blessing, 'let them grow into a multitude in the midst of the earth [margin, land],' made the double portion almost a necessity. Nevertheless, notice carefully that the ruling power went to Judah. -- See Gen. 49:8-12.

"You possibly refer specially to Jacob's declaration, Ephraim 'shall become a multitude of nations.' The marginal reading corrects this to read 'fullness of nations.' But the fullness of what nations? We answer, Ephraim became the fullness' of multitude to the tribes, or nations, or peoples* of Israel. Look in your 'Teacher's Bible' at a map showing Canaan as divided among the tribes, and note the goodly portions given to the children of Joseph (Ephraim and Manasseh) on the west of Jordan; and then note how the 'branches went over the wall' or river; see the large tract east of Jordan. In all they had about one-half of Canaan. These large appropriations of the best of the land were because these tribes were multitudinous amongst the tribes or nations of Israel. The map shows Manasseh more numerous than Ephraim at the beginning; but soon, as Jacob had prophesied in this blessing, Ephraim became the greater, so that when the federation of tribes split and formed rival kingdoms, the influence of Ephraim's multitudes among the nations or tribes was so great that the side which he espoused took the name Israel, and sometimes because .of his numbers and influence all were called Ephraim.

*The same Hebrew word rendered nations in Gen. 48:19 is rendered the people in referring to the twelve tribes, in the following passages:-Josh. 3:17; 4:1; 5:6, 8; 10:13; Judges 2:20."

"Now turn to Gen. 49 and compare the blessings upon Judah in verses 8-12 with those upon Joseph (including Ephraim and Manasseh) in verses 22-26. Both blessings are great, but that of Judah is by far the greater.

"The statement, 'The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob, by the name of* the Shepherd, the Stone of Israel; even by the God of thy father, who shall help thee,' is not a promise for the future but a recounting of Joseph's past experiences at the hands of his brethren. His blessings, as enumerated, are multitudes of children and estate. If any think the prosperity of Joseph's children among the tribes does not fulfil all this, let them recognize the fact that Ephraim and Manasseh constituted a majority of the dispersed Israelites now commonly called 'Jews' after the name of their great capital city,

Jerusalem. Surely, the Jews are a fullness amongst all nations, and prosperous as no other people. They are, as predicted, lenders to many nations (Dent. 28:12), and in a particular manner are pushing or goring all peoples to the ends of the earth; (See Deut. 33:17, Revised Version) so much so that every nation is seeking to get rid of them. These are the ten thousands of Ephraim and the thousands of Manasseh."

* Preferred reading of old Mss.

"TEACH US TO NUMBER OUR DAYS"

*"So teach us to number our days,
that we may apply our hearts unto wisdom." -- Psa. 90:12*

THIS prayer of the Psalmist which has been selected as our year motto text, conveys a thought of solemn import to all the Lord's people; and we trust that in having it before our minds as a daily prayer, it may have the good effect of strengthening our resolves to please the Lord in the very highest sense and to make the most progress possible in the Narrow Way.

While the sentiment of this prayer can to some extent be appreciated by the natural man, it is best understood and appreciated by the children of the light, those who have been called out of the darkness of this world, and through the knowledge of the Divine purpose are enabled to place the proper valuation upon the present life, its opportunities and privileges. At very best and most the present life is brief -- seemingly altogether too short to achieve the great ends that are placed in view. A glorious goal has been set before the people of God; and there are certain purposes, changes, transformations that must be wrought out in them if they would ever reach the goal. Work out your own salvation, admonishes the Apostle, addressing those who have been made partakers of the heavenly calling; but he also adds, it is God that worketh in you to will and to do of His good pleasure. It is for us as His children to see to it that His Word of truth, His Spirit, His corrections and providences work in us increasingly the desire to fulfil all His good pleasure.

The Apostle Paul also says something about "redeeming the time" because the days are evil. The thought is that we are to very carefully guard our time; we redeem the time in the sense of purchasing it through self-denials, by the practice of denial of certain uses of our time that might be in the direction of personal and self-gratification. The cares of this life, its necessities, the customs of the world, our fallen tendencies, all would absorb every hour of life in the things pertaining to this life, whereas, as New Creatures, our new hopes and aims and efforts are properly centered upon things above, the heavenly, the King's matters. Where may we obtain the necessary time wherewith to study and refresh ourselves in rehearsing the blessings, the promises, the favors which are ours as New Creatures? And where may we obtain the time for telling these Good Tidings to others? If we allow the spirit of the world to direct us, we shall have no time for any of these things and shall fail, but as wise and not as foolish children of the Lord, we will see and appreciate the greater importance of the heavenly things and be ready to sacrifice our earthly interests and customs and ambitions in favor of the heavenly.

"The Time is Short"

Again the Apostle Paul solemnly admonishes the Church, reminding them that "the time is short." Therefore as we endeavor to number our days it means that we consider how very short is the opportunity which each of us as individuals possess, that we may more fully realize the necessity for haste and diligence in the Master's service. When we deduct from the brief space of our present life the years past before we came to a knowledge of the Truth and consecrated our lives to the service of God, and then the declining years of life when sight grows dim and physical strength grows more and more feeble, and then the time and strength which must be expended in providing the things needful for the temporal wants of ourselves and those necessarily dependent upon us, even with the greatest economy of time, how much is left for the great work in hand to which we have consecrated ourselves?

Truly the Apostle Paul was right-the time left for service is extremely short, and it behooves the saints to resolutely push aside the hindrances and overcome the obstacles if they would run successfully for the prize, or accomplish any thing to the Master's honor, or show their love and appreciation of the Good Tidings by sounding the trumpet of truth to fellow-pilgrims.

Finally, while necessarily occupied with the business of this life and the expenditure of its incomes we should not go beyond the just using of it for ourselves as becometh saints. Provide things honest, decent, and comfortable for the temporal necessities and then give them no further thought.

Though we have consecrated ourselves and all our goods which we have acquired or may acquire to the Lord, He permits us to appropriate this much of it for our temporal wants. In harmony with our covenant this only is the proper using of earthly goods.

How truly narrow is the way which the saints must walk to follow the footsteps of their Master! There is self-denial at every step, but Jesus said, "He that taketh not his cross and followeth after Me, is, not worthy of Me." If we cannot prove our love for the Lord by thus sharing in His reproaches and self-denials, we are not of the class He wishes to make His Bride. It will be no easy thing for any to endure unto the end, but blessed is he that shall do it. If we keep looking at the things behind, cherishing the old ambitions and fostering the old spirit which once held us, endurance of our trials will become more difficult if not impossible; but let us take the Apostle's advice, and forgetting the things behind, seek new conquests over the world, the flesh, and the Evil One. Let us thus press forward toward the mark for the prize of our high calling which is of God through Christ Jesus. And bearing in mind that the time is short, let us make haste to improve passing opportunities for such a grand and blessed service. Truly blessed and rich will he be who learns to number his days and gives all diligence to those things which embrace the heavenly treasures of wisdom and grace Divine.

ENCOURAGING LETTERS

Dear Brethren:

Loving greetings in the Lord.

Enclosed please accept money order for \$_____. Please continue to send the "Herald" to the following addresses: . . .

The ministry of your journal is indeed a help in our walk in the Narrow Way, a spiritual strength and encouragement in these trying times. You are holding on to the things, doctrines, which we have learned and which have prompted us, to give our all to God in eternal consecration. They still satisfy our longings as nothing else can do. My heart is still centered on the things above, on the blessed promised day when I shall see my greatest Benefactor face to face, and be able then to render better service, better praise, for all He has done for me.

There is much "new light" shining out now from various sources; brethren which are near and dear to us are attracted by it -- but the discouraging feature about it is, they do not return with joy and gladness in their hearts, a song for the Lord, and prayer on their lips, a word of encouragement for their fellow-travelers in the way, but instead, with confusion, on a sandy foundation, strife the fruits of our great Adversary's spirit, not the Holy Spirit of God. Truly, by their fruits we shall know them, and God is not the author of confusion, but of peace. When I shall see individuals walking in the new "light," deeper consecrated, more sanctified, more like our dear Lord, I will accept it as light from God; until then I will be content and thank God for the things I have received in the past.

May God continue to bless you in your efforts to minister to His people. "He is not unrighteous to forget your work and labor of love." -- Heb. 6:10.

Yours in the invisible bonds of Christian love,

M. F. M. -- Colo.

Dear Brethren in the Beloved:

I am not very good at expressing my thoughts on paper, but feel prompted to send you a little encouragement in regards to your labor of love toward the Church of God. The "Heralds" are helpful for our spiritual life; the contents are very spiritual and give me an indication that it is the Spirit of God working through the various brethren conveying the message to the people of God.

We here are a small company . . . but the brethren are whole hearted for God and His cause, and we rejoice that God is not confined to great numbers, but where the two's or three's meet, we have the wonderful promise that Jesus is in our midst. We all realize that it is our privilege and bounden duty to make our calling and election sure. One of the grandest works accomplished in our lives is the fruit of the Spirit of God (not our own fruit) -- love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control -- against such. there is no law. Jesus said, "Herein is My Father glorified that ye bear much fruit."

I noticed in the "Herald" that you have reprinted the book, "The Divine Plan of the Ages." I am enclosing £_____. Will you kindly send as many of these books as the amount will pay for. We want them for loaning.

This Age seems to be rapidly closing. May we all be ready -- "Watch and pray." Oh, the joy, the ecstasy, when our Lord appears and we shall see Him as He is in His glory! Oh, that we may be found worthy to be like Him! Wonderful love of God to give us this privilege of running in the race for the High Calling of God in Christ Jesus!

May God bless you all and give you grace to put on Love, which is the bond of perfectness (Col. 3:14), and also to keep the unity of the Spirit in the bonds of peace.

Your sister in the one Hope,

B. K. -- Aus.

Dear Brethren:

Enclosed find check for \$_____ as part of my Good Hopes for this year. I was at the Buffalo Convention in September and I received a great blessing.

I just finished reading a booklet given me by a brother in regard to the Pyramid; the author states that upon reviewing the measurements of the Pyramid he finds a few errors which make August 28th, which is now past, and also October 3rd as the final date for the big battle of Armageddon to begin. These two dates have passed and nothing has come to pass to substantiate the deductions. Those who follow these calculations mean all right, but the article in the last "Herald" in regard to the "Acts of the Apostles" makes very clear the meaning of Christ's words to the disciples when they asked Him if He would at that time restore the Kingdom to Israel. Christ gives us signs to watch for, which would tell us how near the Kingdom is and about where we stand on the stream of time (and I think we are close to the end of this Age), but He also told us that no one would know the exact "day and hour." The indications of its nearness would be given to His faithful watchers, He has assured us. Take heed that your heart is not overcharged with surfeiting and drunkenness and cares of this life and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. (Luke 21:33-35.) May the good Lord continue to bless and keep you.

Your brother in Christ by His grace, P. M. C.-N. Y.

The Herald of Christ's Kingdom

VOL. XII. January 15, 1929 No. 2

GENERAL OBSERVATIONS AND REVIEWS

"ALL THINGS are onward moving," says the poet; and in this time of unparalleled development in knowledge and education along many lines, the pace at which all things are moving, increases with the years; and the year which has just closed is no exception. The words of the same poet indicate the great end toward which all things are progressing:

"Let the blessed time begin
The old is swiftly passing
And the new is coming in. "

Because this is without doubt the day of the long hoped for transition or change from the old order of the reign of sin and death, to the new dispensation of righteousness and life, it is recognized to be in many respects the most interesting period thus far of human history. All humanity instinctively waits for the Golden Age. The longing for the darkness to pass and for the day of light and peace to dawn becomes so intense that some

would believe that the world's last great conflict is in the past and that permanent peace is now assured. Indeed, all lovers of peace must heartily commend many of the noble expressions and efforts in the direction of peace that come under our observation in these recent years. These efforts are to be commended even though they will not be attended with the success that is hoped, for the Lord's method of bringing in peace is along a different line and according to His own program. But those who do not understand the Lord's way, and they are the vast majority, are not to be criticized for doing the best they can and for believing that they are making progress. Thus reads an Editorial in "The New York Times," of December 30:

"We have a great body of men and women in all countries looking hopefully for peace and combining their individual efforts so as not only to seek it but to ensue it. Thus it may fairly be said that a new orientation of the world has been coming about. Public men and responsible government officials are in ever greater numbers willing to modify the old vengeful saying, so as to make it read: 'From this time forth my thoughts be peaceful or be nothing worth.'

"It would require almost a chapter to include the whole list of agencies and organizations now seeking to embody, in one way or another, the world's will for peace. Several of the more prominent of them have been lately in the public eye. There is the Kellogg Peace Treaty, with its unavowed but implicit relation to the League of Nations. The latter body continues to function in many useful ways, one of which was its prompt and effective appeal to Bolivia and Paraguay in order to substitute arbitration for arms in settling a dispute about territory. To this same end the Pan-American Conference, fortunately meeting in Washington at the time, and also fortunately not bound by instructions from the home governments of the delegates, who were thus left with a free hand, contributed usefully. Step by step, in spite of discouragements, the movement of the nations toward an agreement by which armaments may be cut down, and military burdens be lightened on the shoulders of the taxpayer, makes progress. A meeting of the Preparatory Commission of the League of Nations is now set down for April, and the United States will again have representatives present at it. There may be no Wilson peace award for 1928, but it is obvious that in this year the Wilson peace spirit has been mightily astir."

The Bible analyzes the present situation as cannot be done by any of the great masters of this world: Sin, selfishness, and general depravity are at the bottom of all strife, anguish, distress and trouble, and only He who is declared to be the Prince of Peace and who the Prophet assures us will arise with healing in His beams, can so teach the world of humanity the lesson of love in connection with the iron rule of the new Age, that they shall be at peace and learn war no more.

AMONGST THE IMPORTANT THINGS

The end of the old year and the beginning of the new is generally made an occasion for serious reflection on the part of all the sober minded and thoughtful. How to improve upon the past, how best to face the future, and what is to be regarded as most deserving of the concentration of all our powers, are amongst those considerations to receive careful attention.

Another writing on the general outlook at the beginning of the year submits the following as amongst the most important contemplations:

"To form good habits that will take you through life comfortably is more important than to get money.

"Above all, to learn, through the will, to control yourself, which means that you are really master of yourself, is the greatest human good.

"Many a man with plenty of money 'controlling his time,' cannot control himself. Many are to be pitied, as they drift from one city to another, from one indulgence to another, from one divorce to another, from one fine house and automobile to another.

"Whether you are the slave of another man with a lash over you, or whether all the monkeys, jackals, tigers, foxes, and pigs, locked up in your disposition, control you, instead of being controlled. by you, makes no great difference.

"The difficult thing, for nearly all of us, is to retain interest in the new year and its possibilities, keeping alive our desire for progress, as the days, weeks, and months slowly drag along.

"Spring comes with sprouting green, and then the hot. days of summer.

"Gradually effort seems less worth while, rest and 'taking things easy' more desirable.

"Anybody can be excited, interested, ambitious and determined for a little while.

"Anybody can run a hundred yards at a fair rate of speed, but running a mile is another thing, and running the Marathon is another.

"Life is a Marathon. Each year is a long race.

"And no matter how well you start a race, no matter how good your intentions, if you sit down in the middle or slow down to a walk, you won't do much as a racer.

"The trouble with nearly all of us is, that it seems so reasonable to slacken the pace, particularly when we cannot see ourselves passing others.

"The most important thing in the world, which is steady, determined work, often seems the dullest, the least worth while."

The child of God enjoys an advantage that is all-important: Conscious that in his flesh dwelleth no good thing, and that of himself he can do nothing, that he cannot live the overcoming life in his own strength, he learns to cast his burden upon the Lord and is thereby instructed that it is not by might nor power, but, "by My Spirit saith the Lord." He learns that the Lord's Spirit operates through the power of faith and that this is the victory that overcometh the world, even your faith. The Holy Spirit or power from the Lord becomes the source of his daily victories, becomes the means whereby he is able to keep his body under, whereby he is enabled to rule his own spirit, and with St. Paul to say, "I can do all things through Christ which strengtheneth me."

"NEW CONCEPT OF GOD IN LIGHT OF RESEARCH URGED ON SCIENTISTS"

Truly the Apostle declares that the world by its wisdom knows not God. Many times since the utterance of those words has their truthfulness been substantiated by the foolish theories and philosophies of men. One of the latest of such expressions was read by Dr. Harry Elmer Barnes, of Smith's College, before a recent conference of the American Association for the Advancement of Science:

"Man began living in caves in Mesopotamia or Central Asia between 500,000 and 1,000,000 years ago and has developed to such a mastery of the universe that a new definition of God, in the light of astrophysical studies, has now become necessary, while the Ten Commandments must be subjected to the same scientific scrutiny as that with which we would examine cosmology portrayed in Genesis.

"From stressing man's debt to his animal ancestors for his hands, feet, backbone, and brain, scientists traced his upward growth and struggle to his conquest of atoms and electrons and his advancing revelations of the starry universe. Contemporary science, it was said, had necessitated a complete revolution in the accepted views of the purpose of life. The new cosmic perspective has banished the old idea of sin, although admitting immorality, it was said, and new rules of conduct, based on scientific foundations, must be worked out.

"Dr. Barnes, in a paper on 'Medical Science Versus Religion as a Guide to Life,' appealed for a supplanting of theology by mental hygiene and said that the sociologist must unite with the student of mental hygiene to work out a valid basis for new rules of conduct that will rest squarely on scientific foundations.

"Dr. Barnes said that if there is a greater need for an adequate conception of God, 'this newer view of God must be formulated in the light of contemporary astrophysics, which completely repudiates the theological and cosmological outlook of Holy Scripture. It is of little value to attempt to inculcate a view of God so hopelessly inadequate and out of date as that which was slowly and painfully evolved by the semi-barbarous Hebrew peoples in the days when a rudimentary type of geocentric and anthropomorphic outlook reigned supreme and unchallenged.'

"Contemporary science, according to Dr. Barnes, has necessitated a complete revolution in the accepted views of the purpose of life. This earth, he said, can no longer be viewed 'as a training camp preparatory for life in the New Jerusalem,' but should be regarded as a place in which man should make himself as happy as possible during his temporary existence here on earth.

"Would Test Decalogue"

"If the Ten Commandments are to be obeyed today, it should be only when their precepts and advice can be proved to square with the best natural and social science of the present time,' he declared. 'They must be subjected to the same objective scientific scrutiny as that to which we would submit the cosmology of Genesis or the medical views in Leviticus.

"The new cosmic perspective and Biblical criticism, indeed, rule out of civilized nomenclature one of the basic categories of all religious and metaphysical morality, namely sin. One may admit the existence of

immorality and crime, but scarcely sin, which is by technical definition a willful and direct affront to God -- a violation of the explicitly revealed will of God. Modern science has shown it to be difficult to prove the very existence of God, and, even more of a problem to show any direct solicitude of God for our petty and ephemeral planet. Biblical criticism, the history of religions and cultural history have revealed the fact that we can in no direct and literal sense look upon the Bible or any other existing holy book as embodying the revealed will of God. Consequently, if we do not and cannot know the nature of the will of God in regard to human behavior, we cannot very well know when we are violating, it. In other words, sin is scientifically indefinable and unknowable. Hence sin goes in to the limbo of ancient superstitions such as witchcraft and sacrifice."

More and more it becomes evident that amongst the most dangerous foes to the Christian faith today are those sophistries and fabrications promulgated by the learned men of this world, under the distinguished title of "scientific truth." The devout student of the Divine revelation has nothing to fear. Because having the Divine sealing in his forehead, and intellectual appreciation of the truthfulness of God's Word, he is prepared to recognize the empty and utterly vain claims and assertions of those who would make void the Word of God and exalt the word and wisdom of men. In due time, the near future we trust, the light of the glory of God will shine forth and "the wisdom of their wise men shall perish."

PRAYER OF THE RENEWED AND CONSECRATED HEART

The following received from one of the brethren is suggested
as an appropriate New Year's prayer.

"O LORD, of old hast Thou laid the foundations of the earth, and the heaven are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt Thou change them and they shall be changed; but Thou art the same, and Thy years shall have no end.' We desire O God, with the profoundest reverence to contemplate the eternity of Thy nature. May our minds be filled with elevation and grandeur, at the thought of a Being with whom one day is as a thousand years, and a thousand years as one day; a Being who, amidst all the revolutions of empires, and the lapse of ages, feels no variableness nor shadow of turning. How glorious with immortality attached to them, are all Thy attributes; and how secure are the hopes and happiness of all those who know Thy name and, put their trust in Thee.

"May we rejoice, that while men die, the Lord, liveth; that while all creatures are found broken cisterns, He is the Rock of Ages, and the Fountain of Living Waters. O that we may turn away our hearts from vanity; and among all the uncertainties of the present state, look after an interest in the everlasting covenant, which is ordered in all things and sure. May we seek after a union with Thyself, as the strength of our heart, and our portion forever, for Thou hast assured us that while the world passeth away, and the lusts thereof, he that dost the will of God abideth forever.

"We thank Thee that Thou hast revealed to us the way in which a sinner can be united to Thyself; and that Jesus is the way, the truth, and the life. In His

name we come . . . renew us in the spirit of our minds and bless us with all spiritual blessings in heavenly places in Christ.

"By the lapse of our days, and weeks, and years, which we are called upon so often to remark, may we be reminded how short our life is, and how soon we shall close our eyes on every prospect below the sun; and O, suffer us not to neglect the claims of eternity, in the pursuit of the trifles of time; but knowing how frail we are, may we be wise enough to choose that good port which shall not be taken away from us; and before we leave the present evil world, may we secure an inheritance in another, and a better. May thoughts of death and eternity so impress our minds, as to put seriousness into our prayers, and vigor into our resolutions; may they loosen us from an undue attachment to things seen and temporal; so that we may weep, as though we wept not, and rejoice as if we rejoiced not.

"And remembering that the present life, so short, so uncertain-and so much of which is already vanished is an opportunity for usefulness, may we be concerned to redeem the time. May we be alive and awake at every call of charity and piety; . . . and consider one another to provoke one another unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching.

"As we have entered on a new period of life, may we faithfully examine ourselves, to see what has been amiss in our former temper or conduct, and in Thy strength may we resolve to correct it. And may we inquire for the future -- with a full determination to reduce our knowledge to practice -- Lord, what wilt Thou have me to do?

"Prepare us for all the duties of the ensuing year. All the wisdom and strength necessary for the performance of them must come from Thyself; may we, therefore, live a life of self-distrust, of Divine dependence, and of prayer; may we ask and receive, that our joy may be full; may we live in the Spirit and walk in the Spirit,

"If we are indulged with prosperity, O let not our prosperity destroy us, or injure us. If we are exercised with adversity, suffer us not to sink in the hour of trouble, or sin against God: May we know how to be abased, without despondence; and to abound without pride. If our relative comforts are continued to us, may we love them without idolatry, and hold them at Thy disposal; and if they are recalled from us, may we be enabled to say, The Lord gave, and the Lord hath taken away and blessed be the name of the Lord.

"Fit us for all events. We know not what a day may bring forth; but we encourage ourselves in the Lord our God, and go forward. Thou hast been thus far our Helper; Thou hast promised to be with us in every condition; Thou hast engaged to make all things work together for good; all Thy ways are mercy and truth. May we, therefore, be careful for nothing, but in everything by prayer and supplication with thanksgiving, may we make known our requests unto God; and may the peace of God, that passeth all understanding keep our hearts and minds through Christ Jesus.

"Bless, O bless the young; may each of them, this day hear Thee saying; My son give Me thine heart; and from this time, may they cry unto Thee, as the guide of their youth. Regard those who have reached the years wherein they say, we have no pleasure in them . . . if old; in grace uphold them with Thy

free Spirit, and help them to remember, that now is their salvation nearer than when they first believed.

"Bless all the dear connections attached to us by nature, friendship, or religion. Grace be to them, and peace be multiplied.

"We commend to Thee, most merciful Father, the interests of Thy Church . . . We pray that Thou wilt regard with special favor Thy Church; and smile continually upon Zion. . . . Let pure and undefiled religion prevail in all the congregations of Thy people. Let not Thy people faint and grow weary . . . and soon may the whole family of man be brought under the saving power of Divine truth."

"QUENCH NOT THE SPIRIT"

THE "Spirit" that is here given such important consideration, is the same as that referred to by our Lord when He said, "If ye being evil know how to give good gifts to your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke 11:13.) The same word is used by the Apostle: "We have received, not the spirit that is of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God."

The word "quench" signifies to extinguish, as to put out a light or a fire; to still, to quiet, to repress, as to quench a passion or an emotion; to allay, to extinguish, as to quench athirst; to destroy, to check, to stifle, as in the text "Quench not the Spirit." It would be utterly impossible to apply any of these definitions to the Holy Spirit as a personal god; but there is no difficulty whatever in applying the words to the mind, disposition, or power of God or of Christ, received by consecrated followers of our Lord. Consecrated believers are said by St. Paul to possess the "mind of Christ"

"Ye have the mind of Christ." Such are also represented as possessing the "power" of God. The same Apostle speaks of the power that is working in us, as being the same power that raised our Lord Jesus from the dead. (Compare Eph. 1:19, 20 with Eph. 3:20.) Again he refers to the same thing when he says: "For it is God which worketh in you both to will and to do of His good pleasure." St. Peter expresses the same thought when he says, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

How the Spirit May Be Quenched

The words "Quench not the Spirit" imply that it is possible to check, stifle, or even extinguish altogether the mind or disposition of Christ, the Spirit of God, which was given to us when we surrendered all to Him; that it is possible to hinder or prevent the "power of God," from working in us, which was designed to keep, to preserve, to hold us in His fellowship and favor. "unto the day of redemption." Again, it may have reference to stifling or extinguishing altogether the operation of God's Spirit in a company of believers. Making application of these words personally, we can easily see how one failing to give heed to the Apostle's admonition, would lose all that produces Christian joy, and therefore would not be able to "rejoice

evermore." The promises of God would still be there in the Bible, but not having the Spirit or mind of God, he would be unable to lay hold upon those promises; and as the desire to pray to God as to a father is imparted by receiving the Spirit of sonship, he would cease praying; and as the spirit of thanksgiving comes in connection with the enjoyment of union with God, he would be unable to, "in everything give thanks." And thus he would check, stifle, or extinguish the Spirit, which enables him to realize God's loving, watchful providence over him. In this we are again reminded of how these exhortations are inseparably linked together.

As Christians we are to recognize that we are in this world to let the light of God, of Christ, of truth, shine out, not only in our words, but in the lives we live. Our Savior addressing His disciples said, "Ye are the light of the world." If we should allow our hearts in any measure to be drawn away from the consideration of God's promises of heavenly joys, occupations, or pleasures, we would in the same measure stifle, or extinguish the light that comes from possessing the mind, disposition, or power of God. It would even be possible for the words of our Lord, "If the light that is in thee become darkness, how great is that darkness," to become applicable to us.

We may "quench the Spirit" when we fail to realize the significance of the words, "Not by [human] might, nor by [human] power, but by My Spirit saith the Lord." These words teach that there is such a thing as working in God's service by the energy of the flesh. To be successful as God counts success, we must learn to depend upon the Lord to help us, not only to live, but to testify, to proclaim His Message. The Spirit that Christ possessed was, as exhibited by Him, a dependent spirit. He said that He could do nothing of Himself, but that "the Father who dwelt in Him [by His Spirit], He doeth the works." This is one of the chief things required in our service for God, no matter what may be the kinds or nature of that service. As expressed by another: "Jesus is likened to the sun; let the sun retreat into the depths of space; let his beams be withdrawn for a single hour; and what would be that result? All warmth would be exhausted from the earth; not a tree would bud, not a flower would burst into blossom ; the sea itself would become a solid ; and all nature, exhausted of its warmth, would fall to pieces.

"The Holy Spirit is likened in a similar way to the air or atmosphere. And I know not which would be the greater calamity, the ceasing of the sun to shine, or the exhaustion of the air we breathe. Take away the atmosphere, and death must be universal. There would be no such thing as fragrance in a rose, if there were no atmosphere, because there would be no vehicle to waft the fragrance on its wings. There would be no such thing as music in voices or instruments, because (here would be no vibratory medium through and by which that music could be heard. All nature would be wrapped in sackcloth, and the homes of the living would necessarily become the habitations of the dead. What is true in the physical world, is no less applicable to the spiritual. To expect spiritual life without the Holy Spirit to impart it, is to look for an effect without a cause, life without a life giver."

Importance of Holy Power in the Heart

God's Word speaks of praying in the Spirit, rejoicing in the Spirit, and giving thanks in the Spirit; and we read that St. Paul preached by the power of the Spirit. Addressing the Corinthian believers, he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in

demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." -- 1 Cor. 2:1-5.

"Either to preach or to hear sermons, and to think that there is anything in the preacher's power, or in the hearer's common sense, that will necessitate a saving effect without the Holy Spirit of God, is to grieve Him. We cannot feel the truth we are trying to establish too powerfully; nor can we be too careful lest we depreciate or forget it. No eloquence can impress, no logic can convince a single soul with saving energy, unless the Holy Spirit carry home to the heart what is addressed to the outward ear. It is easy to convince the intellect that this Book (the Bible) is true; and the evidence is so multiform and powerful, that it is barely possible to escape the conclusion; but none but Deity can convince the heart. We know well how people's logic is conclusive in one direction, and their lives just the contradiction of it on the opposite. All this indicates the necessity of some higher power. In mere eloquence, the ear may be regaled, but the heart will be impenetrable still; the imagination may be charmed, but the affections may continue rebellious still. It is the Holy Spirit alone that lifts the orator of nature into the ambassador of Christ; that turns the crowd into a congregation, and the meeting place a church of the Lord Jesus Christ; it is He (the Holy Spirit) that makes what would be a speech, falling on the ear like the tinkling cymbal and the sounding brass, a sermon fraught with demonstration and with power, that by its blessing will empty earth of its spoils, and people heaven with trophies gathered from the four quarters of the globe When we enter the sanctuary and; seat ourselves, Sunday after Sunday, do we pray, or, if we do not formally pray, do we earnestly desire that the Holy Spirit of God would enable the speaker so to speak that some one shall get good, and the people so to hear that they will get a blessing?"

Only Holy Spirit Can Make New Creatures

We may grieve or quench the Holy Spirit when we read the Scriptures without praying that God will give us an understanding of them, as also give us that power which alone will enable us to practice their teachings. That we may not lose our way in the narrow path that leads to life, to immortality, we must have a divinely prepared chart. However, this Divine Chart, the Bible, is something apart from us. On those matters that pertain to giving instructions how to live and how to speak, how to act in accord with our heavenly calling, the Bible is not difficult to understand. On such matters no book is so clear, so plain in its teachings as the Bible. Sermons, commentaries, and explanations are things to be prized; but these alone will not be all-sufficient to make us live right. The Holy Spirit is needful, not alone to enable us to understand the Bible; for it can be understood by patient study just as well as other writings, such as those of Milton, Cowper, Shakespeare, or others can be understood by study. However, to understand the Word of God so as to have it not merely as an outer truth, but as a living force that will exert an influence upon our, every-day life, enabling us to overcome the hostility of our natural heart and create within us new impulses, new motives, new ambitions, new hopes, new aspirations, and new desires, indeed, what the Scriptures term a new life, making us new creatures in Christ Jesus, and causing old things to pass away, we need, we must have that sanctifying power, the Holy Spirit.

While it is true that it is God's Word that gives, or imparts the Holy Spirit, it is also true that the same Word may be a dead letter. It is the Spirit of God

that makes the Word sweet and precious, and makes the Scriptures the guide as well as the power that leads us to life everlasting. The Roman Catholic looks to the pope to explain the Bible; the high-churchman looks to the Church to cause the Bible to be understood; the Socinian trusts to purely imperfect human reasoning, and rejects everything that will not stand the test of this imperfect standard; the truly consecrated man looks to God, to His Holy Spirit, and finds that it gives an understanding as well as power to practice its teachings. To show the necessity and importance of the Holy Spirit, the following illustration is effective

"If you go to a sun-dial at midnight and study it with a brilliant lamp, you will be able to trace every figure, and to understand it as thoroughly as any human being ever understood it. But while the lamp or moonlight applied to the sun-dial, will enable you to understand its structure most accurately, neither will enable you to reach its practical use. If you want to do that, you must go out when the sun has risen, or shines from his meridian, and then you will not only be able to see the structure of the dial, but to discover from it the hour of the day. So, in reading this blessed Book, you can by the lamplight of human reason, or by the moonlight of tradition, or by a light which is a mixture of the darkness of both -- the pope, understand this Book in its outward facts; but in its inner, its practical and saving meaning, you must ask the Author of the Book to explain it to you."

"IN THE BEGINNING" -- CREATION

[Contributed]

JEWISH Cosmogony, the somewhat contemptuous term given by modern teachers, whose learning is according to the wisdom of this world, to the theme of the opening chapters of Genesis; has for some time been the general butt of critics, whether scientific or theological, and seems to be regarded by such as the most obvious and elementary proof of the falsity of the Scriptures; so that in these days of the enthronement of man's wisdom, while to avow one's faith in the Scriptures as the Word of God seems to be regarded as a sign of a low standard of intellect, to declare one's belief in the Book of Genesis and especially the opening chapters on "Jewish Cosmogony," is to earn the greatest contempt of this class of moderns who insist that the world by wisdom **shall** know God.

And yet this attitude of mind is not really modern, for Peter seems to have been thinking of a similar class of people when he said, "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water

Whereby the world that then was being overflowed with water, perished." It is interesting to note how skepticism in regard to the Second Advent of our Lord in Peter's day was also linked up with unbelief in the Genesis account of the flood, which is such an integral part of Jewish Cosmogony.

The result of this "wisdom" which seeks to know God by its own methods is really that there is a dearth of truth among the people. On the other hand amongst those who believe that Jesus was in earnest in that immortal prayer

for His Church when He said, "Sanctify them through Thy truth Thy Word is truth," light seems to be shining on almost every portion of the Scriptures. Genesis has its quota, and what is dead to the "wise" of this Age is more alive than ever to the "simple."

A Reasonable Solution to Creation

In Volume VI of "Studies in the Scriptures," we are given the outline of a theory of cosmogony formulated by a scientist -- Isaac N. Vail -- and it is proposed to here recapitulate briefly with a few additions, with the object of refreshing our minds and perhaps showing fresh beauty in this ancient account.

This theory holds that all worlds were made alike according to a fixed law of evolution, the earliest stage of which, as far as is at present known, being that of the nebula or extremely attenuated condition, which subsequently underwent a gradual, solidifying process, until the stage of our own earth was reached, heat and rotation characterizing all stages. It is well known that when a body is turned about a center, any particles thereon tend to fly off in directions in line with the center of rotation; for example, when a bicycle is being ridden through water, drops of water are seen flying off from the middle of the tire tread.

Hence, in the case of our earth, in process of time a system of rings developed in the equatorial plane, each ring consisting of a class of substance having the same specific gravity, or being of the same weight per volume, and being at a distance from the center of the earth according to such weight. For example, the heavy metallic substances would be nearer the center and the light vapors such as water vapor, oxygen, and nitrogen would be farther away. As the planet gradually lost heat, the various rings would contract and come nearer the planet, and under the influence of gravity-or the earth's attraction-pursue the path of greatest attraction and spread themselves toward the poles where there would be a balance between the earth's attraction and the force -- centrifugal force -- keeping the rings away from the earth, when they would fall in the form of great deluges.

The planet Saturn is taken as an example of the earlier stages of this phenomenon, where a system of rings is strongly evident; while Jupiter is taken as an example of later stages, where the rings have vanished into bands or vails covering the planet.

"Without Form and Void"

It is easy to realize that in process of time there would be fewer and fewer of these vails left, so that more and more light would penetrate to the earth's surface until there would be sufficient to support life. At the same time, with the increasing penetration of light there would be a corresponding penetration of the sun's heat which, owing to the refractive effect of the vails, would be diffused equably over the earth's surface from pole to pole.

Let us now turn to the Scriptures and see what they say about the matter. Genesis 1, the first two verses, gives, in a few well chosen words, the record of the actual creation or making of the world up to its unfinished state -- "without form and void" -- when it was ready for the special work on its surface for the establishment of earthly life. No mention of time is given when God made the heavens and the earth; just the simple statement of the

fact is given. We therefore can safely leave the field to the scientist at this stage.

In verses 3 to 5 we are told of the first penetration of light, sufficiently strong to distinguish between night and day. Nothing is said as to how this was done, but in view of the above statement of theory, it seems that it was as the result of the falling of some of the veils, which allowed the sun's rays to penetrate to the earth's surface. The following verses, 6 to 8, hold the key to the correct understanding of the Bible Flood and should be noted very carefully. They relate the making of the firmament or atmosphere, and they state that God made this firmament "in the midst of the waters" and divided the waters into two, one above the firmament and the other below, the latter being ultimately termed "seas." (Ver. 9, 10.) It appears to be quite clear from this account that the earth was surrounded by a ring or canopy of water, inside of which was the firmament or atmosphere, and then underneath this latter was the land and sea.

Bearing in mind what was said above, concerning the path followed by the canopies or veils, it is reasonable to assume that none of the canopies, and this water canopy among them, would reach to the poles where gravity would be at a maximum and Centrifugal force at a minimum, so that there would be openings above the polar regions. Imagine, then, a person on the earth during the progress of a canopy towards the critical region before the poles. He would not see the sun and moon as such but only as two great lights shining through the canopy, appearing to him to be set in the heaven or firmament like haloes ; but he would ! see the stars around the poles through the polar openings in the canopy.

Two Great Lights

Turning to verse 16, this is just what is stated: "And God made two great lights [**not sun and moon**], the greater light to rule the day, and the lesser light to rule the night; **and He made** the stars also." By omitting the word's "and He made" which have been inserted, a nearer approach to the facts is made. How can this peculiar distinction between "lights" and "stars" be accounted for unless by an explanation such as the foregoing? For be it noted that up to the record of the flood, no mention is made of the sun or moon; while after that event, there are frequent references to the sun, moon and stars, or the sun and moon, or the moon and the stars. -- Deut. 4:19; 17:3; Psa. 8:3.

As to the "making" of these two "lights," it is reasonable to assume that the firmament was at first dense and took time to clear, the ultimate clearing thereof allowing the rays of the sun and moon to penetrate to the earth, although greatly diffused by the refractive effect of the canopy, giving a kind of hot-house condition -- an equable temperature over the whole earth.

Here again we find there is no clash between science and the Bible; the latter saying nothing about the actual creation of the heavenly bodies beyond stating the fact; and in so doing the writer is nearly always calling attention to the almighty power of God, and not with any thought of giving details as to the time and manner of their creation.

In this connection the words of Job 38:9 are strikingly confirmatory. God is speaking of the creation of the earth, and then refers to the flood and the work preparatory thereto; "When I made the cloud the garment thereof, and thick darkness a swaddling band for it." What else could this cloud garment

and swaddling band be but a reference to the canopies which were around the earth during this period of its creation? And does not the term "swaddling band" appear to be very apt, a swaddling band being used in connection with something that has the beginnings of life in it -- to keep it warm ?

A Number of Phenomena Accounted For

This theory of cosmogony satisfactorily explains a number of phenomena recorded of the antediluvian period. In Genesis 2:5, 6, we are told that there was no rain on the earth, but that the whole face of the ground was watered by a mist which went up from the ground. The equable temperature all over the face of the earth would make it impossible for there to be rain, which requires wide differences of temperature-a high temperature to evaporate the water, and a low temperature to condense the vapor to rain drops. It is significant that this phenomenon is so specially mentioned, for there does not appear to be any reason for mentioning it other than that the record should stand as a quiet witness to the truth of the present interpretation of this portion of the Scriptures.

Then there is the fact of our first parents being without clothing. The equable temperature conditions during the whole twenty-four hours of a day made this possible. It may be argued, of course, that Adam and Eve being perfect could withstand the extremes of heat and cold which are now experienced in the part of the world where Eden was situated; but it seems more consistent with the setting of the whole account that mild temperatures always prevailed, day and night.

Another matter that strikes the reader of Genesis is the extraordinarily long lives recorded in the 5th chapter. Some people find it so hard to believe this phenomenon that they argue that the scale of time was different -- a year meaning a month according to present reckoning. But this is to exchange one phenomenon for another and one far harder to accept, for according to this argument some of the antediluvian patriarchs begat their children when they themselves were hardly weaned! With the equable world temperature in those days before the flood, there would be no chills which are such fruitful causes of ailments of all kinds today, each of which takes its tithe of the vitality of the individual, so that there would be no abnormal draining of vitality, and each individual would die-apart from death from violence -- of real senile decay as a result of the decree of Genesis 3:22, where God decided to shut mankind out from access to the tree of life and so prevent them living forever. On the other hand, the brevity of the average life after the flood is very marked, pointing to some very important change in living conditions -- an atmosphere which was subject to considerable difference of temperature. This must have been very severe on the human vitality. Perhaps this was the reason for God, in His instructions to Noah after the flood, giving mankind permission to eat meat (Gen. 9:3) the severer conditions required food having greater strengthening properties to sustain the imperfect vitality than was obtainable from the vegetarian food which apparently had been the order of life before the flood. -- Gen. 1 :29.

Fountains of the Great Deep

The simple statement in Gen. 7:11 of the actual beginning of the flood is strikingly corroborative of what has been said above. We read: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up,

and the windows [margin, 'floodgates'] of heaven, were opened." This verse expressly states that the flood had its origin in the great deep.

What was this deep? In Gen. 1:2, we read, "darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters"; from which it seems that "deep" is the same as "waters." These waters were divided into two, as we have seen in verses 6 and 7, the lower division being termed "seas," while the upper division being left unnamed apparently retaining the original name of "deep." In support of this the words of the Psalmist in Psalm 104:5, 6, are very interesting: "Who laid the foundations of the earth, that it should, not be removed for ever. Thou coveredst it with the deep as with a garment." Peter's words in 2 Peter 3:5 also seem to be in harmony with these thoughts: "the earth standing out of the water [the seas] and in the water [surrounded by the deep]" as a result of which phenomenon the world that then was, was flooded with water. However, this is only suggestive, as it is possible to read another meaning into the words "in the water."

Hence, the answer to the question is that the deep is the same as the waters above the firmament, the "swaddling hand" of Job, the "garment" of the 104th Psalm, or the last canopy or vail of the Vailian theory. If any still cling to the idea that the deep refers to some gigantic gushing forth from the earth, they should read the further words of Genesis 7:11: "and the floodgates of heaven [the firmament not the earth] were opened." To what else can the floodgates of the firmament refer but to the waters above the firmament -- the deep?

Changed Conditions After the Flood

Noah's drunkenness has always been a puzzling phenomenon. Noah, the preacher of righteousness, Noah, the doer of righteousness also., Noah, who for six hundred years had lived near to his God; the only thing we have recorded of him after the flood is that he planted; a vineyard, and drinking of the wine, was drunk. Noah's very righteousness throws up this incident in bold relief. Its being recorded seems to point to this isolated incident as being of a very exceptional nature. Noah apparently would drink the fruit of the vine freely during his lifetime before the flood without any ill. effects, for owing to the equable temperature which prevailed, the season's fruit juice would be finished before fermentation began to set in. But under the new conditions after the flood, the sharp temperature differences brought on fermentation very rapidly, and Noah in his innocence drank fermented juice, or wine which went to his head. The behavior of Noah's three sons on this occasion seems to point to the fact that they had not seen their father in this condition before, and thus constituted a test of character, as unexpected incidents generally do. Ham showed disrespect, while Shem and Japheth showed reverence. This apparently trivial occurrence in Noah's life was the cause of one of the most remarkable prophecies of the Bible. How true have the curse on Ham and the blessings on Shem and Japheth turned out is easily seen on comparing the conditions of the three great divisions of the races of the earth today.

Two points have been omitted until now on account of their consisting of more than just physical phenomena: Noah's faithfulness and God's faithfulness.

A few words suffice to show what wonderful faith Noah manifested. He preached the coming of a flood in a world that had never seen rain, "being

warned of God of things not seen as yet." (Heb. 11:7.) What sneers and derision he must have endured from the people, especially when in harmony with his words of warning he set about building a gigantic ship on the dry land -- not on a slip-way apparently -- a ship that was to be launched upwards and not by sliding downwards as is usual. The people must really have thought him mad. No wonder he found grace in the eyes of the Lord, and that he was called a just man, perfect in his generations, a man who walked with God. Presumably the ark was over a hundred, years being built. This long period may probably be accounted for by the fact that Noah and his family would be more or less ostracized and no one would work for them. (It may be observed here that under ordinary atmospheric conditions the portions of the ark first built would have perished and rotted by the time the vessel was finished -- a further corroboration of the foregoing theory.) Noah must have had his times of depression in the face of such opposition of sinners. How often must he have been tempted to drop the whole matter as being a foolish delusion. We speak of Abraham as the Father of the Faithful, but it seems we should go further back to his illustrious ancestor.

The Token of the Rainbow

The token of God's faithfulness was the rainbow. Before the flood, according to our theory, it was impossible for a rainbow to be seen, for there were no direct rays from the sun to be refracted, and there were no raindrops to refract them. With the breakdown of the last canopy these two things were made possible. Hence God's choice of the rainbow as the token of His covenant not to send a flood again was no mere selection of one of a beautiful phenomenon of nature having no connection with the thing promised, but on the other hand it was vitally connected with the promise, for as long as it is possible for a rainbow to be formed, so it is absolutely impossible for a flood to come again. This covenant with Noah and its token, is therefore beautifully scientific.

Now, this token of the rainbow, gives us all absolute assurance that the Noah covenant of no more flood will always be fulfilled. This is a mere "thing seen." What of the "things unseen"? The great Covenant with Abraham which is the basis of all the hopes of the human family -- spiritual and natural -- also had a token, but a very much greater token than a rainbow: "For when God made promise to Abraham, because He could swear by no greater, He swear by Himself, . . . That by two immutable things [the promise and the oath or covenant] in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Heb. 6:13, 18.) Now, to our natural mind, the promise of no more flood with its token of the rainbow, are immutable enough things -- we know that while nature exists it is absolutely impossible to have another flood, and we live by these two immutables, believing this earthly promise of God, and having perfect assurance that there will be no more flood. If then "things seen," things created, can have such a powerful effect on us, how much more should we not have assurance of faith that God will keep what He says is a far greater promise, that He will bless all the families of the earth, that His Kingdom will be established on earth, that He will yet bring many sons to glory to reign over that Kingdom, that He will yet have His own Divine family around Him, that He will bring each of us off more than conqueror, seeing He has given us His own self as the token of His promise !

A Peculiarity Concerning the Seventh Day

Let us take hold of this strong consolation which is offered to us and make it a real thing—more real than the rainbow. Every time we see a rainbow and we recollect that of which it is an infallible sign, let us remember God is greater than the rainbow. At other times -- times of trial and stress, as when we put a beloved one into the cold grave, and doubts assail -- let us think of the rainbow and the lesson it teaches in connection with the greater covenant of promise. Our Heavenly Father is so keen, so thoroughly in earnest, in the accomplishment of this Plan that He has staked His existence on its issue! The oath to Abraham means nothing if it does not mean that. What a God to worship! What a privilege to be invited to call such an one "My Father"!

There is yet another feature which at first is unnoticeable, but which when detected is recognized as permeating the whole in a most satisfying manner: In all the references to the first six days of Creation, each finishes with the words, and the evening and the morning were the so and so day; and for the sixth day, which ended the material side of Creation, we read, "God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day." But when we come to the seventh day, during which God "rested on the seventh day from all His work which He had made," there is no winding up clause. Why is there this omission? The answer is that the seventh day is not yet finished, its work being to fill the earth (Gen. 1:28) with a race of beings who would be morally perfect, worshipping their Creator in spirit and in truth -- of their own free wills.

Man to Walk with God Once More

So far we are still at the scaffolding stage of the permission of evil, but when this scaffolding is removed, the story of Creation will be complete. The kingdoms of this world, the present evil world, will have come and gone; the Kingdom of Christ will have accomplished its purpose; Satan will have been loosed for his little season, and evil in its active form of evil-doers will have been finally swept from the earth; the grave will have been emptied, and the earth filled with a race of perfect, glorious human beings whose every thought and every word and every deed will have for their motives love; and every man will be God manifest in the flesh. All sighing and tears and dying will be matters of history.

Once again man will walk with God in the cool of the day, holding a communion which will be rendered all the sweeter by the thought that nothing will ever again mar it; and the whole family of God in heaven and on earth will be complete (Eph. 1:10.) Then again, and for the last time, the winding up refrain of Creation will be uttered, and will be resounded in a grand paean of praise which will echo and re-echo down through the corridors of eternity in a glorious triumphal anthem: "And God caused man to worship Him, and God saw that it was very good; and the evening and the morning were the seventh day."

THE MAJESTY AND MERCY OF GOD

"Oh, worship the King all glorious above;
Oh, gratefully sing His power and His love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

"The earth, with its store of wonders untold,
Almighty, Thy power hath founded of old,
Hath stablished it fast by a changeless decree,
And round it hath cast, like a mantle, the sea.

"O measureless Might, ineffable Love,
While angels delight to hymn Thee above, T
he humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise."

ARE WE BUILDING WITH GOD?

"But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." "For we are laborers together with God: ye are God's husbandry, ye are God's building." -- 1 Cor. 3:10-15, 9.

FOLLOWERS of Christ who in response to the Divine call are seeking first the Kingdom of God, are represented in the Scriptures as engaged in the erection of a 'building which may be termed their faith structure. First of all, the Apostle emphasizes the importance of the foundation upon which the Christian builds his hope, his faith, and character. No man can supply the basis or the foundation for redemption, for everlasting life. That has been furnished us by God Himself in the giving of His Son to be the purchase price of our redemption, to satisfy the demands of Justice against us. The Apostle affirms that no other foundation than that which has already been laid is acceptable to God, and he assures us that Jesus Christ is the foundation "There is no other name given under heaven or among men whereby we must be saved." By virtue of His sacrificial work He becomes the basis of our justification and approach to God; the foundation upon which we can offer ourselves and upon which we can perform works acceptable to Him, which have to do with the building up of a life and character of which He can approve as being qualified for high service in the future.

Christ Rests upon Unchangeable Character of God

Now since the Scriptures unmistakably teach that Christ is the foundation or basis of the Christian's approach to God and his hope of eternal life, it is asked what is the foundation upon which Christ Himself rests, what is the basis of His standing with God? The answer is, Christ rests upon the unchangeable and immutable character of God represented in His perfect law and attributes. In one sense this foundation has no limit. To illustrate, a lad ran to his mother and asked, "Upon what does this earth rest?" And remembering the picture on the cover of her atlas, replied, "The earth rests upon the back and shoulders of a large man." The boy for the moment is satisfied and runs off to his play but soon another question arose in his mind, "I wonder what that man is standing on that is holding up the earth," and so inquired of his mother. Calling to mind again the picture, the mother replied,

"Why, my boy, the man is standing on the top of a large rock." But it is not long till another question comes to the mind of the boy and again he inquires of his mother, "Please tell me what is under that great rock that the man is standing on who is holding up the earth." The mother has about reached the end of her answers and so dismisses the subject by saying, "My son, there is rock all the way down." And this last answer conveys perhaps more wisdom than the mother had supposed. It well illustrates the great fact that those who rest upon Jehovah and His unchangeable character are upon a foundation that has no limit. Thus the Lord Jesus Christ who in every way observed all the requirements of God's perfect law and won Jehovah's fullest approval, is resting in perfect security on Him and His glorious and unchangeable attributes.

Powerful Symbolisms

The symbolisms or figures of speech which the Apostle further uses are powerful and impressive:

He names two different kinds or grades of material -- gold, silver, and precious stones; and wood, hay, and stubble. The meaning is obvious: the gold, silver, and precious stones are symbolical of those materials that are indestructible and that can endure the fire and storm. They would therefore represent first of all those sound doctrinal truths, those basic principles of truth and righteousness, of which all must build who would be acceptable to God. Likewise, the wood, hay, and stubble being combustible or destructible materials, well represent the reverse qualities, unsound and erroneous doctrines and teachings that are made up largely of misconceptions of the Lord and His will. Such doctrines, such conceptions, must in the course of time be shown up as having the Lord's disapproval and therefore must be destroyed. Inasmuch as whatever is accepted as a part of one's faith, whether truth or error, that material becomes a part of his building, the Apostle very solemnly admonishes, "Let every man take heed how he buildeth thereupon." That is, let him carefully consider and be sure that he is receiving into his heart and life and making use of the right kind of material, proper conceptions of the Lord and of those holy principles that are associated with His great character.

Now while it is our building in the sense that the object and mission to be worked out and the end to be achieved relate to our personal preparation for the future high service, yet if we accept God as our Architect as well as recognize Him as the one who provides the materials and the foundation upon which to build, then God is pleased to have us call our building, His building, for "ye are laborers together with God, ye are God's building." A structure composed of wood and thatched, with straw and given a coat of paint may look fairly well, and present a good appearance for a time, and it may endure for a while; also protect its builder and owner. But in the time of fire, of the storm and flood, the building will be most certain to suffer damage, if not altogether ruin, leaving only the foundation remaining. Similarly, a faith structure made up of uncertain theories, opinions, guesses, and speculations of men, may be put together quickly and cost but little, and when glossed over with oratory and fair speeches, may look reasonably well so far as the outward appearance is concerned, and its occupant may for a time feel quite satisfied. But when the fiery experiences and -the storms and floods of life come, the weakness and undesirability of such a structure will be clearly manifest, resulting in sore disappointment and loss. Therefore, our

future peace and happiness or our chagrin and disappointment will be in proportion as we have been wise in making use of the good material in our building, or unwise in the use of the wrong material.

Every Man's Work to be Tried

God has placed within our reach the various resources and means by which we are to co-operate with Him in the construction of our building; He has laid before us the plans and specifications and urges us to build well of the durable material, and assures us that if we do so, our structure will stand the test of the fire and the storm which will try every man's work; while the cheaper and destructible material will but feed the flames and result in utter disappointment and loss to its owner. It is in keeping with the foregoing that the Apostle urges the brethren to add to their faith virtue and to virtue knowledge etc., and so grow up into Christ in grace and knowledge by taking heed to the Divine messages in connection with the various experiences of life.

Now let the point be clearly recognized that all who build on the proper foundation of Christ and His redemptive work, are Christians, even though part or all of their faith structure is composed of the wood, hay, and stubble of men's theories and speculations. They may properly be termed foolish Christians or foolish virgins, for having made use of the wrong material in their building. The Apostle's word further is that every man's work shall be revealed because the day shall declare it, of what sort it is. Fiery experiences will be permitted to test the life work of every man in the Church, so that it is but a question of time till every vestige of the wood, hay, and stubble of the opinions, theories, and speculations of men, everything that is of man and not from God shall be destroyed.

These foolish Christians will then suffer the loss of their faith structure, their building; their cherished opinions and conceptions along one line or another concerning the Lord and His Plan, which they may have spent many days to get together, will all be shown up to be false and without Scriptural basis. And all hopes and, ambitions resting upon these unsound teachings and principles must go down also. Yet, so long as they continue to remain on the rock-foundation, Christ, so long as they are trusting in the precious blood and giving evidence of sincerity in the same, we are assured that they will be saved so as by fire.

The Valuable Treasures of Truth

It is true indeed that the gold, silver, and precious stones, are scarce and difficult to obtain, but they are of great value, because of their inherent qualities which endure the fire and the storm. Inasmuch as these materials symbolize the truth, we observe the significance of their scarcity and of the fact that they are difficult to obtain; and the word of wisdom that comes to us respecting this matter is that we should dig for the truth as for hidden treasure; that we should "buy the truth and sell it not." To buy or purchase does not mean to secure something for nothing, but it does signify that a price must be paid for it, although not necessarily an equivalent in value to the thing received. The Truth of God and the character that it serves to construct are purchased at the expense of time, labor, inconvenience, and self-denial. The holding fast to the Truth will be generally at the expense of reputation and the sacrifice of many earthly good things.

Those who do obtain and build with that material symbolized by the gold, silver, and precious stones are erecting a structure that will abide throughout all time; they are thereby proving themselves to be the real overcomers, conquering the world, the flesh, and the Adversary. The Truth and its spirit enables the true Christian to stand firmly against all the enemies of God. It is the revelation of Divine Truth that supports faith, and this is the victory that overcometh the world, even our faith. Such overcomers follow the Lamb whithersoever He goeth; and at last they are with Him as the Bride, the Lamb's Wife, heirs of God and joint-heirs with Jesus Christ, their Lord.

The Wood, Hay and Stubble

Those who build with the wrong materials wood, hay, and stubble -- the uncertain speculations and traditions of men, although they are Christians and building on the Rock, are giving evidence that they are not of the more than overcomers, but are certain themselves to be overcharged -and over-come by the evil and worldly influences and forces around them. They have not a "Thus saith the Lord," for their faith; and depending upon the traditions of men, they lack the necessary protection against error; their strength is insufficient to overcome the world, which can be done only through the power of the Truth and the Spirit of the Lord. The wood, hay, and stubble material, the speculations of men and the unsound teachings are very plentiful, springing up spontaneously everywhere and can be obtained without money and without price. Many who profess to be God's people are glad to give away such materials if they can but find those who will accept them; and such they do find.

The consecrated who have been wisely laboring together with God in their faith structure, who are prepared and fortified against the stormy and fiery experiences of life, should entertain only kindly and sympathetic feelings toward those who suffer the loss of their faith structure in this time of trial. We are clearly informed that God is dealing in great forbearance and loving kindness toward those who will be the losers in this evil day; His object being to so discipline and correct them that they may ultimately be saved unto life eternal and receive some goodly portion amongst the redeemed. So likewise the truly wise ones should gladly direct such as are not acting prudently, to the wise Master-builder and to the source of those precious materials which alone are durable.

Building on the Rock and the Sand

It is most interesting to observe the close connection and relationship between St. Paul's words on the subject of the Christian's work and faith structure, and the closing verses of our Lord's Sermon on the Mount. Jesus said, "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was built upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it." (Matt. 7:24-27.) The sayings of Jesus were those explanations He gave of such truths as set forth the Divine principles that should govern in the lives of those who would have the eternal favor of God. The Savior gave those expositions in order that they might be incorporated

into the lives of such as should become His disciples and enter the Christian racecourse. These sayings of Jesus also included the great foundation truth that He was to be the Ransomer of mankind and as such He would be as declared by St. Paul, the Foundation, a Ransom for all. The Savior elsewhere said, "Upon this Rock," referring to Himself as the great Foundation truth and basis for justification, "I will build My Church and the gates of hell shall not prevail against it." Manifestly then, those who hear sayings of Jesus in the sense of accepting them in their hearts, in the spirit of obedience and consecration to God-, are the ones who do them; that is, who work out in a practical sense in their lives the principles expounded by Jesus; and such are engaged in the work of their faith structure, or are building character upon the Rock against which no storms can prevail. All such are likened by Jesus to a wise man. But the Master's sayings are full of solemn significance, for He warns against the mere hearing of His words and neglecting to receive them into the heart obediently, so as to make them a part of the daily work and to constitute a part of the faith structure. Such are said to be building upon the sand, in the sense that they are not acting in accordance with that prudence and wisdom contained in Jesus' sayings. And such a building the Master said would go down as the storms would beat upon it. Such builders are unwise.

Some Who Build of the Wrong Material

The wood, hay, and stubble material is very plentiful on every hand; one need not search for it; it is freely offered at every turn in the road. The various unsound teachings, theories, and fabrications of men are abundantly circulated, so that none can escape meeting with them, and that frequently.

Those who are building their hopes of acceptance with God and of becoming heirs of the Kingdom, on the basis of their good works or the wonderful works of service and outward activity, to the neglect of the character within and the development of Christ-likeness, are surely building out of poor material. Their structure will not stand the final test which the Lord will apply. The good works and service, the activity in the ministry of the Divine Word is all-important enough; but the Lord is pleased with it only inasmuch as the impelling power is the love of God in the heart, prompting such activity and work for Him. "Though I speak with the tongues of men and of angels and have not love, it profiteth me nothing."

Others who are building their hopes of salvation and endeavoring to prepare for the future purely upon the basis of the love of God, presuming that He is so good and merciful and long-suffering that He will ultimately save every one with a glorious universal salvation or reconciliation, are also building with a mixture of materials that will not endure the tests which will ultimately clearly reveal of what the building is composed. The Word of the Lord clearly teaches that God .changes not; that His justice has enforced the penalty, "dying thou shalt surely die," for six thousand years. And while He has provided a great redemption for all the world, and an individual trial for everlasting life for every member of our race, His Word also assures that He will not interfere with the will of any, that He will not compel any to receive salvation, but that all the willfully wicked shall ultimately be destroyed.

Thus we might go through a long catalogue of human theories and speculations which are in the nature of man's opinions and traditions, that are given wide circulation, and great zeal is manifest in their distribution everywhere in these days. These wood, hay, and stubble materials are being

very freely accepted and hundreds and thousands are busily engaged in placing these destructible elements in their building, which outwardly often appears attractive and according to sound judgement etc.. But the Apostle affirms that "the day shall declare it"; that is, shall manifest what is the nature or character of the building, and whether or not it is of the durable kind.

God's Great Building, the Temple

We are reminded in this connection that while God has committed to each one of His children this work of constructing a faith building and has lent His aid and providential care in the same, yet, in another and more sublime respect, God Himself is engaged in constructing a glorious edifice known as the Temple of God; and each individual child of the Lord is referred to as a stone in process of preparation for that Temple. So the Apostle declares that Christians as living stones are built up in Him a royal priesthood and a holy Temple in the Lord. Following the various symbolism of the Bible with regard to this matter, this Temple that God is erecting is, in other words, His Kingdom for which Jesus taught us to pray. It is the Divine government to which will be committed the responsibility of the world's future sovereignty. That Kingdom class, in other words, is the Holy City, the New Jerusalem that St. John saw come down out of heaven from God, of pure gold and that will constitute the place of mediation between God and man during that thousand year judgment Day.

As we have already seen, the Lord Jesus Christ Himself has been referred to as the chief cornerstone in that mystical Temple of God, and the Savior made special selection while He was still on earth of a number who should, occupy prominent and responsible positions, as it were foundations in God's Temple. Thus the Revelator refers to the twelve Apostles of the Lamb as being the twelve Foundations of the Holy City. Subsequently throughout the Age God's building or Temple: has been in process of preparation, in the sense that the material, the stones, etc., have been selected from the great quarry, the world; these stones have undergone the process of the chisel and the hammer, of God's disciplinary providence, that each one might take on the proper shape so as to fit the place designed in God's holy Temple.

Lessons from the Parables

It is no wonder that Jesus made use of various parabolic pictures by which to describe the processes of this Age, during which these materials for God's Temple should be selected. Thus we have the picture of the net cast into the sea that gathered every kind of fish; it was drawn to the shore and then an assortment was made, inasmuch as only one particular kind of fish was desired. Various other kinds were discriminated against and thrown back into the sea. Thus illustrating how, in connection with the Gospel call or invitation, various kinds have responded or appeared to respond and have associated themselves with the Christian profession. The end of the Age has been set in God's Plan and providence for the bringing to shore of the net and for the general assortment to take place. Only those of a certain kind or stamp of character, the faithful, the humble, the teachable, those who will have learned how, to do the will of God and are inwardly faithful and loyal to Him, only such will be acceptable for His Kingdom.

The parable of the wheat and tares teaches a similar lesson: the sowing of the good seed and the sowing of the imitation or tare seed, the springing up of both and their growing together throughout the Age; then the harvest when

the Master issues the call for a general harvesting or gathering work. Such a time we feel sure we have been living in for now a considerable number of years. It has been a general shaking and threshing time; it is in fact the time or the day in which every man's work is being tried, and the Lord is gathering out of His Kingdom all things that offend and them that do iniquity; the separating work has been going on in the sense that the Lord is gathering into His Kingdom, into the glorified realm, those' that are found of Him faithful and approved and He is leaving the others that are not acceptable for that blessed condition, to remain and take their places with the rest of humanity.

Solemn Reflections

Surely we are very near to the time of the finishing of God's great building, His holy Temple; we are living in close proximity to the setting up of the new government, or, to refer to the symbol of Revelation, the coming down of the Holy City. The presence of our glorious King is manifest in the letting loose of many influences and agencies that are having to do with the dissolving of the present order of things, with the transfer from the old to the new condition. And may the light of God shine on increasingly until His Church, whose foundation is the "Rock of Ages," shall lift her meek and lowly head above the falling debris of the various decaying elements around her; until the great storm of this day of the Lord shall have swept the world of its vain schemes and traditions, its houses on the sand, its fabrications of wood, hay, and stubble; yea, until the Church in the wilderness shall have become the Church in glory.

Dearly beloved in the Lord, may we each and all consider well the material of which we are erecting our faith structure, our character-building today. Are we certain that we are building with the imperishable and eternal truths of the Divine Word? or are we at fault in permitting ourselves to use and delve into the speculations, traditions and sophistries of men?

"Truth, too, with noiseless grandeur
Upon its heavenly mission goeth forth.
It shines upon a sin-polluted earth
Until its vileness doth so vile appear,
That men despise, then banish it from sight.
It shineth on, till 'neath its rays benign
The buds of heav'nly virtue do appear,
And earth gives promise of á summer time.
And so 'twill ever shine, till fruit and flower
Of virtue; peace, and praise bedeck the earth.

"Truth, like the light, is pure;
And no device, to rob it of its glory,
Or drag it down base purposes to serve,
Can e'er succeed. Ah, no! its heav'nly glory
Shall in due time the universe pervade."