

# The Herald of Christ's Kingdom

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## "BE YE THEREFORE SOBER"

*"The end of all things is at hand: be ye therefore sober,  
and watch unto prayer." -- 1 Pet. 4:7*

WE CANNOT think that the Apostle uttered this language concerning the end of all things with the thought of startling any of the brethren; nor with the thought of begetting in any of them the determination to find out the exact end -- the exact day, month, or year when all things pertaining to the present order of things would pass away. His words rather are to be regarded as setting forth the general lesson of the need for God's children to have constantly before them the great and important facts, namely that they are called to an exceedingly high station; the time in which to prepare and to fulfil the terms of their calling is very limited; the end of the Age, the end of the entire present order of things is rapidly approaching; for this reason there was great need for sobriety, vigilance and prayerfulness.

Remembering that eighteen centuries have passed since St. Peter gave this counsel to the Church, he might be considered as somewhat premature in regard to the proximity of the time of the end; but considering the great week which commenced with the creation of man and ends with his full restitution to the image and favor of God, each day of which: is a thousand years (2 Pet. 3:8), and that St. Peter was living in the fifth day of this great week, we see that from this standpoint his words were true. The end of the old order of things -- the end of the dominion of evil, is to be in the close of the sixth day (the sixth thousand years), and thus was indeed at hand, as was also the coming of the Lord and the setting up of His Kingdom.

### Grace Promised to the Watchful and Prayerful

While this and all similar expressions, referring to their time as the last days, were thus true then, the Apostle himself probably did not so understand it; for the significance of the time-prophecies was in all probability wisely hidden from their view, as it was from the Prophets, since the length of a single one of these days would have seemed very long and consequently a cause of discouragement to them. But the spirit which inspired the words of the Apostles and Prophets could see that while from God's standpoint the end of all things was at hand in the fifth day of the week, and these words were, therefore, true in this sense when declared to the early Church, they would also be true from the human standpoint when fully understood by the Church in the end of the Age. How true it is, therefore, in our day, when we are made to see clearly from the prophecies and signs about us that the full end of the times of the Gentiles cannot be far hence, and that the next few years, therefore, may be reasonably expected to witness the full consummation.

In view of these things, how apt the Apostle's counsel to watchfulness and sobriety; for what a lamentable calamity it would be to any of the saints, who had thus far run well for the prize of their high calling, to become discouraged and falter and fail when so near the realization of their glorious hope. Let us, therefore, be sober; let us guard against taking the first step in

the direction of the worldly spirit and its stupefying and intoxicating influence upon our spiritual life. Refuse the first draught of the wine of worldly-mindedness and we will not be tempted to take the second. If we take the first, it may revive the old appetite and thus quickly and suddenly precipitate our fall.

Therefore, watch unto prayer: pray for Divine assistance, to resist even the slightest encroachment of the enemy, and bear in mind that to the watchful and prayerful is promised grace sufficient to overcome the world.

### **"Fervent Love Among Yourselves"**

With this timely counsel the Apostle then proceeds to show us how to cultivate the spirit of Christ, saying: "Above all things have fervent charity [love] among yourselves; for charity [love] shall cover the multitude of sins." Love is one of the first Essentials of the Christian character, and while Christians must love all men as God loves them -- not always for what they are, but for what they shall be when character shall have been developed and made perfect -- yet they can love each other in a much higher sense, as those in whom the God-likeness is already developing and perfecting. If such cannot love each other whom they see, how can they love God whom they see not? Love to God maybe rightly judged an empty profession, if it find no expression toward those possessing His spirit and likeness. Among these love should have glowing, fervent, and constant expression. Love so fervent, considering the imperfections of the earthen vessel and yet the strivings of the spirit to overcome, can cover a multitude of sins -- of shortcomings and failures to measure up to our highest ideas of moral excellence. And while thus regarded of one another we are so regarded of God who also looketh upon the heart, and noting there the warm impulses of love toward Him and His, excuses all our unwilful sins through the merit of our Redeemer. "Love," said the Apostle, "is the fulfilling of the law"; consequently, if we have pure and fervent love, and if we walk not after the flesh but after the spirit, the law is reckoned as fulfilled in us. (Rom. 13:10; 8:1.) Therefore, above all things have fervent love among yourselves; and let it be manifested in the use of "hospitality one toward another without grudging. As every man hath received the gift [the favors of life], even so minister the same one to another as good stewards of the manifold grace of God."

### **No Class Distinctions in the Body**

There is probably nothing better calculated to cement and knit together the Body of Christ than Christian hospitality -- the fellowshipping of members of the Body of Christ and ministering to one another the temporal and spiritual favors. However humble those favors may be, they give evidence of the love that prompts the dispensing of them. Those who have much of this world's good things; who have a well ordered and comfortable home life, have good opportunities for this kind of service; and- while some of those in less favored circumstances might hesitate to show the hospitality they feel toward those more favored, such advances on the part of the latter class quickly show that the class distinctions based upon relative degrees of wealth or pedigree, etc., which obtain in the world, find no recognition in the Body of Christ, where all are one: And those in humble circumstances will have no pride of rivalry, etc., to sustain, but in simplicity and love will delight to manifest the hospitality they feel toward both those in more and those in less favored circumstances -- to minister to them both of their temporal and their

spiritual good things according to their several needs, as good and faithful stewards of the manifold grace of God.

### **As the Oracles of God**

Still speaking of this same class of saintly ones, dead to the world, and judged by the world as though they were dead; but alive toward God, and judged by God as new creatures, spirit beings, merely sojourning in these fleshly bodies, as in a tent, and waiting in this wilderness condition to learn the lessons necessary before entering the Land of Promise, the Heavenly Canaan, by sharing the First Resurrection, the Apostle proceeds to point out that these, when they speak, should be as "God's oracles," absolutely truthful, wholly reliable. If they serve they should do it with all the ability which they possess, recognizing that the ability is God-given as well as the talent. These exhortations to truth and faithfulness in utterance and service are applicable to believers, the Church, in our contact one with the other and in our contact with the world. We may be evil reported of and slandered, but all who know us, who have dealings with us, should find from experience our loyalty to principle, our endeavor that the words of our mouths as well as the meditations of our hearts and the conduct of life should be pleasing to the Lord and an honor to His name and cause, that God may be glorified through Christ, to whom belongs the glory and the Kingdom forever. His Church alone in the present time recognizes fully and properly the right and dominion of the Lord as the King. We alone have the blessing that comes from this recognition and relationship, but we look forward with joy to the time when His Kingdom shall be established. amongst men; to the time for which we are praying, "Thy Kingdom come"; when the knowledge of the Lord shall be made to reach every creature, and when many shall come to know and to love and obey Him whom now we rejoice to honor as our Redeemer and King.

Then let every member of the Body be solicitous for his influence over every other member, taking heed that he place no stumbling-block in his brother's way, but that in all things his course shall prove helpful to the saints. "If any man speak," says the Apostle, "let him speak as the oracles of God." If we would teach the truth, let us first prove it and make sure that it is truth, and not present crude ideas and human imaginations nor any, of our theories of a speculative character to stumble the weaker brother. And likewise in dispensing religious reading matter, we should be similarly careful to speak by this agency also as the oracles of God. No tract or book or paper should be handed to another, which we cannot endorse as containing sound doctrine. Thus we may speak as the oracles of God and minister of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

### **"THE LIFE ON WINGS"**

*"Observe the birds of heaven; they sow not, nor reap, nor gather into storehouses; but your Heavenly Father feeds them. Are not you of greater value than they? Besides, which of you, by being anxious can prolong his life one moment? And why are you anxious about raiment? Mark the lilies of the field. How do they grow? They neither labor nor spin." Matt. 6:26-28 -- Diaglott.*

NONE who have carefully studied the life of the Savior can have failed to note how He made use of various pictures, scenes and objects about Him to impress great spiritual lessons on the minds of His followers. Amongst these we have His reference to the "flowers of the field," and the "birds of the air." No more important lesson was there to be learned than just this one of quiet faith and submission. As He looked about Him: the Master saw the trend of humanity, alienated from God and under the reign of sin and death -- the tendency of the natural heart decidedly toward unbelief and disobedience.

These therefore whom He was selecting to be His future associates in heavenly glory must undergo great and significant changes; they must become acquainted with God; they must be instructed in many things; and above all, they must learn to trust and obey; they must learn to so relinquish all in the hands of the Lord and rest in and wait patiently for Him.

### **Those Who Flee on Horses**

Here were great lessons to be learned from the flowers of the field and the birds of the air. They were free from anxiety and care; they did not labor in bondage to fearful forebodings concerning the future as to how they would get along; they were not ever and always seeking escape from discontent and unhappy surroundings. Another has very aptly and ably applied these lessons to the Christian life in a manner that makes them solemnly impressive:

"This restlessness and discontent develop themselves generally in seeking an outward escape from our circumstances, or from our miseries. We do not at first recognize the fact that our only way of escape: is to mount up with wings, and we try to 'flee on horses,' as the Israelites, did when oppressed by their trials. -- see Isaiah 30:16.

"Our 'horses' are the outward things upon which we depend for relief, some change of circumstances, or some help from man; and we mount on these and run east or west, or north or south, anywhere to get away from our trouble, thinking in our ignorance that a change of our environment is all that is necessary to give deliverance to our souls. But all such efforts to escape, are unavailing; as we have each one proved hundreds of times; for the soul is not so made that it can 'flee upon horses,' but must make its flight always upon wings:

"Moreover, these 'horses' generally carry us, as they did the Israelites, out of one trouble, only to land us in another. It is as the Prophet says, 'As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.'

"How often have we also run from some 'lion' in our pathway only to be met by a 'bear'; or have hidden ourselves in a place of supposed safety, only to be bitten by a 'serpent'! No; it is useless for the soul to hope to escape by running away from its troubles to any earthly refuge, for there is not one that can give it deliverance.

### **The Wings of Surrender and Trust**

"Is there, then, no way of escape for us when in trouble or distress? Must we just plod wearily through it all and look for no relief? I rejoice to answer that there is a glorious way of escape for every one of us, if we will but mount up on wings, and fly away from it all to God. It is not a way east or west, or north or south, but it is a way upwards. "They that wait upon the Lord shall

renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint.'

"All creatures that have wings can escape from every snare that is set for them, if only they will fly high enough; and the soul that uses its wings can always find a sure 'way to escape' from all that can hurt or trouble it.

"What, then, are these wings? Their secret is contained, in the words, 'They that wait upon the Lord.' The soul that waits upon the Lord is the soul that is entirely surrendered to Him, and that trusts Him perfectly. Therefore we might name our wings the wings of Surrender and of Trust. I mean by this, that if we will only surrender our selves utterly to the Lord, And will trust Him perfectly, we shall find our souls mounting up with wings as eagles to the 'heavenly places' places in Christ Jesus, where earthly annoyances or sorrows have no power to disturb us.

"The wings of the soul carry it up into a spiritual plane of life, into life hid with Christ in God; which is a life utterly independent of circumstances, and one that no cage can imprison and no shackles bind.

### **Into the Joy of Sunlight**

"The 'things above' are the things the soul on wings cares about, not the 'things on the earth'; and it views life and all its experiences from the high altitude of 'heavenly, planes in Christ Jesus.' Things look very different according to the standpoint from which we view them. The caterpillar, as it creeps along the ground, must have a widely different 'view' of the world around it, from that which the same caterpillar will have when its wings are developed, and it soars in the air above the very places where once it crawled. And similarly the crawling soul must necessarily see things in a very different aspect from the soul that has 'mounted up with wings.' The mountain top may blaze with sunshine when all the valley below is shrouded in fogs, and the bird whose wings can carry him high enough, may mount at will out of the gloom below into the joy of the sunlight above.

"I was at one time spending a winter in London, and during three long months we did not once see any genuine sunshine, because of the dense clouds of smoke that hung over the city like a pall. But many a time I have seen that above the smoke the sun was shining and once or twice through a rift I have had a glimpse of a bird, with sunshine on its wings, sailing above the fog in the clear blue of the sunlit sky. Not all the brushes in London could sweep away the fog; but could we only mount high enough, we should reach a region above it all.

"And this is what the soul on wings does. It overcomes the world through faith. To overcome means to 'come over,' not to be crushed under; and the soul on wings flies over the world and the things of it. These lose their power to hold or bind the spirit that can 'come over' on the wings of Surrender and Trust. That spirit is made in very truth 'more than conqueror.'

### **Why Do not Some Christians Triumph?**

"Birds overcome the lower law of gravitation by the higher law of flight; and the soul on wings overcomes the lower law of sin and misery and bondage by the higher law of spiritual flying. The 'law of the spirit of life in Christ Jesus' must necessarily be a higher and more dominant law than the law of sin and

death; therefore the soul that has mounted into this upper region of the life in Christ; cannot fail to conquer and triumph.

"But it may be asked how it is, then, that all Christians do not always triumph? I answer that it is because a great many Christians do not 'mount up with wings,' into the higher plane of life at all. They live on the same low level with their circumstances; and instead of flying over them, they try to fight them on their own earthly plane. On this plane the soul is powerless; it has no weapons with which to conquer there; and instead of overcoming, or coming over, the trials and sorrows of the earthly life, it is overcome by them and crushed under them.

"We all know, as I have said, that things look differently to us according to our 'point of view.' Trials assume a very different aspect when looked down upon from above, than when viewed from their own level. What seems like an impassable wall on its own level, becomes an insignificant line to the eyes that see it from the top of a mountain; and the snares and sorrows that assume such immense proportion while we look at them on the earthly plane, become insignificant little motes in the sunshine when the soul has mounted on wings to the heavenly places above them."

## **THE ANATOMY OF CONCEIT**

EVERY man sees with his own eyes. He discovers in the world only what his capacity .and range of vision fit him to see. So every man thinks and judges and estimates other men and himself according to standards and limitations peculiar to his own mind. The eye of the soul h-as its limit of vision. Many a man has no right estimate of his fellow men, because he measures them by the false standards of his own thinking. Still more men have no right estimate of themselves. Wrong estimates of others and of ourselves are sure to be found together sooner or later; they spring from the same root, namely a bad standard or a false application of good standards. Thus arises conceit. This quality is simply erroneous self-measurement.

### **The Humbling Influence of True Knowledge**

Conceit implies a narrow and superficial knowledge of the world. As in perception we determine the size of things by comparison of them with other things, so we estimate men and ourselves by comparison. The earth seems very great to us when we cross its oceans and traverse its continents. But when we pursue the astronomers reasoning and learn that there are worlds in comparison with which our planet is little more than a. floating particle of dust, our estimate of its relative size and importance is wholly changed. A better knowledge of the universe humbles our judgment concerning our world as a part of the creation of God. In like manner, all self-estimates are relative. In self conceit man dwarfs the universe in order to magnify himself. With a true conception of the majesty of the universe, and of the wisdom and power revealed in it, conceit is impassible. The mind is overwhelmed with the impression of its weakness in the presence of that gigantic system in which it finds itself.

It follows that conceit springs from ignorance and thoughtlessness. It is consistent only with narrow views !of the world and of life. It makes precisely .the mistake of the old astronomy, which supposed our world to be



the central and largest one of the system, simply because it knew so little of other worlds. The conceited man magnifies his own importance only because he does not know what real greatness is. He is great in his own eyes only because his eyes can see nothing truly

### **Conceit Underestimates Others**

Conceit arises from a low estimate of other men. Estimates of ourselves as well as of other men, are relative. All self-measurements involve measurement of others. It results from this, that there is no way by which the conceit can be taken out of a man so effectually as by bringing him into a clear comparison and sharp competition with other men. This is the reason why it has become proverbial that school-life -- especially college-life -- will be likely to cure boys and young men of their conceit. In the class-room they are brought into close competition, in which even the best scholar is sure to be sometimes outdone by other men. Thus every man is frequently compelled to a tacit acknowledgement of others' superiority, and that in their very presence. This kind of life forbids to men the easy and flattering method of "comparing themselves with themselves" -- the great promoter of conceit.

This is the reason why the process of education tends to cure conceit. The men who recover from it least, are the men who have too little perception to discover clearly, or too little sensitiveness to feel keenly, the superiority of others. The same principle holds in the great school of life. No man can remain persistently conceited, who has any adequate appreciation of the merits and attainments of his fellow men. A man may be conscious that he has done his best and may feel a keen satisfaction in this fact; but any large knowledge of men will show him how often his work has been equaled and surpassed. The real scholar is compelled to think modestly of his productions; for he well knows how thorough and successful have been the labors of others in the same or similar fields. He who is most likely to suppose that he has done a great service to science, is the tyro who does not know what others have accomplished.

We estimate ourselves by comparison. The more widely and truly we know men, the more we shall see we are frequently equaled and surpassed. Candid estimates of ourselves by comparison with others will make us think soberly, and judge ourselves modestly. Conceit has no more fruitful root than a narrow knowledge and prejudiced estimate of the labors and worth of others.

### **What True Self-Knowledge Does**

Conceit involves a faulty self-knowledge. It is noticeable that a man who thinks most highly of himself is one of whom others think least highly. The conceited man has only one ardent admirer -- that is himself. The world knows most men better than men know themselves, and at this point "this wise world is mainly right." A true self-knowledge reveals our faults to us, and gives us a true view of ourselves. It lets the light in upon our narrow prejudices, and makes us ashamed of them. It discloses the insufficient grounds of many of our judgments, and unearths the subtle process of our self-deception. It lays bare the operation of motives, and shows how often conscience itself is made a convenience. Self-knowledge humbles a man. Those who think themselves complete beyond other men commonly stand alone in that opinion. They think themselves complete only because, while they keenly perceive others' faults, they are blind to their own.

In this view lies almost the only excuse which can be given for the man of inordinate self-conceit. It implies intellectual weakness, an incapacity for keen discernment, an inability to study successfully one's self and others. It may be a mental quite as much as a moral fault, though it is usually both. In both views it is a quality whose development is to be dreaded and checked with the utmost promptness and sternness. No trait of character conveys a more unfavorable impression; none so quickly excites disgust; none provokes such constant and universal ridicule. The ancient proverb expresses the world's verdict on this point: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him."

### **Conceit Manifestation of Defective Character**

Conceit is a mark of smallness of soul. It is a phase of selfishness. Conceit is essential littleness. It means small thoughts of the world and of other men; low ideals of character and attainment; weak and narrow conceptions of duty. It is the mark of a self-centered life; and the life which makes self the center is as much smaller than the true life as the idea which made our earth the center of the universe was beneath the true conception of the solar system. "Conceit, in weakest bodies strongest works," said Shakespeare. The men who have been servants of humanity -- the great reformers and philanthropists -- have been freest from conceit. They were great in humility; for humility, rightly understood, is essential greatness. Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves.

Traced to its deepest root, therefore, conceit is a fruit of fundamentally defective character. It implies a lack of appreciation of God's greatness, before which every thoughtful mind should stand with reverence and humility, and the proofs of which in the world, in man, and in history, might all impress every person with his own feebleness and insignificance. It implies a want of generous sympathy and kindly appreciation of others. It gives rise to cynicism and misanthropy. The conceited man helps nobody, unless he does it in order that he may thereby indirectly help himself. He is as intolerant of other men's faults as he is tolerant of his own.

Like all other qualities, conceit grows by indulgence. It is as subtle as counterfeit virtue, with which it has close affinity. It is as mischievous as self-deception, of whose essence it partakes. The analysis of this trait lays bare its inherent meanness, and shows it to belong to a type of life which is unworthy of any noble, generous, aspiring soul. -- Selected.

## **NUMBERING OUR DAYS**

[Contributed]

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

THE TITLE of Psalm 90, given in the Authorized Version, indicates that these words are part of "a prayer of Moses the man of God." They occur as a bright gem in a striking setting. The Psalm consists of a series of contrasts between our everlasting God and the fleeting life of man -- "From everlasting to everlasting Thou art God" -- "We spend our years as a tale that is told." -- Ver. 2, 9.



The theme of "numbering our days" can be considered in several ways, but we desire to know how the inspired words of Moses are to be understood.

Days may be numbered retrospectively, that is to say, days are added together to make years. This is done, for instance, when referring to the length of human life; it is done, too, when considering the length of time we have known the Lord and have rejoiced in His goodness. Thus a brother will refer to how long he has been "in the Truth." This, however, is in itself nothing of which to boast. The fruit-grower does not find satisfaction in the fact that his fruit trees have stood in his orchard a certain length of time, but in the fact that they have been fruitful in their season; and in like manner there is little in the mere fact of having known the Lord for a considerable time, unless there is evidence of the corresponding fruitage of His Spirit in the heart and life. . Some grow older -- their days are added together -- and in that sense they are numbered; but they do not gain wisdom commensurate with their years; and the same thing is true spiritually.

### **Marking Time Different from Numbering Our Days**

There is also a prospective numbering of days; and perhaps this may be best illustrated by reference to a post card which was published some years ago among certain Bible students. It was based on the belief -- current among many of them that the Church's sojourn in the flesh would terminate about October, 1914. The publication appeared just before the commencement of that year and consisted of a printed calendar for nine months of that year -- January to September. An intimation was made on the card that as each day passed, it was to be marked off, the purpose being thereby to emphasize more definitely the brevity of the remaining period to the end September. The text; "So teach us to number our days," was also quoted on the card.

But was this procedure, we ask, "numbering" days? It was certainly "marking them off," but it was not numbering them in the sense in which Moses used the expression. It was never the Divine intention precisely to inform His people concerning their change so as to enable them to count the days.

Both retrospective and prospective "numbering" are mathematical in character, but that which is our concern and about which Moses undoubtedly wrote is the moral numbering of our days.

True numbering is done as an ever present thing day by day. When we gave ourselves in full consecration to the Lord, we agreed that "the time past of our life" had sufficed to have wrought in us "the will of the Gentiles" (1 Pet. 4:3), and that we should not "henceforth live unto ourselves, but unto Him which died for us and rose again." (2 Cor. 5 :15.) It was then we began truly to number our days. We commenced to measure each day by the work to be performed and by the purposes to which life should be applied; and since that time, to whatever extent our days have, in humble submission to the Divine will, been filled with acts of obedience and love, and have been given their own measure of faithfulness, they have been numbered. They have been made to count. They have, so to speak, been registered in the Divine records. The days of idleness, those where selfishness has controlled, as well as those marked by lost opportunities, unaccepted privileges and blessings, have been unnumbered.

Time is spent among the Lord's people in united praise and worship. Appropriately, if may be asked, is such time numbered? Are we, if that privilege of united devotion is ours as a result, doers of the Word, or

forgetful hearers? Do we take advantage of all the opportunities afforded by such occasions to speak the "word in season" -- the word of comfort?

"The word we had not sense to say  
Who knows how grandly it had rung?",

Or do we indulge in converse which is of no import and the outcome of which cannot be growth in grace?

Another factor affecting the use of time is reading. God's people must of necessity be discriminating. Life is short, and leisure for reading shorter. It therefore behooves the Lord's saints who would number their days to read that, and that only, which will encourage them to maintain "the simplicity that is in Christ," lest by any means they are beguiled by Satan's subtlety (2 Cor. 11:3) into giving "heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith . . . from which some having swerved have turned aside unto vain jangling; . . . understanding neither what they say, nor whereof they affirm."-1 Tim. 1:4, 6; 7.

### **"Redeeming the Time"-**

Our time, therefore, is an estate which requires cultivation or otherwise it will become overgrown. The Apostle Paul in Ephesians 5:16 urges upon us "as wise" to redeem the time, that is to say, to buy it back -- "because the days are evil." We may not have been as faithful in the past as we might have been, but let us not fret of yesterday, because our grieving will not of itself correct the failure. Rather, let us redirect any energy which might be spent in regret towards better "numbering" in the future.

It is to be noted that it is our days which are to be numbered. That years are broken into days is one of our Heavenly Father's provisions which requires much Divine tuition to appreciate. It can be said that each day is a life in miniature, curtained off by nightfall. Each day comes to God's people as a new stewardship -- a day to be numbered -- but tomorrow forms no part of the trust. It has been said that tomorrow never comes, and that is true. It therefore emphasizes that what we should be concerned about is today. Today is the day we are called upon to number.

How the Scriptures stress this thought of living day by day! Jesus taught His disciples to pray, "Give us **this day** our daily bread." He also said, "Sufficient unto the day [today] is the evil thereof." There is also the word of old, "As thy days, so shall thy strength be." The secret of real happiness in the Lord is closely linked with living one day at a time. There is no more philosophical way of meeting life's experiences; It will dispel anxiety; discontent, and give rest of heart.

It is recorded of a man who was nearing closing days of his life that he said: "My life has been full of troubles, most of which have never happened." Had he lived day by day, the "troubles", would not have been his.

### **The Wisdom from Above**

Now to what end does Moses in our text call upon us to number our days? It is "that We might apply our hearts unto wisdom" or as another rendering has it "that we may get [gain, win] us a heart of wisdom." To do this, requires that we have a proper estimate of all of life's affairs. Satan's endeavor is to cause us to see the things of life in a wrong perspective. He would have us

make important the things which are really unimportant, and consider of no weight those things which are truly vital. It means that to gain our aim -- the heart of wisdom -- our whole environment, every experience, our vocation, our recreation, our home comforts, our food -- in fact, every thing must be brought into servitude to the new mind -- subordinate to the "one thing" which absorbed the great Apostle Paul's life.

We are reminded of a Christian man whose vocation in life was a traveling hardware salesman. He was asked on one occasion what was his business, and he replied: "I am a preacher of the Gospel of the Lord Jesus Christ, and sell hardware to meet expenses." His perspective was right. His ordinary calling was subordinate to his calling of God.

It was this lesson' which Jesus sought to teach Martha at Bethany. The simple record is (Luke10:40-42-Weymouth's translation): "Martha meanwhile was busy and distracted in waiting at table and she came and said 'Master, do you not care that my sister is leaving me to do all the waiting? Tell her to assist me.' 'Martha, Martha,' replied Jesus, 'You are anxious and worried about a multitude of things and yet only one thing is really necessary. Mary has chosen the good portion and she shall not be deprived of it.'"

Martha was worried and the preparation of the meal was taking a too prominent place in her mind. The Lord was not advocating neglect of such duties as were necessary, but He probably meant when He said, "Only one thing is really necessary," that His needs were in any case simple, whereas Martha's provision was over-elaborated. Behind this, too, He was no doubt also referring to the same "one" absorbing "thing" to which St. Paul also made reference.

Certainly what Martha failed to appreciate was that Jesus .had far more to bestow as her spiritual host than she had to give as His natural hostess. He desired her to have a true estimation of the affairs of life, that she might thus number her days and apply her heart unto wisdom.

### **"If We Had but a Day"**

One old saint has said, "We cannot apply our hearts unto wisdom unless we number every day as our last."

"We should fill the hours with the sweetest things,  
If we had but a day;  
We should drink alone at the purest springs  
In our upward way;  
We should love with a lifetime's love in an hour,  
If the hours were few;  
We should sleep not for dreams but fresher power  
To be and to do.

"We should hold " our wearied or wayward wills  
To the clearest light;  
We should keep our eyes on the heavenly hills,  
If they lay in sight;  
We should hush our murmurs of discontent  
At a life's defeat;  
We should, take whatever good. God sent  
With a trust complete.

"We should waste no moment in weak regret,  
If the days were but one,  
If what we remember and what we forget  
Went out with the sun;  
We should be from our clamorous selves set free,  
To work, and to pray,  
To be what the Father would have us be,  
If we had but a day."

St. James in his Epistle (3:17) clearly shows the components of the heart of wisdom in words that are unequalled in beauty: It is "First pure [unselfish] and in harmony with right principles], peaceable, gentle [forbearing, lenient, not insisting on strict justice], easy to be entreated [tractable, conciliatory], full of mercy and good fruits; without partiality, and without hypocrisy."

### **Ask in Faith**

Moses' words, "So teach us" presume a need, and direct our minds to the One who can supply the need. Human frailty, perversion, and imperfection are all together against the proper numbering of our days, and that is why instruction is necessary. Time is wasted, idled away, or used injudiciously. The strange anomaly is that the greatest "talent" we have -- our time -- is most frequently least esteemed.

"Improve Time in time  
While the Time doth last;  
For all Time is no time  
When the Time is past."

In other words, today with its opportunities and privileges will never return.

We are encouraged that Divine help may be sought and obtained. Let us seek it so that we may make every day count and that we may register each day in the imperishable records of heaven, thus laying up treasures there.

## **HOW TO ABIDE IN IS LOVE**

*"This is My commandment, That ye love one another, as I have loved you:  
Greater love hath no man than this, that a man lay down his life for his  
friends. Ye are My friends, if ye do whatsoever I command you."  
-- John 15:12-14.*

IT IS of signal importance that the Savior in His last message to His disciples dwelt much on the subject of love. In brief, He told His followers that the sum of all the commandments and the Divine will concerning them was that they should love one another and that by keeping His commandments they would abide in His love. The Savior Himself was subject to the Divine commandments; He Himself was under command. Though always having been an obedient Son and having dwelt in the Father's love from the beginning of His existence, yet He was under command in the sense that He was in subjection to the will of God and recognized the necessity as well as the wisdom of doing the Divine will.

Drawing the lessons from His own experience and endeavoring to impart the wisdom of them to these who were to be associated with Him in His Kingdom, He said; "If ye keep My commandments, ye shall abide in My

love; even as I have kept My Father's commandments, and abide in His love."

As we look at the beautiful character of our Lord Jesus and see His love for righteousness, for truth, and His willingness to be obedient to His Father's arrangements -- even unto death -- we can perceive readily that our dear Master had a love for the principles which lie aback of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into His mouth, His sentiment was, "I delight to do Thy will, O My God: yea, Thy law is within My heart." -- Psa. 40:8.

### **He Speaketh as to Sons**

The counsel of our Master on this subject of abiding in His love calls our attention to something that is necessary to us beyond -- after our surrender to Him; and after reaching the decision to walk in His steps. It implies that the getting into God's love is by no means the end of the Christian way, but merely the beginning of it. After we are in this way, the Lord gives us commandments as His sons, and expects us to manifest the spirit of loyal sonship by obedience; full obedience so far as the heart or intention is concerned, and as complete obedience as possible so far as the control of the old self or keeping the body under is concerned.

The commandments issued to the Christian are not in the same form or spirit as those that form the basis for the old Law Covenant to the Hebrews of old. Far higher and much in advance of the expressions of the Mosaic Law are these commands to the follower of Christ. The commands of the Savior do not come to us in the form of, Thou shalt and Thou shalt not, even as God did not command Jesus that way, nor does He so command the holy angels. Rather, to all who are permitted to dwell upon the high plane of sonship and to address God as their Father, the Divine method is that of making known or revealing what is that good and acceptable and perfect will of God. And so in issuing the terms of discipleship Jesus did not say, Thou shalt become My follower, or Thou, shalt do this or that. To the contrary He said, "If any man **will** come after Me, let him deny himself and take up his cross and follow Me." It is therefore the will, the heart of the individual, that is appealed to by the constraining love, mercy, and compassion of God.

### **Why These Tests**

Such as become sons of God and partakers of that Spirit of adoption realize as the Apostle declares that His commandments are not grievous. To know what His command or will is, is to desire to obey it. Whoever neglects either to learn or to obey the commandments of the Lord, thereby manifests a lack of the true spirit of sonship, and thus condemns himself as unworthy to be longer reckoned or treated as a son of God. Thus seen the commandments of the Lord to those who have consecrated themselves and entered His Spirit-begotten family, are tests, proving them either worthy or unworthy of the Divine favors and promises assured. to the faithful overcomes,

The object of these tests is manifest from the time the Christian comes to understand the Divine purpose through the Ages -- to comprehend how the Lord is working His strange work and making selection of a royal company to be joint-heirs with Christ, the great King, and to share with Him the great

commission of suckering, ruling, blessing, and uplifting the world of humanity in God's due time. All concede that the Divine law is necessary in heaven and in earth in order that God's will may be done -- that righteousness, truth, and love shall prevail; and it is manifest that whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, so as to will and to strive to obey them, will not be a qualified person to be used of the Lord in enforcing the Divine laws during the coming Age, and assisting men in discerning their righteousness and the blessings which will follow their observance.

### **What Are These Commandments?**

Properly we inquire, What are these commandments, the keeping of which is attended with such momentous results, and the neglect of which would mean the loss of our Redeemer's love and favor, hence, the loss of all the blessings specially prepared for those who love Him? In reply it would seem to be sufficient to say that our Lord's statement of these commandments briefly comprehends them all in one word -- Love. Looking further and dividing the matter, we find that there are two parts or directions -- love for God and love for our fellows. Without this quality or characteristic of love being so developed in the Christian as to be the controlling influence of his mind, he cannot hope to abide in the Lord's favor. True, the great Husbandman does not expect to gather ripe grapes from the new vine shoot when first it makes its appearance; rather He waits for the gradual development of the fruit, if after the shoot has come forth He sees upon it the bind of promise, which quickly develops, manifesting itself as the flower of the grape. Nevertheless, manifestations of a coming fruitage of love are expected by the Lord reasonably soon after our union with Him; and any smallness of development of this fruitage would indicate a corresponding lack of love and appreciation on our part, and would mean correspondingly small love for the. Truth and its principles. Hence the Lord's love for us would be correspondingly less than if more rapid progress were made.

The proper exhibition of love necessarily means the dispensing of justice; because a failure to render justice would be the very contrary of the impulse of love itself. The laws or requirements of the Lord are based upon justice, "the foundation of His throne." We should then view the commandments of the Lord from this standpoint and see first that our love for God is just, and should recognize that we owe Him love, devotion, and appreciation because of what He has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. Nor is it different with respect to our love for our fellow men. Justice as well as respect for our Heavenly Father's regulations calls upon us to do right to our neighbor, to do toward him as we would have him do toward us. This is not more than absolute justice and yet it is the very essence and spirit of the Divine law of love.

### **To Do Justly**

But while justice is the first feature of the commandment of love, it is not the end of its requirements. It requires that going beyond justice, our love shall prompt us to the exercise of mercy, compassion, and forgiveness. And in exercising these qualities we are again but copying Divine love; for our Heavenly Father not only deals with all His creatures according to justice, but going beyond the line of justice, in great compassion and mercy He provided in Christ Jesus a Redeemer for sinners. He did not provide this in



violation of His justice; yet so far as we are concerned, it is just the same as though out of love and compassion He had overridden justice in our assistance. Hence in our dealings with others who like ourselves are fallen and imperfect, it is essential to remember this feature and not only be just toward them, but additionally to be merciful, generous, kind even to the unthankful, that thus we may be the children of our Father in heaven.

### **To Love Mercy**

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character. He says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." When we consider that God is educating those whom He will use in the future judging of the world, it is recognized that He could not reasonably require less than what is here specified by the Prophet. And yet to do justly and to love mercy and to walk humbly with God are all comprehended in love itself. Love necessarily requires that justice shall be an important consideration in all our dealings, whether with neighbors, brethren, our families, or with ourselves. This will signify that we shall encourage a keen consideration and appreciation of the pleasures and desires, and rights of others, which will include their physical, moral, and intellectual interests and liberties; and thus appreciating these, we shall exercise care never to stand in the way or to be a hindrance to, the rights and progress of others.

### **To Walk Humbly with Thy God**

Who is it that cannot see that to "love mercy," is to go even beyond loving justice and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others -- a disinclination to be too exacting in respect to others as well as a desire to be very exacting in regard to our treatment of others. The humble walk with God is included also in the commandment of love, inasmuch as whoever loves his Creator and appreciates His provisions for His creatures in natural and in spiritual things will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by Divine grace, he will be disposed truly to walk humbly with the Lord -- not seeking paths of his own, but trustingly seeking to walk in the path which the Lord has marked out -- in the footsteps of Christ.

### **His Commandments not Grievous**

The same Apostle John who recorded our Lord's words on the subject of abiding in His love, commented further upon this subject of the love of God and of Christ, saying, "This is the love of God [that is, proves or demonstrates our love of God], that we keep His commandments and His commandments are not grievous." This gives us the suggestion that the Lord not only expects us to keep His commandments of love to Him and to the brethren, but that He expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein, not merely because they are God's commandments but additionally, because they are right, true, and proper. This thought the Apostle expresses in the words, "And His commandments are not grievous." It is one thing to keep the Divine

command, or to seek to do so, all the while feeling more or less of restraint, lack of liberty compulsion and a sense of duty; it is another thing to obey joyfully.

Nor is it unreasonable or improper to expect something of this spirit at the beginning of our experience as the Lord's children, seeking to keep His commandments; but we should expect also that as we grow in grace and in knowledge and grow in love, all these feelings of constraint, duty, etc., would gradually disappear so that instead we should delight to do the Lord's will, delight to keep His commandments of love, delight to do justly, to love mercy, to walk humbly with God, and that there should 'be a total absence' of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development and can be found only where the individual has come to possess the Holy Spirit in large measure and has become truly "a copy of God's dear Son," where the Father's Spirit, has developed and brought forth the- ripe fruits of the Spirit in abundant measure -- meekness, patience, gentleness, brotherly kindness, love.

### **His Will the Delight of the Heart**

The words of the Savior imply this same thing -- the necessity for obedience to the commandments of love and to such a growth ultimately as would separate from any feeling of bondage or grievousness. Thus the Master said, "Even as I have kept My Father's commandments and abide in His love." May we not then understand the Lord to mean that in order to abide in His love we must reach such a heart condition as this which He had; a love for the Father's ways, for the things that the Father loves; for the principles of righteousness and truth. It is true we may abide in His love at first under other conditions, feeling through our love the restraint of His commandments of love, but as progress is made in knowledge and in intimate fellowship and acquaintance with Christ, we will grow in grace and outgrow those sentiments and grow up into the Lord's Spirit and sentiments in this matter; so that obedience to the Lord will be the delight of our heart, and any failure to do His will would cause a pain; a shadow, an earth-born cloud to hide us from the Father's smile.

### **He Works in Us**

Recognizing the far-reaching character of our Lord's requirements and seeing their depth, some may be inclined to say, it is true that we must attain to such character-likeness of our Lord, but that transformation and renewing of the mind is not our part of the work but the Lord's. He must do this for us, else it will never be done. To this we would answer partly right and partly wrong, True, indeed, when we consider ourselves, how weak and how frail we are according to the frailty of the old nature, according to the flesh, we have real cause for despairing and deciding that we never could accomplish such a great transformation from selfishness to love in our own strength. More than this, it is true that the Lord proposes to work in us "both to will and to do of His good pleasure." But it is just as true that we have a burden of responsibility in respect to this matter of overcoming. It is the Lord's part to provide the way, the truth, the light, the means by which we may attain unto the condition to which He has called us, but it is our part to use the means and thus to attain the prize.

### **The Part We Must Perform**

The Lord has made arrangements for our deliverance from, sin, and, death and our reconciliation to Himself; our acceptance to sonship, our anointing with the Holy Spirit, our instruction with the Word of His grace, the Word of promise: He works in us to will and to do, through the exceeding great and precious promises and the glorious prospects and rewards that are attached to them; but the amount that He will work in us and the results that will be worked out through these promises, depend upon us. As it depended upon us whether or not we would come into the grace which He had provided for us, and as we could have kept ourselves out of the love of God by refusing or neglecting the offer of His mercy and love, so we could neglect the Word of His promise, neglect the various means of grace which He provides for our strengthening, establishing, and upbuilding in the knowledge and power of the truth. And thus neglecting His provisions we would proportionately fail to abide in His love-fail to obtain the promised favors. And does not the Apostle refer to this when he says, "Keep yourselves in the love of God."

### **Summary of the Divine Will**

What then is the substance of what we have foregoing found to be the Divine instruction upon this subject? It is this:

First, our hearts from the very beginning are to appreciate the imperfection of our own fallen state and to look away to the Lord for the needed assistance to abide in His love.

Second, the exceeding great also precious promises must be studied earnestly that we may thus have them constitute in us "the power of God," for good -- keeping us in the knowledge of the Lord and through obedience in His love.

Third, this knowledge will profit us only as we put it into practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through His Word, established before us as an ideal. And let the further fact not be overlooked, that if we had all knowledge yet had not love, it would profit us nothing; but we are to remember also that in the Divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know. By knowledge here we mean not merely the information in the head, but that heart knowledge and appreciation of the Lord by a personal acquaintance and walk with Him.

Fourth, we are to appreciate every evidence which we find in ourselves or others, of such growth in obedience to the law of God -- the law of love with its connections of justice and mercy and reverence.

Fifth, none should expect the full results of joy in doing the Father's will in the beginning of their experiences, nor are they to feel discouraged if in the beginning the motive be to a considerable extent the sense of duty instead of a love for principle. All the Lord's children are to seek at the Lord's hands further blessings and further filling of His Spirit from above. Let us seek to study and to appreciate the basic principles on which the Lord governs the universe and. seek to, bring .!our hearts into sympathetic accord with that law and principle and spirit of righteousness. And may we remember, too, that much .of our lack of appreciation of the principles of righteousness is due to our ignorance ; so that we are to expect that as we come to know the Lord and to understand His will, His desires, and His Plan better, the eyes of our understanding will open the wider, so that it will be possible for us not only

"to comprehend with all saints," but to appreciate with all saints the principles underlying and constituting the Divine law of love.

### **Rejoicing in Whatever Our Way**

It is manifestly a fact then that it is a gradual process of becoming fixed and of abiding in the Lord's love -- through the knowledge of the Lord and a growing love for all His gracious arrangements and requirements. When once we gain this clear vision of the Lord's purpose in calling us into His favor and love, and in dealing with us at the present time, we will be disposed to rejoice in whatever way or experience in life may be ours -- in our sorrows, griefs, disappointments and heartaches, etc., no less than in the pleasures and joys in life; -- because all of these will be recognized as the sum of the Divine will and providence concerning us; that through all of these means the Lord is instructing and disciplining and imparting spiritual discernment and insight not only into our own deficiencies and deformities, moral and spiritual, but insight into the mind and will of God, including His requirement of love, so that we may render that full measure of devotion to Him and His people and be so transformed by the renewing of our minds that we shall be made meet for His presence, His glory and His Kingdom.

### **'O FOR A DEEPER LOVE'**

"I love Thee, Lord; yet 'tis no love of mine  
That goeth forth to that great heart of Thine;  
'Tis Thine own love which Thou hast given me  
Returning back, O loving Lord, to Thee.

"The earth absorbs the soft, refreshing rain,  
And sends it back in flowers and fruits again;  
So I receive Thy love so rich and free,  
And send it back in joy and praise to Thee.

"The moon receives the sun's bright, golden light,  
And gives it forth to cheer the darksome night;  
So I receive the rays of love Divine,  
And with them cheer the weary world of Thine.

"'Tis by Thy love that I can love and bless  
The foes who seek to blast my happiness;  
Can e'en rejoice, when bearing wrong and shame  
Thou deem'st me meet to suffer for Thy Name:

"Naught but Thy love can satisfy my heart,  
Constrain my will from self and sin to part;  
In love so great Thou givest Thyself to me,  
For Thou art Love -- to all eternity.

"Oh! help me, Lord, to take, by grace Divine,  
Yet more and more, of that great Love of Thine;  
That day by day my heart may give to Thee  
A deeper love and growing constantly."

## SCRIPTURAL REVIEWS

### "BAPTISM DOTHS NOW ALSO SAVE US"

**1 Pet. 3 :19-21.** -- "By which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

The spirits referred to here cannot be the spirits or souls of men, inasmuch as the Apostle locates the time in which they lived and says that it was when the long-suffering of God waited in the days of Noah; that is, during the Antediluvian period. All men who lived back in that period had been long dead when Jesus came, and of course He could not preach to them. The spirits referred to then can be none other than those fallen spirit beings, once holy angels, who as the Apostle Jude says, "Kept not their first estate," but departed therefrom and became apostate angels. They are without doubt those referred to in Genesis as the sons of God who took unto themselves the daughters of men in violation of God's will and arrangement concerning them. Such fallen ones came under condemnation and are therefore separated from the presence of God and other holy society of the heavenly realm, and are held in restraint-bound "in chains of darkness." They are not permitted to exercise their normal powers as angels or spirit beings; and being denied all holy fellowship and cut off from the source of spiritual light; they are in darkness regarding the future and the consummation of God's purpose as it relates to them.

### When Christ Preached to the Spirits

The time when Christ preached to the imprisoned spirits or fallen ones was evidently in connection with His ministry here on earth in the days of His flesh. The Apostle has just explained (verse 18) that Christ suffered the just for the unjust, to bring about the redemption of the world; than. He was approved and highly exalted in His resurrection as a result of His faithfulness. There is no record in the Gospels or elsewhere that Christ ever at any time delivered any message or addressed the fallen angels directly. It must therefore have been by His example of adherence and devotion to the Divine will, His faithfulness and obedience through the great trials and tests that He passed, that He preached to the spirits in the sense that actions speak louder than words. Farther, these fallen angels being in contact with the atmosphere of the earth were permitted to observe the conduct and example of the Savior. They saw the outcome and the result of it all, in the great reward that was bestowed upon Christ. The lesson then of this sermon of the life of Christ was that of the fruit of obedience in contrast with the fruit of disobedience.

The Apostle here referred to Noah and the ark, and his family being saved through the flood as pictorial of Christ, the Ark, and of the Gospel Church saved in the flood or calamity which is to overwhelm the present evil world. This is a further corroboration of our Lord's words concerning the closing days of the Age being similar to the days that were before the flood. The language is impressive, especially as the Apostle Peter is describing the

incidents connected with the ending of this Age and the inauguration of the new dispensation, just as did Jesus in His reference to Noah's day. St. Peter says that the ark salvation, "was á like figure whereunto 'baptism doth now save us." What is the figure? Evidently the flood of water which there submerged the world meant the death of the world, while Noah and his family although submerged in the same water were hidden in the ark, and thus by the ark their lives were spared. Similarly here we who are baptized into Christ, who become members of His Body, enter the ark of safety, although we are baptized into His death according to the flesh., we are raised or saved, and on the other side the flood, on the other side .of the great calamity of death; in the new dispensation, in the "new earth" which the Scriptures describe, we shall live and be the representatives of God in establishing the new order of things. It is in harmony with this that the Scriptures represent Jesus as the everlasting Father of that Age -- the Life-giver to all who will ever attain life eternal. All lost their lives through disobedience, through sin; ,our Lord Jesus provided the Ransom price, redeemed us with His own precious life, and purposes to succor, to give life to as many as will obey Him. The whole period of the Millennial Age is apportioned to this opportunity, and those who now accept of His grace are to be made participants with Him in that glorious work-as the Bride, the Lamb's Wife.

### **That Ye May be Accounted Worthy**

But who will be saved through the great symbolic fire with which the present order of things will pass away? Who will survive this storm? The Word of the Lord to His consecrated followers is, "Watch ye, therefore, that ye may be accounted worthy to escape those things coming upon the earth and to stand before the Son of Man." The saints are to watch that they may not fall into this general trouble and snare that is coming upon the whole world to try the hearts of men, to run deep the plowshare of trouble which eventually, under the new dispensation, shall be a blessing, but which in the present time will be only a dreadful catastrophe. Thank God that there is a rainbow promised, yea, a rainbow that is seen by those who have the eye of faith and look upon matters through the Word of God. The rainbow is the Divine promise that nevermore shall there 'be such a great calamity upon the world-that with this calamity will be introduced the Kingdom of God's dear Son, and that never again -shall the world be left, neither to fallen man nor to demons of the Prince of this world, nor to the kingdoms of this world, but He who redeemed the world shall be its Lord and King, and the dominion shall not be given to other people nor left to others; but when Messiah shall have conquered and put down all insubordination, and everything contrary to the Divine will, then the Kingdom shall be delivered to God, even the Father, that He may be all in all.

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### **"HIM THAT HATH THE POWER OF DEATH"**

**Hebrews 2 :14.** -- 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise .took part of the same; that through death He might destroy him that had the power of death, that is, the Devil."

We believe the Apostle could not have been referring to Satan as holding the power of death in the sense of having complete control over life and death, to impart life or to inflict death as he might choose. Such power belongs only to



God, and Jehovah has not delegated any such liberty or power to the Adversary. Satan is indeed called the "Prince of the power of the air," and the "Prince of this world," because God has permitted him to usurp the rulership and dominion of the earth while the human race is gaining an experience with evil during the prevalence of death.

What then may we understand by the Apostle's words, that Satan has the power of death? In reply, we believe the Scriptures sustain the thought that Satan holds the power of death in the sense that his dominion, his empire, is one in which death reigns or in which it prevails. In other words, Satan's dominion is not a dominion of life, he does not reign over living creatures; they are under condemnation and therefore from God's standpoint they are a dead creation, and Satan's dominion is one of death. And it must be borne in mind that death reigns upon the earth not because Satan has the power to kill or to put to death regardless of the power of God, but because God Himself originally pronounced the death sentence on account of the entrance of sin.

The Apostle in this connection refers to God's purpose to ultimately destroy the one who is reigning over this dominion of death, Satan; that He will accomplish this through Christ: that the Savior in order to be given this right and authority, Himself partook of the human nature, "He also Himself likewise took part of the same," that is, of flesh and blood that He might constitute the Ransom price for our race and thus secure the right to bring in the great deliverance of all. By so doing He has earned the right to set aside the death sentence and in fact the entire dominion of death, including the putting to death of the Adversary, who during the past six thousand years has been permitted of God to hold this dominion.

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### **"THOSE SAINTS WHICH AROSE"**

**Matthew 27:62.** -- "And the graves were opened; and many bodies of the saints which slept arose."

Owing to the obscurity that surrounds this passage about those saints who arose in connection with our Lord's death, some have been inclined to doubt the genuineness of the passage. Yet inasmuch as a portion of it at least appears in the oldest Manuscript yet discovered, it must be accorded a certain amount of credence.

It would not seem that the persons mentioned could have been any of those approved ones of ancient time perfected, for the Apostle explains that "They without us [the Gospel Church] shall not be made perfect." The resurrection of those ancient worthy ones would not be due to take place until the Church has been completed and her resurrection experienced.

Again, it could not be said that any of the saints of the Gospel Church could be referred to here, because none of these had yet been selected. Those disciples Who were following Jesus and hearing His messages formed the nucleus of the Gospel Church at Pentecost.

The record is quite specific and appears to convey the thought that the earthquake which occurred at the time of our Lord's death, opened these graves or, had to do with the awakening mentioned; then it continues by telling us that these sleeping ones that were awakened tarried and did not reveal them selves in the Holy City until after our Lord's resurrection. Considering all the facts related to the matter, it would appear that at very

most the awakening was similar to that which others had experienced, such as the Shunammite's son in the Old Testament times and such as was experienced by Lazarus and the daughter of Jairus and the son of the widow of Nain during our Lord's ministry. Of this we can be reasonably sure, because the Apostle expressly declares in 1 Corinthians 15:20, that, "Christ is the firstfruits of them that slept." He was the first one resurrected to perfection of being, the first one to experience a complete lifting out of death into the perfection of life. If such an awakening took place as is referred to in the text, the persons mentioned could have been no more than merely aroused from the slumber of death and that only temporarily, the reason for which is not given.

## ENCOURAGING LETTERS

Dear Brethren:

Another year having passed away, we look back with joy upon the many privileges that have been ours, the wonderful blessings we have enjoyed from our Heavenly Father's hands in the past year. Not the least of these is the opportunity we have had to render some little service to "His loved ones." Though what we have done is so very small and imperfect, yet we lift our hearts in thankfulness, knowing that if our love for Him has been the motive and we have tried to do our best, no matter how imperfect and miserable the efforts appear to others, or even to ourselves, they are made a "sweet incense to Him," through our great High Priest.

These thoughts bring to our minds the instruments that have been used to carry blessings to us, and we do desire to express our gratitude for these instruments, which have been and are now, such a great help to us towards giving us a deeper and better understanding and appreciation of the Holy Word. Your ministry has been a great help and encouragement to us, together with the writings of Pastor Russell, when passing through many trials and testings. How we thank God for such "helps" in these trying times, and we desire to share a little in the necessary expense to continue your labor of love, so ask you to please accept and use the enclosed small effort in His service in whatever way you see fit.

That our Master may keep you and continue to bless your efforts for Him is the prayer of

Your brother and sister in Christ Jesus,

Mr. & Mrs. H. J. B. -- N. S.

Dear Brethren:

Love and greetings in our dear Redeemer's name. It is again near the end of the year. I enclose my Good Hopes expression for the coming year; and am again reminded of the wonderful blessings which our Heavenly Father has bestowed on us, during the past year. While to some of us it has been a time of sorrow and trials, we are thankful for the experience, and for the privilege of doing a little in the Lord's service.

It is also gratifying to see again the Christmas spirit as we approach this wonderful season. It is very nice that practically all the civilized world then stops a little and tries to make others happy. I wish you, dear friends, all the

joy and happiness .possible on this Christmas; and how much more we can enter into its spirit than the world, even if it is not the proper time to. celebrate our Lord's birth.

As we approach the end of the year we naturally also wonder, What will the New Year bring? More trials surely, and also we may hope, more opportunities to conform ourselves to the Master's likeness. To some of us it will bring the end of our trials, blessed release from the sorrow resulting from the continual conflict between the new mind and the flesh, and increased by contemplating the sad condition of mankind in its present state.

I also wish to assure you again, dear friends, that the "Herald" always has been. and continues to be a wonderful help to me. As so many others have said, very often its articles treat on subjects on which I had especially desired help.

Again wishing you all possible Christmas joy and a Happy New Year; I will close with warmest love to you all, and pray for you the Lord's richest blessings and a continuation of His guidance through the New Year, and unto the end of the Narrow Way.

Your brother by His grace, M. J. H. -- Minn.

Dear Brethren in Christ:

Christian greetings and much love,

I enclose money order herewith for \$\_\_\_\_\_. Kindly send the "Herald" for one year to the following address: . . . renew my own subscription, and send me a copy of the Daniel book, also a dozen of the Christmas Scripture post cards-balance -for the general fund.

I am so glad to see by the last "Herald" that Brother Blackburn will be able to be with us again before returning East. I received such a great blessing from his visit, as I did on the former occasion. Exhortations along the line of a closer walk with the Lord and sane views on the general situation of today are as priceless rubies compared to discourses on the deflection of others, or fanciful speculation regarding an early deliverance. How great is our need to seek the wisdom that cometh from above at all times that we may be guided thereby. I have heard many expressions of approval and appreciation of Brother Blackburn and his ministry here, but we do need your prayers, brethren, for we are not without. trials.

Praying the Lord's blessing upon you and the ministry of the Institute, that you maybe upheld and guided by Him who doeth all things well,

Your sister by His grace, V. A.-B. C.

Dear Brethren:

Your kind letter received, also the package of tracts.. Thank you. They are all so good, and it is such a privilege to have something to give to others, which may be just what they need. The year text is so good, and should be our prayer each day.

The Class here is breaking up fast; about six came out last week, refusing to be bound by every thing which the Watch Tower puts out, and were denied the privilege of quoting from the Volumes and also from reading the comments in our Bible. I have been meeting with the Class for nineteen years, but since 1925 have been out of harmony with many things which have been written, and have not attended the Class for several months. This coming Sunday two brothers who have been Elders, and several of the sisters, are to meet in the home of one for a study. Pray tat the Lord may be with us to encourage and strengthen us to endure any trial which we may have to endure.

Your loving words of sympathy are kindly received. Very soon I will send another subscription to the "Herald."

May the Lord continue to bless you in putting it out. Those here who are receiving it are being blessed..

Yours in loving Christian fellowship, Mrs. J. B. C. -- Cal.

Dear Friends:

Having read carefully your leaflet on, "Immortality and the Resurrection of the Dead," I would like you to send me the other leaflets you have prepared. I have greatly enjoyed reading this. Having just lost my dear little girl, it seems as though these messages bring me more comfort than anything else, although it has been them hardest thing I could ever experience.

Sincerely yours, Mrs. N, B. J. -- N: Y.

# The Herald of Christ's Kingdom

VOL. XII. March 15, 1929 No. 6

## THE RESTORATION OF THE PAPAL STATE

THE EYES of all the world have been recently turned toward the settlement of the Roman question -- the restoration of the temporal power of the Pope through the Italian Government granting to the Church of Rome certain territory in the environs of the city. This restoration of the Papal State constituting the Roman Pontiff a sovereign ruler on a footing with the kings and potentates of the earth, is accorded a place, by world leaders of thought, editors and statesmen, along with the great historical events of modern times. An Editorial in "The New York World," of February 10, presents an interesting review and indicates the trend of thought in public circles on this subject:

"There is much in the termination of the long dispute between the Vatican and the Italian Government -- the 'Roman question' -- to appeal to the historical imagination. The Papal State which now re-emerges goes back to the year 754, when the Carolingian King led an army into Italy and forced the ruler of the Lombards to recognize the Catholic dominions. Sometimes the Papal State was strong; sometimes, as during the exile of the Popes in Avignon, the authority of the Church in Rome almost ceased. Some Popes, such as Julius II, proved military conquerors of signal ability; in the weak hands of others their territories shrank to a shadow. Yet century after century, while other kingdoms disappeared and other forms of authority changed, the Papal sovereignty somehow survived all shocks and disasters. When Napoleon confiscated the States of the Church in 1809 the temporal power seemed momentarily extinguished. But in 1815 it flamed up again; the Papal States were powerful once more and displayed a prominent role in Europe. Then came the collision between Italian nationalism and Papal obstruction, the irresistible movement for Italian unification, and the collapse of all temporal authority the moment the French troops were withdrawn in 1870.

"There is much also in the immediate implications of the settlement to strike the imagination. Once more fully recognized as a temporal sovereign, the Pope may rapidly enlarge his importance in international affairs. Already the Holy See has made remarkable strides in its diplomatic relations with the world. In 1914 there were but sixteen Ministers or Ambassadors accredited to the Vatican, and Pius X had but five Nuncios abroad; today there are thirty Ambassadors and Ministers at the Vatican, and Pius XI., is represented by twenty-two Nuncios. We may yet see the Pope paying visits across international boundaries as other sovereigns do. Meantime, Mussolini gains much in prestige and still more in an enhancement of the unity of the Italian people. In one of his first speeches he declared that it was absurd that a government should remain perpetually at odds with an institution to which 95 per cent of its people paid spiritual allegiance. Across the seas he will hope for more cordial relations with some of the Catholic lands of Latin America. All the world will take note of the fact that the 'Eternal City,' the city that was 'Rome or Death' to the Garibadian, is no longer a capital of two warring forces but of two reconciled and harmonious authorities.

"But what is most striking in the event is perhaps the completeness with which we once more see what was called a great 'insoluble' question disposed of. Even a year ago, when the settlement was first seriously discussed, many critics pronounced it impossible. Fifteen years ago there would have been a universal verdict that it was out of the question. The Gulf seemed too wide . . .

"It has been the liberalism of Pius XI a -- historian, a scholar, a man of wide outlook and the ambition of Mussolini which have done the most for reconciliation. The Pope has made gesture after gesture from the time he broke precedent by blessing the multitude, immediately after election, from the balcony outside instead of inside the Vatican. Mussolini has pursued a steady policy of mollification. He restored Catholic symbols in the schools, he offered to increase the pay of the clergy, and he suppressed certain violently anti-clerical organizations. As good-will increased it was seen that the temporal power for which the Pope asked was, in its territorial aspect, after all, but a shadow."

### **The Canon Law**

What is regarded as greatly augmenting this new power and prestige of the Papacy in this connection, is the passing of what is known as the "Canon Law," a term that is used to denote that "body of laws and regulations made by or adapted by Papal Ecclesiastical authority, for the government of the Catholic organization and its members"; which in other words means the bringing of the entire population of Italy under the Ecclesiastical rules and laws of the Church of Rome. The application of the "Canon Law" to the kingdom of Italy is regarded as "one of the most important and sweeping measures incorporated in the Concordat which accompanies the agreement for solution of the Roman question."

"Acceptance of the law by Italy is in direct opposition to the principle proclaimed by the famous Italian statesman, Count di Cavour, who summarized it in the motto 'A free church in a free state.' This led to what was called here the liberal democratic policy, which altogether separated religion from the State. Indeed, the State opposed religion, which in Italy means the Catholic religion.

"Premier Mussolini from the very beginning of his power reversed this state of things by adopting the diametrically opposite pro-religious policy, which now receives most solemn sanction in the Concordat. By this agreement civil laws will be modified to conform with Canon Law. Aside from purely religious matters, the new law of the State will be applicable to all citizens irrespective of religion."

Such significant developments and enactments carry one back into medieval history when Papal Rome was at the zenith of her regal glory and when the Pope was permitted to exercise the most sweeping powers of an imperial ruler .and thereby dominated the then civilized world. Such power he may now exercise again so far as the kingdom and people of Italy are concerned.

Any one can readily foresee that this recent remarkable impetus that the Papacy is receiving, will manifest itself throughout the world, especially in, those countries where the Catholic faith predominates. Today there is no part of the civilized world where the Roman Church does not have a firm foothold.



A late dispatch from Rome by Thomas B. Morgan, United States Staff Correspondent, under date of February 21, goes on to say: "Pope Pius XI, expressing his tremendous pleasure at the jubilation by Catholics everywhere in the world over the Vatican's settlement with Italy, told the United Press in an exclusive interview today that the accord itself is only a beginning. The fruits of the agreement are still to come, the Pontiff said, adding, 'we now begin to put into force the things we have established, and there is still much work to be done.'"

In common with many readers of this journal, we understand that the old Roman Empire, both Pagan and Papal, occupies a very prominent place in Bible prophecy, especially in those of Daniel\* and of the Apocalypse. These prophecies we believe portray a certain prominence on the part of the Papal power in world affairs in the conclusion of the present order of things and indicate that it will be considerable of a factor in the closing events of the Age. Just what turn the order of proceedings and circumstances will yet take, none can definitely foretell. But recognizing the Papacy's influence over and control of such vast multitudes of humanity, one can readily see how in the great crisis of the Age toward which present circumstances and events are leading, it would be deemed logical and the part of wisdom by world leaders to look to the Papacy and to united Protestantism to exercise a steadying hand in preserving law and order; and in the effort to hold together the old order, the Scriptures indicate that the wheels of civilization will turn backward in the employment of drastic means and methods which will result in the great trouble spoken of by the Prophet Daniel, in which not only the Papacy but all human governments will fail and thus prepare the way for Immanuel's Kingdom.

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\* For an elucidation of these matters the reader is referred to "Daniel the Beloved of Jehovah," \$1.25, postpaid; and the two volumes of "The Revelation of Jesus Christ," \$1.25 each, postpaid.

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It is interesting in this connection to read certain observations published by Brother Russell some years ago bearing upon the final end of the Papal power:

"As we call to mind the long train of evils by which Babylon has oppressed and worn out the saints of the Most High (the true Zion), and how it is written that God will avenge his own elect, and that speedily; that, according to their deeds, He will repay recompense to His enemies; that He will render unto Babylon a recompense (Luke 18:7, 8; Isa. 59:18; Jer. 51:6), we begin to realize that some fearful calamity awaits her. The horrible decrees of Papacy -- the reproach and reward of which Protestantism also is incurring by her present compromising association with her -- for the burning, butchering, banishing, imprisoning, and torturing of the saints in every conceivable way, executed with such fiendish cruelty in the days of her power by the arm of the state, whose power she demanded and received, await the full measure of just retribution; for she is to receive 'double for all her sins.'

"That the punishment of Babylon will be great is assured. It is written prophetically that, 'Great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.' 'And He hath avenged the blood of His servants at her hand.' 'Her sins have reached unto heaven, and God hath remembered her iniquities. -- Reward her, even as she

rewarded you, and double unto her double according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.' (Rev. 16:19; 19:2; 18-5-7.) While the broadest application of this language is, of course, to Papacy, it also involves all who are in .any degree in confederation or sympathy with her. All such will be sharers in her plagues. (Rev. 18:4.) Although the kings of the earth have hated the harlot and cast her off (Rev. 17:16), still she says, 'I sit a queen and am no widow,' loudly boasts of her right to rule the nations, and claims that her former power will soon be regained."

"The Papal dominion (and much of the abject reverence of the people for ecclesiasticism in general), as already shown, was broken down at the beginning of the Time of the End -- 1799; and, though the subsequent process of consumption has been slow and there have been occasional signs of apparent recovery, which never seemed more flattering than at present, the assurance of Papacy's final destruction is positive, and its death-struggle will be violent. First, however, she must attain more of her old-time prestige, which will be shared with a confederated association of her daughters. Together they will be lifted up, that together they may be violently thrown down."

## **AT PEACE AMONG YOURSELVES**

*"Behold how good and how pleasant it is for brethren  
to dwell together in unity!" -- Psa. 133:1.*

PEACE and harmony represent the normal and only desirable state for all God's intelligent creatures. A state of strife has long existed and still exists on earth because of the reign of sin and selfishness. Therefore, when from heaven there came the announcement of the advent of the great Redeemer, the accompanying message was, Peace on earth, good will toward men. This very statement was a recognition of the fact that peace on earth, good will toward men had not prevailed amongst the earthly creation since the fall of man from Divine favor occurred.

As it is the self-life and selfishness in general that breed's strife, contention, and unpeaceful relations, so it is the rule of love coming into the heart that breeds peace, thoughts of kindness and brotherly love. Brethren in Christ, partakers of the Holy Spirit, find themselves able to dwell together in peace and unity in proportion as the Holy Spirit and the love of Christ are possessed and abound in the heart and life.

### **Selfishness in the Church**

As all the wars, bloodshed, contention and strife in the world have been caused by selfishness and because of the spirit of self-seeking, so it is just as true that all the disturbances in the Church of Christ, all the contention, strife and upheavals amongst brethren in the Lord are caused by selfish desires, selfish ambitions, and selfishness in general still entrenched more or less in the flesh of the brethren. Brethren who are determined that their own plans and ideas must prevail concerning how affairs in the Church should operate, and be made the rule and practice of the Church, are generally the

precipitators and breeders of strife and contention; especially where they insist that their views and understanding of matters must be accepted by the rest. The history of the Church shows that it has been more or less overrun by brethren largely mowed by selfishness in their wards and conduct in the house of God. And this has meant all the severer trial and testing of the patience and love of those who are truly seeking to carry out the will of God and to glorify Him in their bodies and spirits which are His.

How very important it is at the present time that as we are permitted to see the sad consequences of the course of selfishness both in the world and in the Church, that there should be all the more earnest and profound effort made to seek the help of the Lord whereby His Spirit may the more abundantly prevail and result in curbing the spirit of selfishness in ourselves and others as far as possible. A message given us by Brother Russell shortly before his death bearing upon this question is deemed timely in this connection:

"We have all heard the proverb 'Diamond cut diamond.' All jewels are very hard as well as very pure. This hardness enhances their value. The Lord's people are all jewels -- not only are they purified by the Lord's grace, but they have crystallized characters. This being true, as we have previously pointed out, there is more danger of cutting and scratching when they are together than there would be with materials less hard. Putty and clay do no cutting -- neither do characters of puttylike quality.

"Remembering this, the Lord's people should be very sympathetic with each other and very appreciative of each other. We learn to appreciate, as the Lord does, positiveness of character, strength of character, fixity of purpose, even though at times these qualities of character may cause some trouble. No wonder then that Berean Bible Classes have their difficulties sometimes, as well as do worldly organizations

### **"The Lord's People must not be Strife-breeders"**

"Nevertheless, the Lord's people are to remember the special injunction of their Master that they should be peace-makers and not strife-breeders. It requires no great skill to stir up trouble. It requires considerable of meekness, gentleness, patience, and the other qualities of the Holy Spirit amongst the Lord's people to prevent strife, even with only the best of intentions prevailing. How much we all need to be on guard lest the Adversary tempt us, mislead us from the paths of peace!

"It requires considerable experience and the wisdom that cometh from above to enable us to judge rightly whether a matter of difference between others and ourselves is a question of principle, where some fundamental truth is at stake, or whether it is merely a question of opinion and preference without principle being involved. In the latter case, we should be willing to submit to practically anything for the sake of peace, whereas we could not do so where principles would be involved. However, the delusion is often presented to us that our preferences are always backed up by principles of truth and righteousness. We must learn from experience that this is a mistake, and 'must critically examine every such suggestion, asking the Lord's wisdom to enable us to see the difference between that which is merely our preference and those questions which involve principles and teachings of Divine origin.

"For instance, in a Class there are often brethren or sisters who critically insist on a matter being done in a certain way, because that had been the previous custom or because they believe it to be the better way. They are

ready to precipitate a quarrel unless their preference is followed. The wiser course is to waive our preference in favor of the preferences of others, if they are insistent, provided the right result is reached -- namely provided the will of the Class is really attained; for the will of the Class is to be taken as the will of the Lord -- or if not, that the Lord will overrule the matter and bring a lesson to us of it for the Class.

### **"A Frequent Mistake"**

"Each and every member of a Class should earnestly strive to promote in a Class fruits of the Holy Spirit-meekness, gentleness, patience, brotherly kindness, love, joy, peace. This promoting is to be done by remembering these qualities and exercising them ourselves, thus setting an example to others and showing forth the influence of the Holy Spirit operating in our own hearts and lives.

"Too often the mistake is made of thinking that the whole weight of responsibility rests upon us -- forgetting that our responsibility -- ends when we have exercised our judgment and have acted upon it.

"Lack of faith in the Lord is closely associated with the error of bringing strife into a Class on some technical grounds. We should remember the Lord's interest in the Class and in all of His people, and that He is able and willing to overrule our experiences for good--likewise the experiences of others. If, therefore, matters are not going exactly to our pleasured in the Class, it will be better for us, and often for all, that we take the matter to the Lord in prayer, rather than that we should be continually nagging or fault-finding with that which is or which appears to be, satisfactory to the others, or at least to the majority of the Class."

## **ONE BODY, ONE SPIRIT, ONE HOPE**

*"There is one Body, and one Spirit, even as ye are called in one hope of your calling." -- Eph. 4:4.*

THE UNITY of the Church of Christ is clearly revealed in the New Testament. Though there is great variety in ability, natural or acquired; yet the least as well as the greatest is a member of the Body, and all alike are vitally connected with Christ the Head. Those who are of full age, and strong, either to understand or to work, have the greater responsibility, but the young, unlearned and tender, as lambs of the flock are carried in the Shepherd's bosom, and are the objects of His tender care. The figures used in the Bible all illustrate this unity, and, we may add, indivisibility: "One fold and one Shepherd" (John 10:16); the vine and the branches (John 15); the temple and living stones, built on one foundation (Eph. 2:20-22); and one City, as "the Bride the Lamb's Wife." Rev. 21:9, 10.

### **All One in Christ Jesus**

There are many Scriptures which assert the unity of the Body aside from our text. The diversity does not weaken the fact of the unity any more than diversity in the families of men weakens their relationship. There is much comfort in the assurance this fact gives to all who have put on Christ. They are all one in Christ Jesus. (Gal. 3:26-29.) It is a great encouragement to all, far the least who retains this vital union with Christ is as certain of eternal

life as the greatest. To see and appreciate this unity and indivisibility would destroy sectarianism and endear Christians one to another. Sectarianism began to show itself in St. Paul's day, and was condemned. "I am of Paul," and: "I of Apollos," etc., was met by the question, "Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?" (1 Cor. 1:10-13.) This is as much as to say: As Christ is not divided, ye should recognize no divisions, and call yourselves by no name but Christ. If it was contrary to the spirit of Christianity then, to say I am of Paul, or I am of Apollo, or I am of Peter, what can be said to justify some now in calling themselves by certain leaders or by the name of a certain group of brethren, or by any man-made name.

If the Apostle were writing to the churches of the twentieth century (was he not?) would he not call such things carnal, as when he wrote to Corinth? (1 Cor. 3:1-5.) Would not every great and good man, after whom or whose opinions a party has been named, could he speak today, join with the Apostle and condemn it? Are mere opinions a sufficient ground for such gulfs or walls between Christians? These are but temptations, above which let the voice of the Apostle be heard, "Endeavoring to keep the unity of the spirit in the bond of peace." (Eph. 4:3.) Faith and opinion or knowledge are too often confounded. Every Christian has faith in Christ as a living person, and as a personal Savior, for "without faith it is impossible to please God," but a man's knowledge and opinions vary according to circumstances and the degree of advancement. What would we think of the humanity of a brother who would disown his brother in the flesh because he is less advanced in knowledge, or cast him out because he is young? Or what of the Christianity of a brother in the spirit who acts on the same principle? Does not this tendency grow out of a misapprehension of the true basis of fellowship? We think so.

### **The, Holy Spirit Produces Brotherhood**

Is there a real tie between members of one family in the flesh? Yes, we say, they have the same blood in their veins. Is the tie any less real because it is spiritual that binds the members of the family in Christ? They have one spirit. "There is one Body and one Spirit," etc. The possession of the spirit of Christ is an evidence of vital union with Christ (Rom. 8:9-15); and the "fruits of the Spirit" alone, should be accepted as the elements of Christian character and basis of recognition. (Gal. 5:22-24.) The relationship of Father, Son, and Brother, which is revealed in the New Testament, is based upon the One Spirit. All who possess it are fellows, whether they know it or not. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? Or if one shall say to the other, "I have no need of thee," does that destroy the relationship? (1 Cor. 12.) "By one spirit are we all baptized into one body . . . and have all been made to drink into one spirit." (Ver. 13.) Whoever has that Spirit gives evidence of membership in the Body, and therefore of acceptance with God; and whoever God accepts shall I reject? God forbid. Oh that we might rather more fully realize this unity, and sing in the spirit,

"Blest be the tie that binds  
Our hearts in Christian love."

## **The Completeness of the Body**

Some one has reviewed this subject of the relationship of the members of the Body in a manner that is edifying: "The Church is the 'one Body' of Christ, and .all Christians are individual members of that Body. No one liveth to himself, no one dieth to himself; when one member suffers all members suffer with it. It is one of the sins of a self-sufficient age to deny the unity and completeness of Christ's Body, and to set up tests of unity other than those which He has appointed. In the natural body each member united with the head has vital union with every other member connected with the same head. The basis of true Christian unity is union with Jesus Christ who is the Head of the Body. Men lay down as the basis of their unity, union with some human leader through the doctrines which he has proclaimed or the forms which he has instituted. They are united by external observances, by laws, forms, rites, and band. Their union is the union of staves in a barrel; Christ's union is the union of branches in a vine. Their union is that of bones in a skeleton joined and wired together, but destitute of vital energy, the union of Christ and His people is the union of the members of a body, joined together by those ligaments which every joint supplieth, and pervaded by the energy of a common life.

## **Christ Bids Us to Receive One Another**

"The unity which Christ inaugurated embraces the whole family of God. It includes every man who has vital connection with the great Head of the Church. Men's schemes are too narrow for this, and include only those persons who coincide in opinions, who agree in forms, who are trimmed according to a certain pattern, or shaped in conformity to certain human standards. Christ bids us to receive one another as He has received us. The fact that we have passed from death unto life, and we are united to Christ the living Head, is proof that we are united to His people. If our fellowship is with the Father and with the Son Jesus Christ, it is also with one another. Men, however, restrict their fellowship; and hence, while Christ's Church is inclusive and wide-reaching, their churches are narrow, and shut out more Christians than they shut in. The results of this are grievous to God's people who are thus excluded from union with saints, but still more grievous to those who exclude them. How often we see ,churches crippled and helpless for lack of the labor and sympathy of Christian brethren who stand by their side ready and willing to be helpers in their toils, but are excluded by some party Shibboleth, or by some unscriptural name or form. How often we see men shut away from their proper field of Christian effort, simply because they cannot accept the unscriptural statements and arrangements, which men presume to impose before they will receive them to their fellowship. Men toil in weariness, and bring themselves to the borders of the grave, that they may do work which others would willingly and wisely do, who are not permitted to participate in the labor. Thus men virtually say to God's children: 'You may be members of Christ's Body, ,but we have no need of you or your services.'

## **God hath Set the Members for Mutual Helpfulness**

"The Apostle has taught us that no member of the Body can be spared from its place and its proper work, without serious injury. No man can separate himself from the Body of Christ without harm; nor can any portion of



Christians separate themselves from others who love the Lord, or exclude other Christians from their fellowship, without doing themselves great injury.

"The union of true Christians springs from a higher than human source; and their adaptation to each other for mutual helpfulness is so complete and perfect that any separation must work harm both to those who cause it and to those who endure it. The feet may say, We are strong, we have no need of the eyes, we carry the body, and the eyes are mere useless gazers. But when the eyes are gone, and the feet are groping and floundering in the ditch, the folly of this decision is most manifest. So whenever any of the Lord's children in their inexperience and self-sufficiency think themselves able to dispense with the presence, the service, and the loving fellowship, of others of the children of the Lord, they may find sooner or later, by their weakness, inefficiency, and a thousand calamities and troubles that may come upon them, they have over-estimated their own powers, and have put away from them those members which God hath set in the Body, that they might abide together in the unity of love and in mutual helpfulness. All down through the Age comes our Savior's parting prayer for His disciples, that 'they all may be one,' and the hearts of the truly regenerate yearn and long for this unity. Deeper than the names and forms and creeds of men, throbs that inward, Divine and universal life which Christ imparted, and which makes His children one."

## THE LAST HOUR

*"Children! it is the last hour; and as you heard that the Antichrist is coming, even now many have become Antichrists! whence we know that it is the last hour." -- 1 John 2:18, Diaglott.*

This article is the first of a series of three, contributed by a brother in Great Britain, and will appear in this journal in consecutive order. -- EDITORIAL COMMITTEE

THESE words of the Apostle apply with peculiar force to the consecrated today; for as faithful watchers in the Lord's service all surely realize that we are now living in the last hour of the Church's experience upon earth -- Hence the appropriateness of the text -- "Children! it is the last hour; . . . many have become Antichrists."

Several Scriptures make mention of the closing period of the Age, under various terms. "In the last days perilous times shall come" (2 Tim. 3:1); "Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time" (Jude 17, 18) ; "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His presence?" (2 Pet. 3:3.) The Master Himself gave many warnings along this line, saying to His followers, "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8); thereby clearly implying, we believe, that this would not be the case, at the time of His return.

In our text, however, it would appear that the Apostle has in mind not only the end of the Age, but a period very near to, the final consummation -- the last hour. If there is reasonable evidence to show that we are living in the closing hour, it surely behooves us very earnestly to inquire of the Lord concerning that which He has to tell us through His Word -- not only of the dangers and snares of this "evil day," but also of our duties and responsibilities towards Him, towards our brethren, and towards the Truth.

## **The Children of the Day**

As the witness of the Scriptures concerning our day is examined, the careful student cannot help being impressed with the constant exhortation to watch. The Apostle Paul says, "Of the times and the seasons, brethren, ye have no need that I write unto you . . . ye, brethren, are not in darkness, that that clay should overtake you as a thief. Ye are all the children of light, and the children of the day: . . . Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:1-6.) It is necessary not only to watch in the last hour, but it is vital also that one be sober, because many speculative ideas are being promulgated amongst the brethren nowadays, well seasoned with much unsound doctrine -- error. While realizing that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18), we do indeed need also to hear the Apostle's injunction, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." -- 2 Tim. 3 :14.

In the closing scenes of our dear Redeemer's life, during the last hour of His experience in the flesh, there seem to be many helpful lessons regarding the necessity for watchfulness. The Master knew something of the great test through which He was about to pass, and said to the disciples, "Tarry ye here, and watch with Me" while, according to the record, He "went a little farther, and fell on His face, and prayed." (Matt. 26: 38-45.) A short time after, He came to them again, but found them asleep -- apparently forgetful of His words. The Lord said unto Peter, "Watch and pray, that ye enter not into temptation," and then He left them again, in order to commune once more with His Father in heaven, saying in agonizing and yet submissive tones, "If this cup may not pass away from Me, except I drink it, Thy will be done. He went to His followers, returned again, then came to them once more, but said to them the last time, "Sleep on now, and take your rest; behold, the hour is at hand." On the third occasion it should be noted that the exhortation to watch was not reiterated, and thereby it seems to be indicated that while the disciples had been sleeping, the time wherein it was necessary to watch had passed by, although they were not aware of the fact.

## **Watch and Pray**

The Lord's people today are privileged to live, not at the end of the Jewish Age, but at the conclusion of the Gospel dispensation, and it is more than ever necessary for them to "watch and pray," because the Scriptures assure us that very shortly the corresponding period of watching will come to an end. In other words, the "door" will be shut, and this will mark the time when the beloved Bridegroom will have entered in, His Bride being complete. All opportunity for the heavenly Kingdom will cease with the closing of the door. What a solemn thought! "how heart searching! Truly, do we "haste because that door, once shut, will never open again." The Scriptures inform us that there will be a class left outside which will consist of the foolish virgins who, have slept. These will sadly come to a realization of the fact that as a result of their indifference and sleepiness, the glorious hope for which they set out at consecration, will never be theirs. In spite of the many warnings -- however, there are manifold evidences of the development of this very condition in our midst. If we are living close to the Lord, in harmony with His will as expressed through the Word of Truth, we should be ever ready for the consummation, which is assuredly much nearer than when we first believed.

"For this glorious culmination,  
Not for long shall Zion wait;  
Soon will come her coronation;  
Lo, her King is at the gate."

### **If Ye Continue in My Word**

As children of the Most High, our only guide concerning the days in which we live must be the Bible, for from no other source can that truth be obtained—the truth which will sanctify and make us meet for the Master's use. (John 17:17.) "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) This being the case we proceed to examine that which the Bible has to say regarding the conditions which are to obtain in the last hour. Further, let us observe in this examination that the very conditions foretold are now in our midst, thus proving beyond all doubt that we are living in the last hour; in the words of our text, "Even now many have become Antichrists; whence we know that it is the last hour."

First of all, it is necessary to remind ourselves of general dispensational truths before particularizing concerning the present position. Bible students have realized for some fifty years past, through the fulfillment of prophecy, that we are living in the end or harvest time of the Gospel Age. "The harvest is the end of the Age." (Matt. 13:39.) In line with this truth they have appreciated the fact of our Lord's return and the message to the Laodiceans: "I know thy works, that thou art neither cold nor hot . . . I will spue thee out of My mouth . . . Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." (Rev. 3:14-22.) In this manner does the Revelator outline in a general way the work at the end of this Age. The Lord has stood at the door (has been present) since the beginning of the harvest time and to those who have opened to Him the door of their hearts, He has truly supped with them -- given "meat in due season." (Luke 12:42.) Yet today many appear to have forgotten just what it means to live in the harvest time, and as we proceed to examine the last hour of the harvest period, may we bear well in mind the words of the Apostle, "I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." -1 John 2:21.

### **A Tendency to Slackness -- Sleepiness**

The Apostle points out that in the last days there will be a lack of continuance (2 Tim. 3:14); and even the typical people of God needed warning along this line. "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons." -- Deut. 4:9.

Sleeping, in the Scriptural sense, does not necessarily imply cessation of activities in the name of the Lord. On the contrary, one may be very busy in many ways and yet lose vital contact with the Lord -- lose fellowship, which can be maintained only through a proper appreciation of the truth. It is significant to notice that on several occasions when mention is made of the closing scenes of this Age and of the presence of the Lord, a warning against sleepiness is given.

The parable of the virgins, which is recorded for us in the twenty-fifth chapter of Matthew, appears to illustrate this matter very beautifully. About the time when the virgins thought the Master's presence was due, they took their lamps and went forth to meet the Bridegroom. At this point in the parable all the virgins are shown as having lamps burning and giving them light. With the oil (the Holy Spirit) in their vessels (their hearts), they went forth appreciating the hope of the Lord's coming; and by ordering their conduct in harmony with their faith, anticipated welcoming the beloved Bridegroom. The parable also mentions a disappointment: the bridegroom did not appear at the time expected and "while the bridegroom tarried, they all slumbered and slept," or, as one translation puts the matter, "they all nodded and did sleep." And while since that original going forth, the Bridegroom has actually come, yet many of the Lord's dear people today are not fully awake to the glorious privileges of the present position. How encouraging it is, nevertheless, to find a few living as far as possible in a manner consistent with the present truth. Indeed, as the poet has said, it is only "one here, one there."

### **Who Shall Stand When He Appeareth?**

Why is it that some seem to have lost their first love for the Lord and for His truth? Simply because this is the testing time, when all are being shaken-ried. "Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." (Heb. 12:27.) The Prophet, speaking of our day, propounds the searching question-"Who shall stand when He appeareth?" (Mal. 3:2.) In this trying period, strength and patience are required more than ever before, and yet these qualities seem to be lacking in many quarters. The Apostle would remind us, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while ["a very little while indeed"-Diaglott] and He that shall come will come, and will not tarry." -- Heb. 10:36, 37.

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

Nevertheless, although these conditions prevail, the Lord is still bringing forth from His storehouse, things old and new, for the encouragement of His watching saints. Still the harvest progresses toward the completion and glorious harvest-home in the Kingdom. Connected with this tendency to sleep, and indeed, partly caused thereby, is the second phase in the present position.

### **The Discounting of Doctrine**

Perhaps there is not an easier way whereby one may fall away in the last hour, than by despising the importance of study and of doctrine. Let us hear the timely warning of the Apostle -- "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things." (2 Tim. 4:3-5.) The Scriptures unite to stress the importance of doctrine (truth) and especially the truth as it appertains to our day. If attention is not paid thereto,

we certainly cannot become "established in the present truth." (2 Pet. 1 :12.)  
All need the truth and the spirit of the truth.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3.) The faith is the one thing for which we are told earnestly to contend, but very often does one hear today, remarks along this line -- "Doctrine is not important, for it leads to divisions and unpleasant arguments. We want love and not too much doctrine." How strange a viewpoint! for if doctrine\* is simply truth, we surely cannot have too much truth. Again, faith must be based, upon knowledge, and thus the more we understand of God and His character, the more can we love Him. Remember, "Love rejoiceth not in iniquity, but rejoiceth in the **truth**." (1 Cor. 13:6.) The doctrine, the truths concerning God's Plan, are surely the things which bind us together -- the truth is our standard, around which there is true unity -- and thus we speak familiarly of the "Truth people."

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\* [While fully in accord and sympathy with the expressions above as to the value of a clear understanding of Christian doctrine, etc., yet a word of caution may not be out of order here: Some of the brethren are disposed to draw what appear to be very fine lines of reasoning concerning one point or another of doctrinal truth, and to lay much stress upon and make their particular view and interpretation of some of the fine points a test among their associates in Christ, and are disposed to go to the length of speaking of others who do not accept their particular view, as not being as fully in the truth as themselves, when perhaps their own conception of matters is not as sound as it might be. On this subject of doctrinal truth, therefore, there is need for the exercise of a large amount of Christian tolerance and a granting of liberty to others to exercise their individual judgment in the matter of discerning and accepting the various features of doctrinal truth as they may feel led of the Lord. -- Editorial Committee.]

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### **Take Fast Hold of Instruction**

Words could surely not be more timely and plain, than those of the Apostle in 1 Timothy 4:13-16-"Till I come, give attendance to reading, to exhortation, to doctrine . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

It is the sickle of truth which plays such an important part in the Lord's harvest, and thus, as Brother Russell remarks in the Third Volume of the Scripture Studies: "The scourge of small cords used in that typical act [that is, the cleansing of the literal temple] represented the various truths, used in the present harvest among the temple class, to correct and prove, and to separate the unclean. The truths now made manifest reveal so clearly the perfect will of God, the import of full consecration to His service, and the narrowness of the way which must be traveled by those who walk in the Master's footprints, that those who have joined themselves to this class from any unclean motives are continually scourged by the truth, until constrained to, separate themselves from the sanctuary class." The truth, to the watchers, is vital and they can truly say, in the words of the Wise Man -- "Take fast hold of instruction; let her not go; keep her; for she is thy life." (Prov. 4:13.) They welcome present losses and crosses, meekly bearing these for the truth's sake, for such things are but the harbingers of a more lasting peace, glory, joy, and blessing to follow. "Praying on your behalf, that you may be

filled, as to the exact knowledge of His will, with all spiritual wisdom and understanding; to walk worthily of the Lord, pleasing Him in all things; bringing forth fruit, by every good work, and increasing in the exact knowledge of God." (Col. 1:9, 10.) Let us, with the Apostle, offer this inspired prayer for our brethren who are living in this last hour -- the time of testing.

### **Blindness to the Present Dangers**

This feature of the present conditions is a sad one from some points of view, for as the Prophet says, "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming: but My people know not the judgment of the Lord." (Jer. 8:7.) Otherwise stated, the Lord's people do not all clearly appreciate the present aspect of the position, and in this they show less discernment than the migratory fowls. In the same chapter the Prophet uses words which remind us of the seriousness of this closing day, for he tells the reader of the time when "the harvest is past, the summer is ended, and we [those who are not fully awake] are not saved."

All have need to be on guard, for there are special dangers present in this last hour. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." -- Eph. 5 :6-10.

As one looks around, not with the thought of condemning any, but simply to face the facts of the case, it sadly appears that some have forgotten the present truth, even going so far as to say that we are not living in the end of the Age and that the harvest time is still future. The words of the parable are again appropriate, "While they went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut." -- Matt. 25:10.

The Scriptures teach that the dangers are very great at the present time, because Satan, who has the wisdom and might of an archangel, strengthened and inspired by the depravity of a demon, is permitted to be active in this last hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." -- Eph. 5:15, 16.

### **"Take unto You the Whole Armor"**

This is the day when "a thousand shall fall at thy side, and ten thousand at thy right hand," but the Psalmist gives the assurance that if we are walking close to the Lord, "it shall not come nigh thee." We are specifically informed, "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." (Psa. 91:11, 12.) It behooves all the consecrated to realize these dangers and to appreciate the fact that they can be protected against the "fiery darts of the wicked" only if they equip themselves with the armor of truth which has been provided. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." (Eph. 6:13.) The armor for this day is the "present truth" -- the teachings of the Word setting forth the various features of the Divine Plan of the Ages. It is one thing to receive the truth and to rejoice in it for a time, but quite another matter to be faithful to the truth even unto the end of the way, rejoicing in its increasing



light till the conclusion of life's journey. Many who relinquished all for the truth and its Giver, some ten, twenty, or thirty years ago, now acknowledge that what was their chief joy, is now, at the very least a doubtful proposition, if not altogether darkness. "Where is then the blessedness ye spoke of?" wrote the great Apostle to the Galatian back-sliders in his day; and would not the same question come with added force to thousands today, who once rejoiced in the blessed privilege of knowing the present truth for many years, but who now do not perceive any beauty or attraction therein? It is sad indeed to realize that many would now describe as error and' darkness, the very things which they hailed as light and truth, when first they came in contact with the matter. This tendency towards darkness and doubt will surely increase, as the tests upon the brethren become more severe, and the deceptions of the great Adversary become more subtle. The dangers of this last hour will not be mitigated as time goes on, but will become greater. . . . The lesson of the Master's own experiences, together with the general teaching of the Scriptures, shows that even in this respect the servant will not be above his Master.

### **The Tendency towards Worldiness**

The conditions of the call remain the same in this last hour-the way of sacrifice, the narrow pathway, is still the only one which leads to eternal life; but we can see evidences of some turning towards the things of earth. Deadness to the world, following in the footsteps of Jesus, is the course marked out for each prospective body-member. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3, 4.) If we would follow in His steps and be identified with Him in the great sin-offering, we must die to all human hopes and ambitions, as He did at consecration -- living henceforth in newness of life. A very clear distinction is drawn for us in 1 John 4:4: "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world." The Apostle then continues to remind us that "they are of the world; therefore speak they of the world," whereas, "we are of God: he that knoweth God, heareth us."

### **Transitory Pleasures of Self-Will**

The world can offer to us nothing of value, and it is therefore strange, from one viewpoint, that any who have started along the narrow way should return to the world; it is only comprehensible when we know that the Adversary is permitted to tempt the heirs of the Kingdom to "turn away from the truth, unto fables." May we be able to say, as did the Master towards the close of His earthly life, "Be of good cheer: I have overcome [or conquered] the world." (John 16:33) The things of this earth are unable to give any lasting satisfaction, they are fitly described as "transitory toys," when compared with the eternal joys of heaven. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:17.) Furthermore, inasmuch as God has attached great rewards and blessings, a refusal to continue along the pathway of sacrifice, is an indication not only of unfaithfulness, but of weakness of mind, of judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few years, with an eternity of joy and blessing, in harmony with the Lord.



Nevertheless, some do not seem to be able to see the correct viewpoint of the matter, and they are therefore devoting more than the necessary amount of time and energy to mundane 'things. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." -- Matt. 6:19-21.

### **Established in Present Truth**

It is evident to all, we feel sure, that this last hour is a most important time for those who have been called into fellowship with the Lord by the power of the truth, and who are thus consecrated to do His will. Let us truly heed the words of our text, as these closing days pass swiftly by -- "Children! it is the last hour; . . . even now many have become Antichrists." We do well to meditate concerning the present position, so that we may remain established in the truth. It has been said: "To be established in the truth signifies that we have carefully studied and thoroughly proved it by 'the law and the testimony' (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with Him; We have partaken of His spirit of meekness, faith, and godliness to such an extent as to be led into a joyful realization of the fullness of His grace as manifested in the wonderful Divine Plan of the Ages; and we have (been permitted to see, not only the various features of that Plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times. This is what it is to be established in the present truth."

By His grace we have been permitted to enjoy this glorious realization-establishment in the present truth-which is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away.

## **CONSECRATED BUT NOT CRUCIFIED**

*"Whosoever will come after Me, let him deny himself,  
and take up his cross, and follow me." -- Mark 8:34*

PRACTICAL illustrations of how some who profess to love the Lord and to be fully consecrated to Him are not thus crucified with Him, may be found everywhere. Thousands of people, zealous, but not according to knowledge, are to be found striving, each in his own way, to accomplish something whereby he thinks the cause of righteousness will be furthered. Neglectful of the Lord's Word, and their own wills not having been crucified but still living and controlling their actions, they are unable to see clearly or to appreciate fully, the pre-eminence of Goal's will and way. Hence we see many who are actually sacrificing, spending time and talent in moral, political, and laboring under the impression that such works are wholly in keeping with the Christian's calling and service. They do not realize that while such works may be properly considered good, they are not the things specially committed to the truly consecrated and fully crucified footstep followers of

Jesus, after whose example, we are told in our text, we are to "take up our cross and follow."

### **Joyful Obedience of the Crucified Will**

Furthermore, we may observe many who have had opportunity to learn the Divine Plan more perfectly, making a similar mistake, and likewise failing to keep in mind the important fact that only when consecration is based upon the joyful obedience of a crucified will, can there be any expectation of Divine approval, even though we should bestow all our goods to feed the poor, or give our bodies to be burned, in a self-appointed service. Thus, notwithstanding the clearer light enjoyed, and the ability therefore to see the ultimate failure of the misdirected and unauthorized efforts of other "reformers," they themselves are in danger of failing to "work together with God" and gain His approval, because they too have "forgotten the Word of exhortation." They have become immersed in an effort to hasten the Plan foreseen and timed by infinite Wisdom and Love, which Plan, in its every aspect, including its times and seasons, represents the best and wisest method whereby so great a change could be brought about.

Only as respects the Plan of God for the education and discipline of the Church and for the judgment of the world and its future restitution, could the words of the poet be true

"The Plan is wise, and just and good,  
The wondrous work well done."

And therefore, as that Plan relates to our present consecration and the crucifixion of our wills in full submission to Him, it must be recognized by all as being the embodiment of wisdom, and manifestly teaching us the necessity of a proper understanding of and a wholehearted acquiescence in that will, before we can claim to be both consecrated and crucified, true "workers together with Him."

As bearing on this point so often reiterated in the Apostolic ministry to the Church, we are again shown therein that since the approval of God is of supreme importance, our works must be such as will endure the searching fire that "shall try every man's work of what sort it is." The Apostolic warning has been faithfully given, that only works faithfully of "gold, silver, and precious stones," will stand the intensity of that fiery ordeal. And again the same Apostle warns : "If any one contend in the games, he is not crowned, unless he contend lawfully." -- 2 Tim. 2:5, Diaglott.

### **The Touchstone of Every Act**

When such warnings and reminders of the underlying principles governing the Lord's judgment of His professedly consecrated people are kept so constantly before us by the Apostles, what force it gives to the words of Jesus Himself: "If ye love Me, keep My commandments." "If a man love Me, he will keep My words." (John 14:15, 23.) Thus the true spirit of love, that crowning virtue of character, is shown to be the touchstone of every act, testing each act of consecration, not on the basis of its greatness, or its monetary cost, or its seeming success, but solely on its unquestionable obedience to the simple commands of Jesus, whose own will was so completely crucified that He could show at the close of His consecrated life that His message, His works, and His conduct, had all been exactly what

would have been heard and seen had it been the Father Himself who was in their midst. -- John 14:8-10; 5:19.

Since, then, our Lord prayed not for the world (John 17:19) and shows that the work of the present Age is not the world's conversion, or its judgment and overthrow by the Church in: the flesh, but the perfecting of "His Body," "His Bride," fitting such to be His joint-heirs in the great work of judging and uplifting mankind by and by, how strange it seems that any who appreciate the grandeur of this Divine Plan, should still have a will and plan of their own, uncrucified, unsubmitted to the perfect will of God. But the mind thus deficient in the spirit of obedience always thinks its own way the best way to secure results. It is thus unprepared to "learn obedience" by obeying the Head, and trusting fully to His superior wisdom; hence they are burdened, anxious, and oftentimes perplexed, because their plans do not work out as they expected. Such is the blindness of misguided human judgment and self-deception, that despite the manifest evidence of the absence of God's co-operation in their schemes (Isa. 55:11), they are hopeful and full of confidence that eventually the working out of their plans will be successful, because of a feeling they entertain that the Lord must surely note and reward their zeal. They make the mistake of presuming that His rewards are pre-eminently based upon ardent zeal, rather than upon the possession and manifestation of a spirit of Christ-like obedience, and a desire to do and say only those things set forth in the Father's will.

### **Great Works and Barren Characters**

As one reads the history of typical Israel and observes the almost monotonous repetition of God's charge against them, "But ye obeyed not My voice," is to marvel at their persistent neglect of that Voice -- a Voice that had spoken to them by the thunder of Sinai, in the types and shadows of the Law, and from time to time through the mouths of holy men raised up to keep them in line with their covenant of obedience, and to inspire them with visions of a coming glory among the nations. of earth. Notwithstanding all this special evidence of Divine favor, which should have produced such a complete oneness of mind and spirit with the will of God, their time of favor and opportunity ends, with their Messiah in tears, weeping His bitter lament: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." (Matt. 23:37.) What a sad record of broken vows, forgotten pledges, and self-willed conduct, this utter failure on their part implies! How far removed they were from the consecration and submission to the will of God that their separation from all other nations. had made possible to them.

But if this history of a typical people be sad, what shall we say of the history of the spiritual people, who have now for the past two thousand years been the recipients of greater favors, opened up to them in the progressive unfolding of the eternal purpose of God? What will be the emotions of future generations when they read the record of covenant-making and covenant-breaking, of repeated vows and loud professions, of pretended consecrations and fireless altars, of great works and barren characters, which most certainly compose the great bulk of Church history, past and present? Surely there will be cause for wonderment and surprise. Surely the question will often be asked, How could a people so highly favored be so neglectful of the voice of God? How could they think to set aside His wise and just arrangements, and presume to substitute schemes of their own? or to despise

His "gold and silver and precious stones" of Divine truth and wisdom, and build with the "wood, hay, and stubble" of human tradition and carnal leadership, and leave behind so uncreditable a record..

### **See that Ye Refuse not Him that Speaketh from Heaven**

How expressive of the longings of the crucified will are the words; of Psalm 119:97-104: "Oh how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy Word. I have not departed from Thy judgments: for Thou hast taught me. How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth! Through Thy precepts I get understanding: therefore I hate every false way." Here again the lesson is taught us that it is God's part to speak, to command, to teach, and our part "to hearken," "to keep," "to do." First there comes a joy and delight in His Law (ver. 97), which produces the confidence that His commandments represent the essence of wisdom and bring increasing measures of the spirit of a sound mind. (Ver. 98-100.) Next the great truth is revealed that in order to keep the spirit of the Law and the joy of the Word in the heart, there must be a clean life -and conduct. (Ver. 101.) Then comes the testimony of having found that Word so sweet and precious that nothing could compare with its satisfying results (ver. 103) ; and finally an abhorrence of every false way, every disloyal, evil practice. -- Ver. 104.

Oh that all the consecrated might learn well this lesson, for its value can not be overestimated. Observing it will mean approval, and neglecting it will most certainly bring weeping and lamentation -- this will come to all the consecrated who have failed to note that a diligent study of and obedience to the Word of God should be the chief business of life.

### **The Uncrucified Fail to Heed the Lesson**

"Take time to be holy," wrote the poet; and this is surely the constant theme of Scripture to all the consecrated--an occupation that must be given the place of pre-eminence in the mind of all. But alas, the uncrucified, today as ever, fail to heed this lesson; hence fail to grasp more than a very superficial understanding of the great principles of the sanctifying, transforming, self-destroying, and Christ -- exalting grandeur of God's inspired Word. Such, because their plans are so urgent, and due to be accomplished so suddenly, have no time or inclination to carefully search that Word to learn the will of God. True, they use the Scriptures, and go to them frequently, and they find that for which they seek, for so it is written, "With the pure Thou wilt show Thyself pure [such will see the righteousness and grandeur of His character as they study His Word]; and with the froward Thou wilt show Thyself froward [permit him to get view; in harmony with his perverted vision and purpose]." (Psa. 18:26.) They will find many statements, pictures, or incidents which can be made to fit and apply to their plans, and getting this perverted conception of God, they seek to convince themselves and others that God approves of their activities, and they have no time, they think, for any other kind of study, or for personal appropriation of the great mass of that Word, which has to do primarily with growth into the character-likeness of Jesus, our Example and Pattern.

Poor foolish ones! How different the anxiety ,and unheeding haste with which they labor, from the devout and careful searching of the Divine oracles exhibited in the ministry of Jesus and the Apostles, whose lives were so full of prayerful searching for the will of God! Only those who like their Lord have completely ignored their own will and plans, and are ready and willing to learn and co-operate in God's Plan can know the meaning of a crucified will, and only such can appreciate the full significance of the Father's statement: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens care higher than the earth, so are My ways higher ,than your ways, and My thoughts than your thoughts." (Isa. 55:8, 9.) Yea, only such can hope to pass through the trying times, present and yet to come, steadfast and immovable, for only such can see and act intelligently in harmony with the plans and specifications of the great Divine Architect, whose ways and thoughts rise so transcendently above the greatest conceptions of the brightest minds to be found even amongst His devoted saints. For at best even these are permitted to see only "through a glass darkly," "the outskirts of His way." -- 1 Cor. 13:12; Job 26:14, R. V.

### **The Humble Recognize His Will**

How desirable it is that all the consecrated should see the importance of being thus unreservedly consecrated to God, and the necessity of actually sacrificing, crucifying themselves in obedience to His will. The time for such sacrificing and crucifixion will soon be ended, and bitter indeed will be the lament of many who have made great claims of consecration, but who have failed to give sufficient attention to the all-important matter of a crucified will -- a will dead to all self-life, and all ;presumptuous innovations, and exercised only in that "obedience that is better than sacrifice."

Perhaps we see in this the reason why some of the very humble and comparatively unlearned of God's children today are able to see His will, and grasp the great principles involved in loyalty to that will, much more clearly and quickly than some others whose natural advantages are greater -- the one has crucified his own will and has therefore no obstacle in the way of his progress; the other has not crucified his will, and therefore can never get beyond it. In this we see the Scriptures fulfilled

"The meek will He guide in judgment: and the meek will He teach His way." (Psa. 25:9.) "God resisteth the proud [the froward and self-sufficient], and giveth grace to the humble." -- 1 Pet. 5:5.

### **"Sit Down and Count the Cost," the Conditions**

The whole matter of discipleship as taught by Jesus was to be understood as entirely voluntary. No one was to be coerced or bribed into this relationship and every candidate for enrollment was cautioned beforehand to consider well the seriousness of the step. All were warned of the rigid rules laid down, and the consequent rejection of all who failed to comply therewith. Thus every one answering to this "high calling" privilege was informed of the full conditions of membership in the Body, namely that such must deny themselves, set aside and entirely ignore their own wills, and plans, and ambitions, however noble, must crucify their human wills with all their human affections and lusts (desires) no matter how pure and good, and must submit everything to the will of Christ, whether they see or do not see the wisdom of His arrangements. To the worldly-wise this is foolish ness, and those who obey this call are considered fools, even as was their Master for

the same cause: For the world knoweth us not, because (for the same reason that) it knew Him not. -- 1 John 3:1.

The narrow way of self-sacrifice through which the high calling invites us, is so contrary to worldly wisdom that few find it in the sense of knowing or realizing it; and fewer yet, after finding it, will walk in it; it is so narrow, so difficult and painful to crucify the flesh with its human affections, hopes, aims, and desires; so difficult to have a mind and judgment and will of your own and yet obey not their dictates but crucify them and take and follow the will of another which often seems so much less complete than our own, and whose ultimate advantage we often cannot see.

### **Written in the Lamb's Book of Life**

The conditions therefore upon which we become probationary or trial members of the Body of Christ, are that we covenant or solemnly consecrate ourselves and- all our interests as human beings, to the Lord's. will and service. This the probationary member symbolizes by baptism into water. His immersion into water is a figure of his death to all earthly things, chief among which stand representative of all, is his human will. It must be buried in order that the consecrated one may be reckoned a fellow-member in that will-less Body, whose will is the will of the Head only. "Therefore are we 'buried by baptism into Christ' into membership in that 'Body of Christ'; for as many of you as were baptized into Jesus Christ were baptized into His death, 'crucified with Christ' to earthly hopes, etc., and risen by faith to 'heavenly hopes, plans, etc., under His directions, to which we shall attain if we faint not, but continue firm unto the end, keeping our wills fully subject to the will of Christ, and our bodies as much so as possible.

Every such consecrated one is recorded as a prospective member among those "whose names are written in heaven"; but the record is such as can be erased. The final inking of the record, so to speak, is not done until the probationary membership is ended, and all the consecrated ones adjudged either worthy or unworthy of a place in that perfect, glorious "Body of the Anointed" whose record in the Lamb's Book of Life is indelible-among, and a part of that company which God foreknew or intended from the foundation of the world, as His honored instrumentality for blessing all the families of the world.

Not all the consecrated, probationary members shall be of the real Body of Christ, but only the overcomers. Of such the Lord says, "I will not blot out his name out of the book of life, but I will confess his name before My Father and before His messengers." (Rev. 3:5.) And, blessed thought, our overcoming consists not in perfect works, but in a perfect heart or will. His own will fully crucified, the will of Christ dwelling in his heart richly, none need be barren or unfruitful in the knowledge of the Lord, but he shall renew his strength, and go on from grace to grace in the knowledge and service of his Head; and finally such shall be accepted into the everlasting membership in the Body glorified.

## **Alive Toward God**

And there is a thought beyond crucifying our own wills. We should not only crucify our own wills, but fully accept of and use the Lord's will instead. "Let the Word of Christ dwell in you richly," and "Let this mind be in you which was also in Christ Jesus." (Col. 3:16; Phil. 2:5.) A human body whose members were merely without will or plan of their own, would be aimless, lifeless, and useless, and so probationary members of the Body of Christ, if merely dead to the world will be cold, aimless, idle, languid, and lifeless, and hence profitless. The Apostle therefore exhorts that we be not only dead to present hopes and aims, and hoping for the future glorious Body and its glorious work, but our mortal body which with its will we have crucified, should partake so thoroughly of the holy spirit of our Master's consecration, that the mortal body will be alive and active in God's service -- delighting to do His will, engaging heartily in His plan and work. -- Rom. 8:11.

Until our own wills are crucified, we are not truly prepared to seek to know the will of our Lord. The crucified will, if it goes to the Word of God to learn His will, is not prepared to receive it, and stumbles over it, blinded by its own plans, desires, and ambitions. Misled by these it wrests and misapplies the Word of God to fit its wisdom or plan. Alas! how many of the consecrated are crucified only in part, and how many not at all. How many, failing still worse, see nothing of the high calling, and have passed by justification by faith in the Ransom and are trusting to secure justification by crucifying their sins. Let us walk in the light as He is in the light, and have no fellowship with the unfruitful works of darkness, but rather reprove them. And in order to do this and attain the great prize let us see to it that we can say with Paul, "I am crucified with Christ: nevertheless I live; yet not [the former] I, but Christ liveth in me." His will being fully mine, I can call myself His and feel confidence before Him. I being fully His, He can own me as a member of His Body and use me as such now and for ever.

### **"Jesus Only"**

"Jesus only! In the shadow  
Of the cloud so chill and dim,  
We are clinging, loving, trusting,  
He with us and we with Him;  
All unseen, though ever nigh,  
Jesus only, all our cry.

"Jesus only! In the glory,  
When the shadows all are flown,  
Seeing Him in all His beauty,  
Satisfied with Him alone;  
May we join His ransomed throng,  
Jesus only, all our song!"

## **ENCOURAGING LETTERS**

Dear Brethren:

Loving greetings in accordance with 2 Peter 1:2 (the best wish that we know).



I regret being late with enclosed "Herald" renewal subscriptions, and beg your forgiveness for my delay. Will you please note my new address for future use. The enclosed renewal slip contains both addresses required for 1929.

In addition to my own gratitude to you and to the others concerned (after the Lord, of course), for the very nourishing food furnished in the "Herald," I have to pass on the thanks of many others. Our regular readers are always appreciative, and each time there are remarks concerning the way in which the special needs of the time are supplied.

Many brethren who have previously been fed on food that did not either build them or satisfy them, have spoken of the great help they have received from copies of the "Herald" that have, by the Lord's overruling and in His "due time," been placed in their hands.

What a clear proof of how mightily the Lord is able to use us in His blessing of others, if we will only let Him do so. Some of us, when we have learned a little, think we know all; and want to fix inflexibly our own wills, and the thoughts and lives of others, on the crude lines of the little "first-standard" lesson we have learned. How easy it is, with religion, to forget the first rule of learning -- "the more we know, the more we realize how much there is that we don't know"; and consequently, "the less we know, the more we are likely to think we know all."

Both Scripture, and history since, show how easily we can learn a little, and think there is nothing more; and thus learn no more lessons in the Lord's school -- preventing the Lord from finishing the work He has begun in us, by thus leaving the "School of Christ," after the first elementary lessons. How God can be misrepresented by teachings based on such immature thoughts, fixed as though they were the finished description. In this way the Israelites of old learned nothing further than the requirements of God's Justice, and never learned of the Love that was so much higher than Justice that it could take all power from Justice, partly in advance, by itself paying the demands and requirements.

Peter says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus." Therefore it is clear that each item we learn -- small or great -- is only the basis for something still higher to be learned. So whenever we think, speak, etc., of the Lord and His ways, it should be with the mind open to His influence, that He can indeed "multiply" our knowledge and understanding of Him and His principles.

It seems so obvious, dear brethren; that this latter condition holds good with those whose thoughts are published, because of the effects such articles have on the readers.

We pray that our Father and our Lord Jesus will keep your hearts and minds in the condition in which they can always work through you to others; and keep you from ever thinking you have reached a point at which you can speak from your own, knowledge and wisdom.

May the Lord continue to bless you abundantly as you distribute His blessings to others; until you hear His "Well done!" It seems that the latter can not be far ahead, from all the signs of the times.

With continued love in the Lord from us all to you and all the brethren in that part of the earth,

Your brother, because His, J. L. L. -- Eng.,

My dear Brethren:

I am constrained to write you and express the pleasure of the Jacksonville brethren over the ministry of Brother L. F. Zink.

The dear brother served us faithfully and lovingly for two public meetings on Sunday in our hall. About 50 were out in the afternoon and about 75 that night. We served the visitors with tracts and the special "Herald" on Our Lord's Return and all About Hell.

Cottage meetings began on his arrival Friday evening and continued through Wednesday, evening with an average attendance of about 30 at each meeting. The Class feel as though we had gone through a "protracted meeting" or convention, and that we have been revived spiritually by fellowship with Brother Zink.

We are planning to follow up the interest aroused with a series of Sunday night lectures on "What is Man?" and I am enclosing an order for Heralds and tracts for distribution.

With much Christian love and good wishes, we are,

Yours faithfully, Associated Bible Students -- Fla.

Dear Brethren in Christ:

I want to write a few lines to thank you for the "Herald." It has been such a help to me. Please continue sending it.

I wanted to hear Brother Blackburn when he was in Los Angeles, December 9th, but was shut in with the Flu. I can't sit up all day yet. Am past 73 years of age and it seems I can't regain my strength. I nearly count the days till the "Herald" comes, then I read it over and over.

I do hope and pray the dear Lord will keep us all in; the hollow of His hand. I ask an interest in your prayers that I may make my calling and election sure. I want to be found of Him faithful and approved. My prayer is that the Lord will watch over His little ones and strengthen them.

Your sister by His grace, E. H. -- Cal.

Dear Brethren in Christ:

I am enclosing \$1.00 for my subscription to the "Herald." Thank you for sending the "Herald" to Sister H. She is enjoying same and is also attending their newly organized Class.

Our Class here is divided, but have no meeting place as yet. It seems impossible to see through these dark clouds the Church is passing through, coming from our own once dear brethren. Surely no one dreamed of trials such as this. But our hope and help cometh from the Lord.

I greatly appreciate and fully endorse every word of that timely, article in February 15th "Herald" -- "The Pre-eminence of Christ and His Word." My heart goes out in thankfulness to God for and to those who have "kept the faith," and are able and willing to minister to those of like precious faith, with love Divine such as we once knew as brethren. May God's richest blessings be yours now and for evermore.

Your sister by His grace; A. M. H. -- O.