

# THE HERALD OF CHRIST'S KINGDOM

VOL. XII. -- April 1, 1929 -- No. 7

## THE HERALD PUBLISHED IN THE GERMAN LANGUAGE

We repeat an item of interest to the German friends, that appeared in these columns some time ago: A brother in Switzerland is translating the articles of "The Herald of Christ's Kingdom," into the German language, and is sending forth each month (sometimes two months are combined in one issue) a paper of sixteen pages, very much the same size and style as our journal. Brother Samuel Lauper, a capable brother, and for many years a faithful colaborer in the Truth, is the brother who is engaged in this work now. We have pleasure in recommending the German "Herald" to those who prefer to read that language. In fact it seems to us that the matter is of the Lord's providence and is a further evidence of His love and care in behalf of His faithful children.

### "The Revelation of Jesus Christ" in German

It is a pleasure further to announce that Brother Lauper has translated the first volume of "The Revelation of Jesus Christ," into the German language, and it is being much appreciated by the German friends. The price of the volume is the same as in the English: \$1.25 per copy, or 5/6 postpaid. Friends in America should address their orders direct to Brooklyn: but European friends should send their orders to Brother Lauper, address above. We are advised that the second volume of the Revelation is under preparation also in the German language and will be ready to send forth within a few months. Notice will appear later.

## JESUS AND HIS 'MEMORIAL'

*"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." -- 1 Cor. 11:26.*

CONCERNING the last night of our Lord's earthly sojourn and the institution of what is commonly known as the Lord's Supper, we read, "With desire I have desired to eat this Passover with you before I suffer." This the Master said, not referring to the principal feast, which lasted a week from the 15th day of Nisan, but to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded the Israelites of their deliverance from Egypt, and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready, and at even, at sundown, after six o'clock, on Nisan 14\* our Lord and the Twelve assembled. One of the accounts tells us that there was a dispute amongst the disciples respecting the more honorable positions at the supper, and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating His own humility of heart, His readiness to serve each and all of them. Thus He set them an example that He, whom they esteemed greatest amongst them, should be their principal servant, willing and ready to serve any and all.

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\* We have in a previous issue of this journal (February 1, 1929) gone somewhat into the details as to what is regarded as the proper date for the observance of the Lord's Supper this year. It was pointed out that the popular Passover and Easter observed generally by Protestants and Catholics this year is placed near the end of March. Preferring to follow the Jewish method of calculating the Passover season, we have recommended the observance of the Lord's Supper one month later. The first month of the Jewish Ecclesiastical year, Nisan, on the fourteenth of which the Passover Supper is observed, commences with the first new moon following the spring equinox. This year, April the 10th marks Nisan 1, and fourteen days subsequent brings us to April 24th, as the fourteenth of Nisan, which according to Jewish reckoning would begin on the evening of April 23rd, after sundown. Accordingly, this year, the evening of April 23rd, marks the anniversary of the time when Jesus with His disciples gathered in the upper room to partake of the Passover Supper, after which He passed the emblems to His followers and said, "This do in remembrance of Me."

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## **"Take, Eat; This is My Body"**

It was, after the Passover Supper, after the eating of the lamb with the herbs and unleavened bread, etc., that Jesus instituted the Memorial Supper which, with all of His followers, by His direction takes the place of the Passover Supper of the Jews. This was a new matter, and the Apostles listened with interest to His words as He blessed some of the thin cakes of unleavened bread and then brake them and handed portions to each of His disciples, saying, "Take, eat; this is My body." What could He mean? During their three years in His company they had learned that He spake in parables and dark sayings. On another occasion He had declared in their hearing that He Himself was the bread which came down from heaven, of which if a man partook he would live forever. Now He was handing them some unleavened bread and said it was His body. They evidently understood Him to mean that this bread to them would represent or symbolize His body, for He told them on this occasion that thenceforth they should do this in remembrance of Him -- thenceforth they should remember Him as the slain Lamb, and use unleavened bread to represent His flesh, and partake of this instead of eating as previously of a literal lamb.

He could not have meant, as some believe, that the bread was by His blessing turned into His actual flesh, for He still had His flesh-He did not die till about fifteen hours later. Hence all the arguments to this effect are unsound. When He said, "This is My flesh," it was as much a figure of speech as when He said a little later, "I am the vine," "I am the door," "I am the Good Shepherd," "I am the way, the truth, and the life," -etc. The right, sane view of the Master's words is apparent

He was represented in all these different ways. In the case under consideration the bread would represent Him, His flesh, to His Apostles and to all His followers throughout the Gospel Age.

As bread stands for and symbolizes all food (indeed Wheat is said to contain every element of nutriment in its proper proportion), so the teaching of this symbol is that whoever would have the life which Christ has to give, must accept it as the result of His sacrifice. He died that we might live. The rights and privileges: which He surrendered voluntarily may be eaten, applied, appropriated by all who have faith in Him and accept Him and His instructions-such are reckoned as having imputed to them the perfect human nature; with all its rights and privileges, lost by Adam, redeemed by Christ. None can have eternal life except by eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future Age. Their life-rights and privileges must all be recognized as coming to them through His sacrifice. In a word, the bread representing our Lord's body teaches our justification through the acceptance of His sacrifice.

## **"Drink Ye all of It"**

Next our Lord took a cup containing the fruit of the vine, and said, "This is My blood of the new covenant, which is shed for many for the remission of sins." While the two oldest MSS. of the New Testament, the Sinaitic and Vatican, omit the word "New," yet the New Covenant is probably meant, as it must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial Age.

The cup is not ours, but the Lord's. The life or sacrifice symbolized by the blood is not ours, but the Redeemer's. We are merely given the privilege of drinking of it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's sufferings and death is therefore not to indicate that it was insufficient nor that we could add anything to it. It illustrates the grace of God-that He is willing to receive us and make us joint-heirs with our Lord and Savior, if we have His spirit. The spirit which actuated Jesus was a spirit of devotion to the doing of the Father's will-to the smallest detail, and even unto death. Exactly this same spirit must be in all those whom the Father will now accept as members of His Bride, His Body, His Church in the heavenly glory. Hence the Redeemer emphasized the matter distinctly, saying that all who would sit with Him in His throne must drink of His cup of self-denial, self-sacrifice, and must be immersed into His death.

Our Lord unites the two thoughts suggested in the bread and the fruit of the vine, saying, "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you." Those who consecrate during the present time as the Lord's disciples, to walk in His steps, must not only share in justification through faith, but must also share through sacrifice in the cup if they would gain the life eternal promised to the "elect" who now forsake all to be His disciples.

### **New Wine in the Kingdom**

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in My Father's Kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what He had been teaching them for some weeks previously, namely that He would not at this time set up His Kingdom, but that instead He would suffer, be crucified, and that they must expect also to suffer with Him; and that by and by, when the Kingdom should be established and Himself be in glory, His disciples should be with Him in His throne. These new thoughts in their minds were confirmed by the lesson now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with Him in His service, in His cause. But the sufferings of this present time were linked with the glory that should follow by the thought that all who would drink of the present cup of suffering, ignominy, and death, would also share in His cup of joy and blessing, glory and honor in the Kingdom.

This same thought should be before our minds, and like the Apostles of old it will help us more and more to look forward to the Kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies His Kingdom with His Second Advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but that mentioned in the prayer which He taught them, saying, "Thy Kingdom come, Thy will be done on earth as it is done in heaven."

This should be the thought before our minds also: in waiting for the Kingdom we are waiting for the Second Coming of our Lord and His subsequent setting up of the Kingdom; that is, the resurrection change, the glorification of His faithful ones who must be with Him and share His glory. No wonder the Apostle declared that He who hath this hope in him purifieth himself even as He is pure. (1 John 3:3.) He that hath this hope of the new wine in the Kingdom, the participation with his Master in those glories and honors and blessed opportunities for uplifting the world of mankind, will take lightly, yea, joyfully, the suffering, trial, sacrifices of this present time-yea, he will be glad to suffer with the Master that he may also be glorified with Him.

### **"For the Remission of Sins"**

Prominent throughout the Bible is the doctrine of atonement: Our Master's statement that the shedding of His blood was for the remission of sins, and the testimony of all the Apostles clearly teach that it was necessary that Christ should die, for our sins; that our sins could never have been forgiven by Divine justice except through the Divine arrangement for the payment of our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with Him as members of His Body; that our little sacrifices covered by His merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint-sufferers with Christ we are permitted to drink of His cup and be immersed in His baptism into death.

### **"In Remembrance of Me"**

The Apostle Paul, referring to this Memorial Supper, quotes our Lord as saying, "This do in remembrance of Me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till He come." The thought is that we are to thus celebrate this great transaction until the time come for the Kingdom celebration of it with the new wine, the joy, the glory, the honors, which we are

to share with Him who loved us and bought us. The Apostle evidently does not mean merely until the Parousia, the presence, of the Lord to gather His servants, and reward them, 'but rather until all shall have been gathered and the Kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Cor. 10:16-17; 12:12) emphasizes the thought of the unity, the oneness of the Church, with each other and with the Lord. He declares, "The loaf which we break, is it not the communion [the fellowship] of the Body of Christ?" Are we not all as parts of one loaf broken with the Lord? "For we being many are one loaf and one body: for we are all partakers of that one loaf"; and again He adds, "The cup of blessing which we bless, is it .not the communion [participation, fellowship] of the blood of Christ?" In order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into His glory. And not until all these sufferings have been completed will the Lord's time come for the new dispensation, the new day, the day of 'blessing instead of 'cursing, the day of restitution instead of dying, the day of uplifting instead of falling, so far as the world is concerned.

### **Self-Examination at the Lord's Table**

With reference to the observance of the Memorial Supper the beloved Apostle admonishes, "let a man examine himself." Thus to impress upon the one who comes to the Lord's table the solemnity that properly attaches to such an act. The occasion therefore is to be made one of the most careful self-examination in the light of the searching admonitions of the Lord's Word. Another has very beautifully observed:

"Let him examine himself, and see whether he have the right feelings of a communicant, and can approach the table in a proper manner. In regard to this we may observe, (1) That this examination should include the great question about his personal piety, and about his particular and special fitness for this observance. It should go back into the great inquiry whether he has ever been born [begotten] again; and it should also have special reference to his immediate and direct preparation for the ordinance. He should not only be able to say in general that he is a Christian, but he should be able to say that he has then a particular preparation for it. He should be in a suitable frame of mind -for it. He should have personal evidence that he is a penitent; that he has true faith in the Lord Jesus; that he is depending on Him, and is desirous of being saved by Him. (2) This examination should be minute and particular. It should extend to the words, the thoughts, the feelings, the conduct. We should inquire whether in our family and in our business; whether among Christians, and with the world, we have lived the life of a Christian. We should examine our private thoughts; our habits of secret prayer, and of searching the Scriptures. Our examination should be directed to the inquiry whether we are gaining the victory over our easily besetting sins, and becoming more and more conformed to the Savior. It should, in short, extend to all our Christian character; and every thing which goes to make up or to mar that character should be the subject of faithful and honest examination. (3) It should be done because, (a) It is well to pause occasionally in life, and take an account of our standing in the sight of God. Men make advances in business and in property only when they often examine their accounts and know just how they stand. (b) Because the observance of the Lord's Supper is a solemn act. . . . (c) Because self-examination supposes seriousness and calmness, and prevents precipitation and rashness-states of mind entirely unfavorable to a proper observance of the Lord's Supper. (d) Because by self-examination one may search out and remove those things that are offensive to God, and the sins which so easily beset us may be known and abandoned. (e) Because the approach to the table of the Lord is a solemn approach to the Lord Himself; is a solemn profession of attachment to Him; is an act of consecration to His service in the presence of angels and of men; and this should be done in a calm, deliberate, and sincere manner -- such a manner as may be the result of a prayerful and honest self-examination."

### **Joyful Acquiescence in Suffering**

The supreme trial of the Savior was at hand when He instituted the first Memorial. Our dear Master's faith stood the test of all those trying hours as He neared the time of His apprehension and death. "The fact that He rendered thanks to the Father for the bread and the cup is indicative of a joyful acquiescence in all the sufferings which the breaking of the bread and the crushing of the grapes implied. Already He was satisfied with the Father's arrangement. In line with this spirit was the singing of a hymn as they parted, a hymn of praise no doubt, thanksgiving to the Father that His course on earth was so nearly finished, and that He had found thus far grace sufficient for His need.

We should meet with few or many, as circumstances will permit, but better far with a few who can enter with us into the spirit of the Memorial, than with a throng devoid of that spirit of fellowship through union with Christ.

Those who celebrate the Memorial with guileless, earnest hearts receive a great and refreshing blessing, and for this it is well to have seasons of quiet in the midst of the service, when no one will be speaking audibly and when the hearts of all can come very close to the Master in communion -- realization of His love, past and present, in renewing the pledge made to be His faithful followers even unto death, in considering how that pledge has been kept or violated during the year preceding, and in resolving afresh to run with patience the race for the prize of joint-heirship with our Lord, to which we are invited.

## ST. PAUL'S CHARGE TO TIMOTHY

*"This charge [message] I commit to thee, son Timothy, in harmony with the teachings previously given thee [to guide thee], that by these thou mayest carry on the good contest, holding faith and a good conscience, which some having put away, concerning faith have made shipwreck."*

*"I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed the good confession, that thou keep this commandment [Greek, entole -- "This thing given in charge" -- this doctrine given by Divine inspiration] without spot, unrebukable, until the appearing of our Lord Jesus Christ: which [good confession or sound faith] will be manifested in due time by that blessed and only Potentate, the King of kings and Lord of lords--the only one possessing immortality, inhabiting light, inaccessible, of whom no one of men has seen, nor is able to see, to whom be honor and power everlasting." -- 1 Tim. 1:18, 19; 6:13-16.*

THE earnest exhortations and sound instructions given to Timothy by the Apostle Paul have had the careful attention and consideration of all devout students of the Divine Word. But while these messages of wise counsel were applicable and profit able to Timothy in his day, it would seem that they apply with still greater force to the Gospel Church as a whole, of which Timothy was a member, and of which we have reason to believe he was a figure, or representative.

Of this we have evidence in the general character of the epistles addressed to Timothy, which implies either that Timothy, or the class which he represented and of which he formed a part, would be living down into the end of the Age. We believe, then, that in the person of Timothy as a representative, the entire Gospel Church is here addressed by St. Paul, and we notice that the name Timothy signifies-"honor of God." The Church honors God and is to have honor conferred upon her by God. In the present Age the honor consists in the fact that so important a "charge" is committed to her trust. And those thus honored in this Age, and who prove faithful to the trust, will in the next Age be yet more highly exalted and honored.

Three times St. Paul most solemnly and earnestly repeats this charge. He thanked, the Lord that though he had been a blasphemer and persecutor of the Church, yet he had obtained mercy, because he did it ignorantly, and verily thought that in so doing he was doing God service, and had been put into the ministry, the glorious Gospel of the blessed God being committed to his trust. (1 Tim. 1:11-13.)

And now knowing that age was creeping on, and that perils surrounded him on every hand, and before writing the second letter, saying that he was about to be offered, he commits this charge to the faithful ones who must carry on the work after his departure.

The charge was to keep the blessed Gospel untarnished and "without spot," to keep it in its glorious simplicity and purity, unmixed with human theories and false doctrines, which even then the enemies of the cross of Christ were laboring to introduce. The rising errors must be guarded against, first, by maintaining a clear conscience; and second, by faithful study of the Word of God. To study the Word of God with a clear conscience is to study it with the single and only purpose of knowing and doing God's will. This, St. Paul says, some in his day did not do; they had theories and plans of their own, and endeavored to wrest the Scriptures to give their theories seeming support; and thus they made shipwreck of their own faith and turned others out of the way. As the end of the Age should approach, such false teachers he said were to multiply and gain great influence, and overthrow the faith of all who should not meekly and devoutly walk with God, trusting alone in His faithful Word..

Next to, guarding ourselves thus-and those who thus do so have the power of God pledged to keep them from falling-is the charge to help others to stand; to help, them by earnestly contending for the faith; by pointing out the snares of the adversaries of the Truth, and by calling attention boldly and fearlessly to every pitfall, and placing the light of truth over it.

### **Must Watch Against the Dangers**

To preach this "glorious Gospel of the blessed God," to present it in its purity and grandeur, to contend against the errors which friends and enemies seek to engraft upon it, is the charge given to and the duty devolving upon the Church in the present time -- the charge which we must keep and labor to sustain until the appearing (manifestation or bright-shining) of our Lord Jesus Christ. Before the brightness and glory of His presence the darkness of ignorance and error shall flee away, and no hiding place shall be found for them; for the knowledge of the Lord shall fill the earth as the waters cover the sea, when His presence is fully revealed to all.

Till thus relieved of this duty of guarding the Truth, the Church must wait for her victory, must watch against the dangers of abounding and wide spreading error, and the seducing temptations of the world, the flesh, and the devil, must pray for and use Divine strength in enduring hardness as good soldiers unto the end, and must 'boldly and nobly contend for the faith delivered in charge to the saints. "Blessed is that servant whom his Lord when He cometh shall find so doing." Those, not so doing will not be counted worthy to be gathered among Christ's jewels.

It should be borne in mind also that in the days of His presence, before His manifestation to the world, there is even greater necessity for watching and contending for the faith than at any previous time-since His presence is discerned by the Church only by faith in the foretold indications, and since the perils occasioned by numerous false doctrines and many anti-christs are greatly increased; so much so, that only those who have on the whole armor of God are able to stand and to contend for the faith in the face of such subtle and crafty opposition. The charge is to stand well armed, and to contend for the faith until His manifestation to the world, in the close of the perilous times of this harvest.

How solemn the obligation: "I give a thee charge in the sight of God who quickeneth all things" -- the great Life-giver or Father of all, Jehovah. We are His representatives in the earth; the honor of His name is to be vindicated in the presence of His enemies and before many of-His deceived children; His glorious Plan is to be published broadcast in opposition to all the worldly-wise schemes which men are and have been trying to invent. And His eye is upon us, marking how faithfully or unfaithfully we as His ambassadors represent Him.

Not only do we receive this charge in the sight of God, but also "before the anointed Jesus," our great example and forerunner, who also bore witness to the Truth, sacrificing all things for the privilege of witnessing to it -- even unto death.

All told, the Church is but a little flock; they are generally also the humble poor of this world, who have little influence among men. Nevertheless their charge is an important one. They must "hold the fort" until the Lord Himself shall in power and great glory establish the Truth and exalt His Church. He will complete what we in our present condition accomplish only in part; He will scatter all the mists and let in the broad sunlight of His Truth, until none need say to his neighbor, "Know the Lord -- for all shall know Him from the least unto the greatest," as represented in His Plan, work, and office. Already the light of His presence begins to dawn. Already He begins to lift the veil of error and to restore, with increasing beauty and clearness, the truths He first inculcated and afterward left to His Church in charge.

The substance of this sound faith left in charge at first was, "This is life eternal that they might know Thee," Jehovah--know His goodness, know His love, know His power and His justice; that knowing of God's character as revealed by Christ they might delight to accept His proffered aid through Christ, and returning to God 'be abundantly pardoned; and, continuing to grow in knowledge and love and devotedness to God, be accepted as co-workers and co-heirs with Christ Jesus, their Redeemer and Lord.

### **"Quit You Like Men"**



Our Lord's work at His Second Advent will be similar, the Apostle assures us: He will take up the same Truth, which He first taught, the same that was given into the Church's charge during His absence, and will show to all the world, the real character and plan of God the Father; that is, He will cause all to know and appreciate the character and plan of Jehovah, the blessed and only Potentate; King of all kings, and Lord of all lords; who alone possessed, originally and innately, immortality; who dwells in light unapproachable.

Courage, then, brethren! Our great Commander is even now upon the battle-field. "Stand fast; quit you like men; be strong!" the fiercest part of the conflict is just before the dawn of day. As triumphant conquerors, O faithful few, you shall soon wear the laurels of immortality and eternal glory.

The witnessing of the Church through the long dark centuries of the Gospel Age has not been in vain. The object of her mission was not to convert the world before the Lord's return, but to develop her own character and prove her worthiness of the high exaltation which she' is called to, share with her Lord, while bearing witness to the world of the facts of the glorious Gospel, which shall be Good Tidings of great joy to all people, when in due time it is testified to all.

Then continue to preach the Word. Be instant in season and out of season-when it suits your convenience and when it does not. Reprove, rebuke, exhort-with all patience and doctrine, and study to show yourselves workmen approved unto God, rightly dividing the word of truth. Thus, speaking the truth in love and growing up into Christ our living Head, may we each be found in acceptable readiness to be gathered among the Lord's jewels. And to this end let us each see to it, that what faith we hold is held with a good conscience-honestly held and honestly acted upon.

## 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 second of a series of three under the above title contributed by a brother in Great Britain.**

ANY helps and encouragements have been provided for the Lord's people in this day .of special trial upon the Church, and it is our intention now to examine some of those aids to our faith. We are fully in harmony with the one who wrote, "The times are not so perilous that Divine grace is un able to sustain those who lean confidently upon the Omnipotent Arm. Indeed, those who humbly keep the narrow way of sacrifice, were never be fore so well sustained, or so fully equipped with the whole armor of God."

When speaking of the end of the Age, our Lord said to His hearers, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21:28.) Otherwise stated, the 'harvest-time developments and other signs of the times should give the Lord's people who have a clear viewpoint of the present truth, great joy and encouragement. If this be so; how much greater is the joy today, for this is the last hour! The very trials and temptations are evidences of His care, for "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which .the Lord 'hath promised to them that love Him." -- James 1:12.

We can 'best help one another in these days by making diligent and careful study of the truth -- the present truth-for nothing but the truth can sanctify and make us meet for the Master's use. "Sanctify them through Thy truth: Thy Word is truth." (John 17:17.) The Apostle emphasizes the importance of this feature, saying that "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." -- 2 Thess. 2:13-14.

**The Presence of the Master**

This seems to be an aspect of truth which should help us all to "stand" in this last hour; the realization of the fact that our Lord 'has indeed returned. The Master said, "In My Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." (John 14:2, 3.) These assurances were designed to console the disciples, but how comforting and stimulating to our faith it is to realize that He has indeed returned to receive us unto Himself.

"Hark, the glad sound! the Lord has come,

The Savior promised long;

Let every heart prepare a throne,

And every voice a song."

The subject of the Lord's return is always associated in the Scriptures with joy, hope, encouragement, and holiness. "Every man that hath this hope in him purifieth himself, even as He is pure." (1 John 3:5.) The Apostle, desirous of stirring up our "pure minds by way of remembrance," does this by calling our attention to the momentous events .with which this Age is to close, and then affirms, "seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of .the day of God." (2 Pet. 3:11, 12.) The prophetic forecasts of the closing days of this Age represent, important features of present truth; and in this last hour, we do well to consider the nearness of the realization of the Church's hope of union with the beloved Bridegroom, who has returned for His Bride. "God will help her, at the dawning of [her] morning." -- Psa. 46:5, Leeser.

Today some are discrediting various of the precious truths peculiar to this time. But should this discourage us? Certainly not. This very fact should be but corroborative evidence of .our position, for as the time of trouble draws on, there will be less and less of the true Church this side the veil. The Church, the John class, in its present condition, will decrease in influence and numbers, while the Christ in triumph and glory, the same Body on the other side of the veil, will increase, as John prophetically indicated. (John 3:30.) All this is dependent upon our obtaining and retaining a clear viewpoint -of the present truth.

### **The Harvest Truths**

Vitally connected with the Lord's presence, is the work which He came to do .at His return. Meditation along this line, therefore, should also help us, for if we are by grace His followers, we need carefully to inquire concerning what the Lord is doing in the earth, so that we are not found engaging in some work or activity which is contrary to that which He is doing, and therefore against His will. Such a course would necessarily lead to discouragement.

As is recognized by a considerable number of Bible students, He returned to gather His people -- to do a harvest work -- and He invites us to cooperate with Him, saying, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." (Psa. 50:5.) Jesus, when on earth, used the natural figure to explain this wonderful feature of His activities, for He informed the disciples that the Kingdom of Heaven may be likened unto a man who sowed good seed in his field. He continued to explain that an enemy would also come along and sow tares, which would grow up with the wheat to such an extent that the servants of the house would inquire from whence the tares had arisen, and they would desire to gather them up. Then comes the injunction, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." (Matt. 13:29-30.) Elsewhere, it is mentioned that the "harvest is the end of the Age," and truly blessed are the privileges of the Lord's saints today, as reapers in the Lord's harvest.



"No longer saints in sorrow go,

In tears and sadness forth to sow:

For He who bade them sow and weep

Hath called them now in joy to reap."

## **The Glorious Harvest Home**

Twenty, or even ten years ago, it was a thing of common occurrence to hear the brethren talk about the present work-the harvest-yet today, this glorious theme is hardly mentioned at all. In the natural figure, the harvest is the time of intense activity and zeal, to gather in the crop in order to save it from the storms of the winter time, and, the thought for the harvest, therefore, is uppermost in the minds of all the workers. Furthermore, in the natural order of things, harvesting is the result of the direct intervention of the husbandman. If he did not intervene at the appropriate moment, in order to procure the results of the season's efforts, all his labors would be lost; the winter storms would quickly follow, and very soon all the exposed Wheat would be lost. It is so also in connection with the Gospel harvest; thus, let us be zealous, otherwise, we might be found with those Who will realize that "the harvest is past, the summer is ended, and we are not saved." -- Jer. 8:20.

When thinking of the harvest in relation to the last hour, the thought which surely fills our mind, to continue the figure, is the glorious Harvest Home. The chief thought in harvesting is that of gathering in, or bringing home to the safety of the barn -- it is the object of the whole work, and the proximity of the consummation should give us intense joy. "Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." (Rev. 19:7.) The fulfillment of the beautiful expression of the Psalmist, is at our very doors" The King's daughter is all glorious within; her clothing is .of wrought gold. She shall, be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto Thee. With gladness and rejoicing shall they be brought; they shall enter into the King's palace." -- Psa. 45:13-15.

Very shortly, this last hour will be accomplished, but in this time, though short, there is always the danger of falling. Let us then take heed and be encouraged by the signs of harvest, both to be active in His service and to remain faithful to the end.

## **Other Signs of the Times**

A careful study of our other signs of the times should also be conducive to the strengthening of faith and trust, for as the Apostle says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1:19.) We cannot afford to neglect these signs, for they have been specially provided for our help in this day. Even at the First Advent Jesus found need to say to the Pharisees, "O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?" -- Matt. 16:3.

We cannot expect to find the "whole counsel of God," or the fullness of His "much diversified wisdom," in one particular text or chapter of the Bible. We need to be guided by the spirit of truth into all the avenues of the inspired Word, if we would be "thoroughly furnished" in regard to the Divine Plan, and hence we read, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4.) As we see prophecy fulfilled before our eyes, it should increase our faith. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." -- 2 Cor. 7:1.

## **Malachi**

This Prophet makes mention of several important events which we can see today in course of fulfillment before our eyes. "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the Covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth?" (Mal. 3:1-2.) The Prophet propounds these questions concerning our day, because he continues to show that the presence of the Lord will mean severe tests upon the Lord's people -- "He is like a refiner's fire, and like 'fullers' soap: And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Let us not be blind to these warnings, but at the same time we can comfort our hearts with the assurance to the faithful, in verse 17 of the same chapter -- "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth 'his own son that serveth him.'" This is in harmony with the words of the Apostle Peter, "But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10.) The Prophet continues in the fourth chapter: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts . . . . But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." -- Mal. 4:1. 2.

## **Daniel**

In the writings of this man of God we have sure testimony regarding our day, for the Prophet faithfully outlines those signs of the times which are being unmistakably fulfilled in this consummation of the Gospel Age. All are familiar with the way in which history is outlined, corresponding in many ways to the things which are brought to our attention in the Revelation, and then in chapter 12, we read, "At that time shall Michael stand up, the great Prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book." The Prophet was told to, "seal the book, even to the time of the end," but we are privileged to understand the significance of the words, "Many shall run to and fro, and knowledge shall be increased"--a sure evidence to us, as "watchers," that we are now living in the "time of the end." Let it be carefully noted that the Prophet also records that "many shall be purified and made white, and tried." We call attention to this fact in order to show that the Lord's presence is associated, once more, with a work of judgment and of purification. Remembering this sure testimony of the inspired Word, we shall "think it not strange concerning the fiery trial which is to try you as though, some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (1 Pet. 4:12-13.) We feel that by reading these records with intelligent appreciation great encouragement and consolation are gained from their consideration, remembering that "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." -- 2 Pet. 1:21.

## **Habakkuk**

In the writings of this holy man of God we find many things to which we do well to take heed. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reprov'd." Oh, that we might also be found watching in this manner, not looking to the things of this earth, or concerned with the things of time and sense, but watching to "see what He will say unto me." The Lord replied to the Prophet, commanding him to "write the vision, and make it plain upon tables," adding, "for the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry." (Hab. 2:1, 3.) We then have a striking description of the true condition of things, ending in the last verse of the second chapter with the words, "But the Lord is in His holy temple: let all the earth keep silence before Him."

Reading on, we see further events portrayed in the third chapter. and the Prophet himself says, "When I heard . . . I trembled in myself, that I might rest in the day of trouble." We would then draw the attention of all to the conclusion of the prophecy, with its encouraging words, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." However black may be the apparent state of affairs, we can look up to Him at all times, in humble confidence, knowing that He understands and will cause all things to work together for our eternal good. With Habakkuk, we can

affirm, "The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon mine high places." If only we will watch and pray, looking to the Lord for the direction of our loving zeal in His cause, we shall not be confounded, for "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; and they shall walk, and not faint." (Isa. 40:31.) Such, then, is the guerdon of those who "wait upon the Lord."

### **The Master's Own Words**

In Matthew, chapters 24 and 25, Mark 13, and Luke 21, we have the reply made by Jesus Himself to the questions asked by the disciples -- "Tell us, when shall these things be? and what shall be the sign of Thy coming [presence], and of the end of the world [age] ?".(Matt. 24:3.) It is our belief that this great prophecy of our Lord is having its accomplishment today, and that the many signs recorded should increase our faith and make us to understand that the Kingdom is very near. Let us examine, therefore, several of the details given.

We read in Matthew 24:14, "And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This witness, as we know so well, has already been given, for by the reports of the Bible Societies and other evidences, we know that the Word of the Lord has been published to every nation on earth. Every individual has not heard it, neither has every remote tract of land been traversed, but such was not the statement of the prophecy. We are specifically informed that it was to be, and has been a national proclamation. The end, or harvest time, has now come, and the evidences have been in our midst for the past fifty years. This proves, ipso facto, that the Gospel has been preached to all nations to a sufficient degree to fulfill our text, otherwise, we should not be able to see signs of 'harvest in the earth. '

In harmony with the foregoing, the cry of the Revelator has gone forth, "Come out of her, My people," which accords with verse 17 of Matthew's account "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his cloths." (Matt. 24:17-18.) The Lord's people have forsaken Babylon, but in this last hour they do well to remember that there are still difficulties in the way and obstacles to be overcome. As we read, "Though coming out of Babylon is one step, and a long one, in the direction of complete overcoming, it is by no means the last one; and we should be careful to guard against a disposition to rest after every advance step of the way."

"Ne'er think the victory won,

Nor once at ease sit down:

Thine arduous task will not be done

Till thou hast gained thy crown."

### **He Shall Send His Angels**

We are further informed regarding the manner of the Lord's return, that as "the lightning [bright shining] cometh out of the east, and shineth even unto the west; so shall also the parousia of the Son of Man be" -- and then the words, "for wheresoever the carcass [body] is, there will the eagles be gathered together" -- the far-sighted ones who desire the truth.

Following the prophecy, we then do well to take note of the change from verse 29, whence a more detailed picture of the "end" is given. It is needful to distinguish between "after the tribulation of those days" and the "days" mentioned in verse 22. "Those days," in verse 29, have reference to the entire Gospel Age, and at the end, "then shall appear the sign of the Son of Man in heaven." The thought of the harvest is once again drawn to our attention -- "He shall send His angels with a great sound of a trumpet, and they

shall gather together His elect from the four winds, from one end of heaven to the other" -- the work of our day -- and then, let us observe the characteristic warning which is given. The Lord Jesus has told us that there would be a class, so full of the interests and cares of this life, that they would not realize His presence, and He uses a very forceful picture to impress this fact upon our minds, saying, "As the days of Noah were, so shall also the presence of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not. . . so shall also the presence of the Son of Man be."

What a solemn warning to all! It is something like our Lord's pointed injunction -- "Remember Lot's wife!" Jesus points out that two shall be in the field; "the one shall be taken, and the other left." The real thought of the Greek, we are informed, is "taken near," and this expresses the matter very beautifully -- brought close to the Lord, to fellowship with Him, the sickle of truth having separated us from the tares.

### **Take Heed to Yourselves**

In view of these important truths let us take heed, for "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." (Heb. 2:1.) In the same chapter which is engaging our attention, the warning is included, "Watch therefore" (verse 42), and in the record of Luke, the matter is put even more forcibly -- "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." -- Luke 21:34-36.

Manifold are the helps and encouragements for this evil day, and as the Apostle says, "Wherefore 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." We have examined the conditions which the Scriptures foretold would obtain in this last hour, and we have inquired concerning the assistance provided by the Lord for this hour; in another chapter it will be our endeavor to deal with the third aspect of the last hour, as we see the matter, namely our duties toward the truth and toward the Lord's people--our responsibilities. Meanwhile, let us remember Romans 16:17-18. (Diaglott.), "Now I entreat you, brethren, to watch those who are making factions and laying snares, contrary to the teaching which you have learned, and turn away from them. For such like ones as they are not in subjection to our Anointed Lord, but to their own appetite; and by kind and complimentary words they deceive the hearts of the unsuspecting."

### **"THE PRESENT TRUTH"**

"The present truth," Oh sacred, precious treasure!

Oh gem Divine, suffusing clearest light!

Think that the Bridegroom's own dear hand hath sheltered,

This gift which shines before thy wond'ring sight.

This priceless gift doth seal thy heart's communion,

With Him *who* lives that *thou* may'st live in Him;

Oh guard it well, let not the dust of ages

Fall on this gem, to make its pure light dim.

Espoused to Him! Oh child of earth, consider!

This gift thou hast doth link His heart to throe.

Oh sacred bond! Betrothed to Him for ever!

His love round thee then evermore to twine:

"The present truth" -- so recently uncovered,  
The very latest token of His love;  
Dost thou not think He'll ask to see thy treasure,  
When called by Him to share His Home above?

Think of the smile Divine which He will give thee,  
As there before His eye the gift you place!  
Only the truth can sanctify you wholly,  
And guide until you meet Him face to face.

## WHO IS WISE AMONG YOU?

*"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." -- Jas. 3:13.*

THE question asked by St. James is an important -one and one which all may consider with profit. Wisdom is one of the choice (blessings promised to the children of God. Indeed without it they can make no progress in the life of the Spirit, nor can they hope to achieve those things set before them in the exceeding great and precious promises. Therefore the admonition, "If any of you lack wisdom, let 'him ask of God, that giveth to all men [in the Church, who properly ask and seek for it] liberally, and upbraideth not; and it shall be given him."

### The Ways of Wisdom

Many indeed are endued with considerable knowledge, who display but little wisdom; for there is a vast difference (between the two. Knowledge is defined as understanding, in the sense .of the possession of facts, information, etc. Wisdom goes much further than this and signifies knowledge rightly applied and put to use. Knowledge truly is of great importance, but only as it is rightly used and applied in connection with the various experiences of life. Knowledge is valuable only as it develops wisdom -- sound judgment and pure and high-toned sentiments. The main purpose of God's revelation of Himself to us is that we may be made wise unto salvation; and He wishes this knowledge and revealment of Himself to 'be translated into wisdom in the sense of our yielding grateful obedience to, all His righteous requirements. To do this represents the highest wisdom. And this wisdom 'that comes thus through the channel of Divine truth, the Apostle describes as, "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

It is thus seen that a character developed in connection with applied knowledge is the result of the transforming influence of Divine truth. God's revelation is a mirror of His character in which we see reflected His purity and love and goodness; and as we therein trace the lines of His glorious character, the desire grows and strengthens to be more like Him whom we thus learn to admire and love. Jesus explains that the true disciple or child of God is one who has accepted the truth into a good and honest heart and who brings forth fruit of obedience and sanctification. Thus we recognize that the sincere heart accepting the Divine Plan and its gracious provisions of salvation and blessing through Christ, at once begins to fashion itself in conformity with God's character by first putting away sin and then by striving daily to live a life of purity and holiness. With this effort comes in the peace of God and the love of God to rule and take possession of the whole man. And when the heart is thus cleansed and filled with God, the fruit of such an indwelling life principle-gentleness, mercy, goodness, and pure and holy friendship with all who are like minded, becomes very manifest to all beholders.

## **Much Knowledge without Wisdom Today**

While the Lord's people throughout the Age have always very much needed the counsel and wisdom from above, there seems to be a peculiar and special need for the heavenly wisdom amongst the brethren today. Searching tests and fiery trials are upon the Church of God everywhere. Many have considerable knowledge, that is, the mental perception or head knowledge .in the way, of information respecting one feature or another of the truth; but few are putting their knowledge to practical .use in the sense of working it out in the experiences of life so that it becomes wisdom to them, securing the wholesome result of character-likeness to Christ. Most evidently the brethren generally have laid too much stress upon the filling of their heads with general information concerning the truth without seeming to appreciate the need for the truth to take hold of their hearts and accomplish a work of regeneration and transformation. How manifest it is that the real and full object of the knowledge of the Lord and of heavenly things is that it might bring the individual into harmony with the Lord and make him wise unto salvation; that is, to enable him to fulfill that course in life which will qualify him in heart and character for all the great things of the life to come.

Is it not true that the lack of vision, spiritual discernment, among the brethren today, the discord, disagreements and conflicting opinions on one point or another, are due to the fact that they have not put to proper use the knowledge they have received in past years? It did not become wisdom to them; they appear not to have been made wise unto salvation. And is not the remedy for the generally distressing conditions amongst the brethren, to be found by a deep and sincere effort to co-operate with the Lord in the application of His truth to their experiences and their lives in general?

## **From Whence Cometh Wars?**

The knowledge of the Lord received into the true and honest heart teaches us the lesson of meekness and humility. Of ourselves we can know or do nothing. Instead therefore of any one being puffed up or inflated by knowledge, properly received, it should have the reverse effect of humbling the heart and soul under the mighty hand of God and causing it to await His due time for deliverance and exaltation. Thus if the brethren would become wise in connection with the knowledge given them, instead of seeking out various devices, philosophies and theories of their own, and publishing them far and wide, they would wait upon the Lord, wait till He gave them a message and then speak only as the oracles of God, there would not be so many uncertain sounds going forth today. Further, if the knowledge of the Lord were more generally acted upon today, developing wisdom, there would be less disposition toward disagreements, separations and dissensions in the Church. Evidently there were conditions and circumstances similar to this in the Apostolic period, for the Apostle inquires, "From whence come wars and fightings among you?" And then he answers by asking further, "Coupe they not hence, even of your lusts that war in your members? ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not." The Apostle proceeds to outline the remedy:

"But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the Devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you."

## **Another Kind of Wisdom**

The foregoing makes manifest that in contrast with the wisdom that cometh down from above the Apostle mentions another kind which he describes as earthly, sensual, devilish. It is a wisdom or low cunning which is prompted by a spirit of envy and strife, and is always productive of "confusion and every evil work." Pride and selfishness are the inspiration of this kind of wisdom, just as in the case of Satan; therefore let every one who names the name of Christ keep very humble. To harbor such a spirit of malice, of bitter envy and strife, while still professing to have the spirit of truth, the Apostle describes as "lying against the truth." God forbid that it should find .place in the hearts of any who have thus far been faithful and have run well.

How carefully we need to guard our hearts against the slightest rising of pride and worldly ambition, and, against every root of bitterness which, springing up, might trouble us. There are thousands of occurrences and circumstances in life which are calculated to



bring us into bondage to the spirit of the world, and only those who keep a vigilant watch and an ever-prayerful attitude can hope to be kept in this evil day. Temptations and trials seldom give us yearning of their approach, and therefore our armor of righteousness must ever be adjusted and securely buckled on.

"Leave no unguarded place,

No weakness of the soul;

Take every virtue, every grace,

And fortify the whole."

Heed carefully the Apostle's instruction -- "Who is a wise man and endued with knowledge among you? let him show by honorable conduct his works with meekness of wisdom." It is by our conduct and not by our professions that we are to be judged; and if any man have the true heavenly wisdom which is always coupled with meekness -- humility -- it will surely manifest itself in a straightforward, manly, honorable course of conduct, dictated by the wisdom which cometh down from, above, which is always pure [unselfish], peaceable, gentle, compassionate, and sincere.

How marvelously this heavenly wisdom shone out in the life and example of our Savior! Even in all the glory and perfection of the perfect human nature which was His possession, He said, "I can of Mine own self do nothing." He had knowledge above all the sons of men, giving Him many ad-vantages; He must have been conscious of His personal purity and perfection, and His worthiness, above all others of our race. Yet pride and vainglory found no place in His heart. His knowledge was properly applied and He was very wise. He saw the wisdom of rendering full and implicit obedience to the Father's will, and therefore said, "I came . . . not to do Mine own will but the will of Him that sent Me." It was a manifestation of the highest wisdom on our Lord's part in thus acquiescing in God's will even in the humiliating death of the cross. And the Apostle confirms this; thought when He says, "Wherefore God hath highly exalted Him," etc. No wonder Christ's followers, are admonished to "Let this mind be in you" -- this mind or disposition inspired by the wisdom that, cometh from above.

### **If the Spirit of Christ Dwell in You**

May the Lord grant to all His loyal sons an abundance of this heavenly wisdom and the rich rewards of grace and peace that always accompany it. Put away all these-malice, envy, hatred, selfish ambitions-and put on those adornments of Christ's spirit-humility, gentleness, generosity, meekness, love. "If any man have not the spirit of Christ [in some degree] he is none of His." And he in whom these graces are not being cultivated and increased will soon lose them and be choked with the selfish and ignoble spirit of the world.

There are some of the children of the world who have cultivated outward gentleness and benevolence for policy's sake, whose hearts, as privately expressed, are full of bitterness, envy, and selfishness; and there are some of God's children -- who naturally are very selfish and mean, but whose changed hearts are fighting against the weaknesses of the flesh, and who afterward repent of selfish, ness and meanness. But let such press along the line and seek for grace to help in every time of need. Their progress toward the likeness of Christ will gradually manifest itself to them and to others. "If the Spirit of Christ dwell in you, He [God] that raised up Christ from the dead [has also the power and] will also quicken [to activity in His service and to His praise, in the present life] your mortal bodies."

Here, then, we have the earthly wisdom, Which is based upon selfishness, contrasted with the heavenly wisdom, based upon love and service to others. Whoever is really wise will choose the heavenly-, the end of which, in Christ, is everlasting life.

### **THE TWO RACE COURSES**

*"Wherefore seeing we also are compassed about with so great a cloud of martyrs [Greek, Marturon who so nobly witnessed for God and righteousness] let us [emulate them and] lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the [higher, heavenly] race set before us." -- Heb. 12:1.*

NO NAME is signed to the Book of Hebrews as its author, but it concludes with a salutation which it was the Apostle Paul's custom to attach to his epistles. (2 Thess. 3:18.) Another characteristic peculiar to this Apostle's letters is his frequent comparison of the Christian experience to a race course, and the admonition to diligence on the part of Christians in so running that they may obtain a prize. -- Rom. 9:16; 1 Cor. 9:24-26; Gal. 2:2; 5:7 ; Phil. 2:16.

### **Two Classes Heirs of Promises**

In the eleventh and twelfth chapters of Hebrews he calls our attention to two classes of runners or two race courses: those who sought to be loyal to the will of God at all hazards prior to Christ's First Advent, and who looked forward to a "better resurrection" in the human phase of the Kingdom of God; and those who in this Christian dispensation, responding to the call to walk in Christ's footsteps, bear the cross after Him and seek for a place in the spiritual phase of the Kingdom of God. At the time of the Apostle's writing to the Hebrews, the heirs of the earthly phase had all run their course, and were awaiting in the death sleep, their reward in the resurrection; John the Baptist having been the last, and in some respects the most highly honored of all that noble line of ancient ones. (Matt. 11:11.) But the heirs of the heavenly phase had just entered upon their course, and knowing that it would be a long and painful experience, beset with many trials, sufferings, and reverses, the Apostle would have them realize a large amount of inspiration from a careful consideration of the faithfulness and patient endurance of that cloud of witnesses who lived prior to our Lord's First Advent,

While the Apostle's words, were addressed to some in the primitive Church, they apply with equal force to Christ's followers all along through and unto the end of the Gospel Age. In recounting the prominent characters who ran so faithfully in those far off days, beginning with Abel, he shows that it was their implicit trust in the promises of God that nerved them to such endurance and faithfulness even unto death. Hence the Apostle would have us consider them, and with the same faith lay hold upon the exceeding great and precious promises, whereby as St. Peter says, we may escape the corruption that is in the world.

### **According to His Abounding Grace**

The Apostle Paul brings out the lesson time after time, show by faith they walked with God, by faith they ventured upon His promises, doing His will, and leaving the results with Him. He points out how, they overcame great obstacles and endured sore persecution, through the strength of faith; how they suffered pain and loss, and at last died in faith, while those promises were not yet realized; they endured as seeing Him who is invisible. They were men and women "of which the world was not worthy." And while God will fully recompense this band of noble ones for their faithfulness, the Apostle tells us that God has some better thing for us, the Church of this dispensation-the inheritance of the heavenly phase of the Kingdom. But it is well to remember that God .is not bestowing rewards according to merit, for neither of these classes merit what is given them; both callings are of God's abounding grace. Both these phases of the Kingdom as well as the seasons for their selection, and conditions of eligibility thereto have been fixed by Jehovah before the foundation of the world. God has a right to do with His favors as He wills and all the righteous heirs to these rewards will be satisfied when they awake in His likeness, whether it be on the human or the spirit plane.

### **Behold the Cloud of Witnesses**

Elsewhere St. Paul explains that the "better thing" reserved "for us" who are called of God during this Gospel Age, is joint-heirship with Christ in the glories of His spiritual nature and Kingdom, to participate with Him in the future work of human uplift to perfection and life. The securing of that position depends upon our successful running of the race set before us. Surely no less faithfulness can be expected of us, than of those who were approved of God prior to this Age. Exalted is the office and great the responsibility of those who shall be seated with Christ in His throne. All the blessings of God's Plan, the rewarding of the Ancient Worthies, the liberation 'of

all humanity from the thralldom: to sin and death, and the final judgment of the fallen angels, await the manifestation of the "us" class, the Sons of God. In chapter 12 the Apostle with forceful metaphor points us back to those Ancient Worthies, as an example of obedience and faithful running, as a stimulus to our faith and zeal saying: "Therefore seeing we also are compassed about with so great a cloud of martyrs [who so nobly witnessed for God and righteousness], let us [strive to equal them and] lay aside every hindrance [as did these worthies in forsaking their kindred, their country, associations, and other earthly good things, and as Moses who esteemed the reproaches of Christ of greater riches than the treasures of Egypt] and the sin which doth so easily beset us"; which same sin similarly beset them and caused many of them to fall in the wilderness, and to be destroyed of the destroyer. -- 1 Cor. 10:1-11.

As it was a lack of faith in God's promises then that was the sin which caused so many of Israel to come short of God's approval, so it is a lack of faith now on the part of many who though they made a good start for the heavenly things, appear to be falling by the way through trials and discouragements. And for our encouragement in faithfulness the Apostle tells us to look unto Jesus who is the Author of our faith, and will also be the Perfecter of it if we look unto Him with the intent of learning how He gained the victory, and hear His Voice "Be of good cheer, I have overcome the world." (John 16:33.) "This is the victory that overcometh the world even our faith." (1 John 5:4.) He ran successfully and in consequence is even now at the right hand of God. His way to the crown was the way of the shameful cross, and He said, "If any man love Me, let him take up his cross and follow Me." Therefore we are urged to consider His example, "lest we be weary and faint in our minds," become weak in faith, under the trials of this evil day.

### **Some Grow Weary**

For our further encouragement the Apostle assures us that the Lord deals with us as with children, to our profit, that we might be partakers of His holiness. He explains that all those who have been received into God's family, on the high plane of sonship, begotten of the Spirit, and prospective heirs of God and joint-heirs with Jesus Christ their Lord, would be required to pass through experiences of suffering more than others, thereby fitting them for special blessings; and he tells us that without this special discipline and these corrections, they are not proper sons. Because of this severe discipline and chastening as well as fiery trials, siftings and testings, some of those who ran well (ver. 12) have become weary in well doing. The hands that once were active in the service of the Master, have slackened their activity, and hang down. The knees that once were courageous and bold, have become discouraged and enfeebled. And while these conditions have existed all along through the Gospel Age, they much more exist now in the close of the Age. And the exhortation to help those in this condition is especially applicable at the present time.

While some would inquire of one esteemed among men, or of an organization of men, What wilt thou have me do? they are generally given plenty to do, that is not authorized by God. But here in the Apostle's words we have a direct answer to this inquiry: "Lift up the hands that hang down, and strengthen the feeble knees." And whether this is applicable to ourselves or to our brethren with us on this race course, we have an abundance to do in pointing ourselves and others to the Leader of our faith, who bore His cross regardless of its shame, in anticipation of the joy to come, when He would be in position to bring blessings to all mankind. The Lord's admonition through the Apostle is, "We who are strong ought to bear the infirmities of the weak" -- "support the weak." In verse 13 the Apostle by implication tells us that because of crooked paths that would be made, the feet of the already lame would be turned aside from the straight and narrow way, and counsels that we make straight paths for our running in the race that our infirmities may be healed.

### **Some Enter Crooked Paths**

And now under the present stress amongst the Lord's people, hat splendid opportunities these words of the Apostle bring to our attention whereby we can be a help to our brethren, who need just such help as the strong alone can give them. Some there are, who, because of so many crooked paths made by fanciful interpretations of Scripture, etc., are turned from the straight and narrow way into by-paths, forbidden paths. Some are lame; some infirm; some have become "weary in well doing"; some "faint in their minds"; some have feeble knees-are ready to fall; and some have been overtaken by "the sin that doth so easily beset us." God's grace is illustrated by the parable of the hundred sheep, one of which was lost and carefully sought; the parable of the ten pieces of silver, of which one was lost and carefully sought; the parable of the two sons, one of whom had wandered away and was lost, and so eagerly welcomed back on his return; and may not our brethren who have (become confused by strange voices, or led into crooked paths by would-be leaders of the, Lord's people, and so have become discouraged and faint-hearted-may not these be the objects of God's grace. Though still seeking to do the Father's will, and still our brethren, are they not of much more value than a lost sheep, or a lost coin?

If these parables show God's willingness to receive back into full favor His straying, lost, or erring children, oh what a large field of labor lies open before us! A word fitly spoken is like apples of gold in pictures of silver. Weary and confused brethren may be pointed to the "old paths," by word of mouth, by the printed page, or by an article suited to their needs. Such shall have the blessing of the Lord which maketh rich and He addeth no sorrow with it.

### **We are Approaching Mount Zion**

Again referring to the Ancient Worthies and their faithfulness (Heb. 12:18-24), we are reminded of our much more favored position on the stream of time; for we are not approaching as were they, the typical Kingdom of God under the typical Mediator, Moses, but in point of time we are now approaching the glorious antitype of that, the Kingdom of God. How inspiring is this thought of the proximity in time to the glory of the Kingdom! And if this was true of the early Church, how much more is it true of us who are living in the end, the harvest of the Age? The Apostle would lead us to a fuller appreciation of the glory to be revealed in the setting, up of the real Kingdom -- the antitype -- by a reference to the glory that attended the setting up of that typical kingdom and the enunciation of its righteous code of Divine laws. (Ver., 18-21; 2 Cor. 3:7-11; Exod. 19.) There was a scene where majesty and glory caused all Israel to fear and tremble. Even Moses said, "I exceedingly fear and quake." The people entreated God to cease speaking in such thunder-tones. Yet the Apostle says that manifestation of glory was nothing in comparison to the glory that excelleth, the glory that will attend the setting up of the real Kingdom. That was only a shadow or picture. When Christ shall take unto Himself His great power and begin His reign, the nations of earth will not need that information from human source, for the people will recognize the fact and entreat God to stop talking in, such thunder-tones that will shake the heaven and, earth -- illustrative of the shaking and removing of all the systems of earth in the great time of trouble.

### **If We Forget to Look Unto Jesus**

That will be the glorious New Jerusalem, the true Mount Zion, the City (government) of the living God looked for by Abraham, the City which hath foundations. There will be the, general assembly of the Church of the firstborn, welcomed by, a host of heavenly angels -- the gathering together unto Jesus, who with His elect Church will constitute the Mediator of the New Covenant then to come into operation and which will speak- peace, pardon, and blessing rather than vengeance -- as did the blood of Abel. And above all, God will be there -- the great judge of all, Oh the prospect it is so, transporting! It is glorious to in meditate upon; and how full of solemnity as we approach unto the very threshold of, this blessed hope!

"Wherefore, beloved, seeing that ye look for such things," "what manner of persons ought ye to be"! It is a solemn thought because it will tax us to the utmost to remain in this race course and follow all the rules laid down for the runners. To do this will require the greatest humility and dependence on Christ -- not only for redemption but also for grace to help in every time of need. If we should permit pride, or self-righteousness to come in, if we forget to look unto Jesus, who has run before us, if we permit our ears, to become dull to the voice that now speaks from heaven, we will be subjecting ourselves to great peril and shall nor more escape the wrath of God, than did those disobedient Israelites of old. For it is still true that our God is a consuming fire.

## **ENCOURAGING LETTERS**

Dear Brethren,

I want to write to you and make known to all, the blessings that have come to me, during the last three or four months. Fourteen years ago I first consecrated. Not counting the cost, little did I think of what it would mean; but in the meantime I have passed through some severe experiences -- having lost health, home, and everything one can possess here in this life. In my despair I turned to the Lord, to whom I consecrated my life to be dead to all human aims, hopes, and ambitions; and henceforth to live in Christ, to "know Him and the power of His resurrection; and the fellowship of His sufferings, being made conformable unto His death." I rejoice in the knowledge of this privilege, and that the servant is not above His Master. He says, "Take My yoke upon you and learn of Me, for My

yoke is easy and My burden is light." Truly to have the Lord as a yoke-fellow; the victory is ours. His grace sustains us in every trial, and we are more than conquerors through Him that loved us and gave Himself for us:

Domestic troubles, wrecked my earthly happiness, but I have- found more than enough to counterbalance all -- a peace that passeth all understanding permeating my being. I have found a haven of rest that -I ca cannot ex press in words-, and I am convinced of a personal Savior, one who walks, with us, shedding forth His light, dispelling all our fears; far more than we could think or ask.

I am 65 years old, and it was through my oldest daughter taking the step of consecration that awakened me out of slumber, and prompted me to take a survey of my condition. In all my life since my consecration, my soul has been starving; but now I am feasting on the good things that will be a reality in the life to come, to those who by patient continuance in well doing seek for glory and honor and immortality. Therefore, forgetting the things that are past, and rejoicing in His love, I press forward toward the only goal, the High Calling in Christ Jesus.

Living as we are in the last days and in the Second Presence of our Lord, when He is gathering out His jewels, it should give us great courage. It seems that each "Herald" brings meat in due season for me. T feel that the Lord is dealing with us as with sons; and we do earnestly desire to be among those who will sing- to the praise of His great Name. "If we suffer with Him, we shall reign with Him." God is my refuge and strength; a very present help in trouble. We will not fear though the earth be removed and the mountains be carried into the sea. All things shall work together for good to them that love the Lord.

A brother in the one Hope of our Calling, W.S. -- Mo.

Gentlemen

I have been reading a copy of the "Herald" printed two or three years ado. First I ever heard of it. It seems to have the right ring, and I want to know more about it.

The Class meets, in my house. We studied the Tower and some of their books until we could not stand it longer, and are now taking our lessons direct from the Bible. I think it would 'be well to send me eight or ten copies of the same issue of the "Herald" (a late one). Would like for the Class to read them: I will remit when you send me the bill.

I would like to have a description of any books you have and prices of same. Am certainly interested in the truth that makes us free.

Yours very truly, O.W.D. -- Mo.

## **THE HERALD OF CHRIST'S KINGDOM**

VOL. XII. -- April 15, 1929 -- No. 8

### **MAGAZINE EDITION OF "THE DIVINE PLAN OF THE AGES"**

We have succeeded in securing a limited supply of the magazine edition of "The Divine Plan of the Ages." It is an exact reproduction of the First Volume of Scripture Studies, and very suitable for general distribution -- selling, loaning, or giving away. There is surely no finer or better presentation of the Gospel truth than that contained in this volume; and as there are so many today who need just this message, all whose hearts have really been touched by the knowledge of the truth and the love of God, will desire to take part in this

ministry and to impart to others the same comforting message. We will supply this magazine edition of "The Divine Plan" at ten cent per copy, postpaid.

## **THE HERALD CONTAINING THE BRITISH-ISRAEL DISCUSSION**

The exhaustive discussion of the British-Israel teaching presented in the January 1st issue of the "Herald" has proved very timely and has been well received. A good number of the friends have been assisted to a clearer view of the subject and are in a position to refute the confusing and unsound teachings that are given prominence by some at this time. We have had an extra supply of the January 1st issue and would recommend a general distribution of this matter amongst the friends. Please order as many copies of the "Herald" dealing with this subject as you can judiciously use; or send us names and addresses and we will mail copy direct; supplied free.

### **"WHEN YE SEE THESE THINGS"**

*"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."* -- Luke 21:28.

THERE can be no reasonable doubt that the Savior intended that certain of His messages should be of special encouragement to His followers in the closing days of this dispensation. Therefore His Great Prophecy, giving not only a description of the progress of events during the Age, but vividly and distinctly pointing out those scenes and circumstances which should be considered as peculiar to the last days. After enumerating various things that should mark clearly the approaching end, He said, "When these things begin to come to pass, then know that the Kingdom of God is nigh."

Evidently, however, many well intentioned brethren have endeavored to calculate and to determine some details far beyond what was ever intended of the Lord. It is becoming increasingly manifest .as the years go by, that the Lord has never so fixed or stated matters in His Word as to warrant the definite setting of exact dates when this or that is going to happen-when the full end of the Age will 'be reached, when the great tribulation will be ended, when the last member of the Church will be glorified and the Kingdom fully established. All of these matters were left to be approximated from the general description of the last days given by our Lord and the Apostles and Prophets.

### **Secret Things not Revealed**

The repeated failures of predictions as to dates made during the past century, and particularly during the recent years, should by this time convince all that there are secret things that belong to God, and that it is only those things that are revealed "that belong to us and to our children." The Master's words, "When ye see these things," clearly indicate the lengths we may go in determining -the times in which we are living and the closeness of the end of the Age.

It was God's will indeed that His children have certain specific evidence of their whereabouts on the stream of time when the last days would come. He foreknew the -searching tests and the fiery trials that would be upon the Church of the last times, and the need therefore for increased light upon the pathway to offset the effect of the sufferings and discouragements by the way. Very evidently this was the Master's thought in His loving admonition, "Lift up your heads and rejoice for your deliverance draweth nigh." Nor has God ever expressed any displeasure with those who have, .in a spirit of devotion and reverence, sought to inquire concerning the, end of the reign of evil and the establishing of His long promised Kingdom. "Faithful children of God long to know when the King of Glory shall come in, and the Prince of Darkness be bound."

### **We Still Endure as Seeing Him Who is Invisible**



On the other hand, moderation, reasonableness, and the spirit of a sound mind should be exercised in the study of sacred prophecy, and in seeking information concerning matters that have not been revealed previously, to God's people along through the Age.

The fact that so many have drawn unwarranted conclusions and set dates that have all failed up to the present time, may be construed to mean that God has been refusing to give the information and that it is not His will that such details be known by even His faithful children during this time of their pilgrimage. In fact we know that, as His Word indicates, it is a good and wholesome experience that some information be withheld, even as Jesus when questioned concerning these matters at the time He was delivering His farewell message said, "It is not for you to know the times or the seasons which the Father hath put in His own power." This time of walking in the footsteps of Christ and seeking joint-heirship with Him in His Kingdom was to be and indeed has been an Age of faith, it has been a way of faith, even as it is written, "We walk by faith and not by sight." And similar to the faithful servants of God in past time we also now must continue to endure "as seeing Him who is invisible"; we must continue to take our stand upon the basis of faith in the infallible Word of God and to await His due time for increasing our range of knowledge; when we shall be delivered out of this world of darkness into that blessed realm of light, where there will never be need again that we labor and struggle through pain and difficulty by a way of faith. In other words, God's plan for developing His Church through the processes of faith is wisest and best. We may not understand all the whys and wherefores of this way at the present time, for now we see through a glass darkly, but when we have reached the end and shall see all things from the Divine standpoint and know even as we are known, we shall fully understand.

### **Signs of the Son of Man**

Let us then, one and all, endeavor to be content with what Jesus indicated would be our privilege at the present time, namely of noting certain remarkable signs and indications that the long weary way of the Church is largely in the past, and that the time is at hand. These signs that Jesus and the Apostles and Prophets have referred to, we surely do see about us everywhere today. They are not of the outward or spectacular kind, but more of a character to be recognized by those who possess spiritual discernment and who have learned how to compare Scripture with Scripture. These signs we observe in the unparalleled knowledge that is everywhere to be had today on nearly all subjects. It is this increase of knowledge that is responsible largely for the great changes of modern times, even as it is recorded in Daniel's prophecy that knowledge should be increased, men should run to and fro, and that there should ultimately be a time of trouble such as never was since there was a nation. These remarkable signs and changes are to be found in the political, financial, social, and religious world; they are to be observed in the asserting of their rights and liberties on the part of the masses of the people in all sections of the earth; they are to be observed in the discontent and unrest that prevail everywhere. Just as we are penning these lines the writings of another on this same subject come before us and indicate how others today are being impressed by what is going on in the world. This writer goes on to say, "We, today, cannot say 'every vision faileth.' (Ezek. 12:22.) The signs of Christ's Second Coming are now so striking and so numerous that they almost defy enumeration. The newspapers give us, daily, fresh signs of the close of this dispensation, and confirm the Bible in a remarkable manner."

### **The Sign of Apostasy**

One of the most striking and impressive signs is that which has to do with the Lord's professing people—the sign of apostasy; for the last days were to be fraught with perils of various kinds to the Christian life. Worldliness, unbelief, subtle errors, and a general rejection of God were to be peculiarly characteristic of the days of our Lord's Second Presence. Hence the solemn and all important question, "Who shall be able to stand?" This same writer above referred to says with regard to this sign of apostasy, after citing 1 Tim. 6:1, " 'One almost requires to wear a gas-mask today to avoid inhaling the poisonous spiritual atmosphere that is all about us.' The falling away 'from the faith' is so terrible that it baffles description! Every distinctive truth of Christianity is now openly denied, and scoffed at, by so-called 'Christian' ministers and clergy."

Is it not then, beloved, through these various signs which we discover about us, that our faith is strengthened, and we hear the Master's words, "Lift up your heads and rejoice"? It is surely the privilege of all the faithful today to take unto them the whole armor of God that they might stand in the presence of the Son of Man.

## **How Long Shall We Bear the Cross?**

However, there appears to be the disposition on the part of some to say, If I could only be fully assured and positive that I would experience my change at a certain date this year or in the very near future, I would be willing to endure all things; I could then take up any cross, deny myself and do God's will only. But, dear brother, sister, is this the right way? Is such the right attitude to maintain before God? We feel that it is not. For God has called us to the "High Calling" on condition that we would do His will and not our own for a few months only, but for all eternity. And this we promised to do, did we 'not? And so what right then have we to any will of our own in the matter? Should we not rather say, "Not my will but Thine be done"? And this should mean His will -regarding our present life and its circumstances-its joys and its sorrows and its labors; and His will as to the present kind of labor in His service, till it shall give place to the more perfect service, when we shall be changed into the likeness of Him who as the express image of the Father's person.

## **His Grace Sufficient**

The Lord's grace, favor, He says "is sufficient" for us and we should ask no more. It has proved sufficient in the past in the case of all the servants of God, and surely we who are living at the present time can trust Him for both the present and the future. He gives His favor, gives His strength, by showing more and more of His Plan and our place in it, etc. And how much in this way we have enjoyed during recent years, especially by being permitted to daily feed on the heavenly food! It is to be hoped that all the faithful feel stronger spiritually than ever before. If any do not, let them fear that they are not walking up to the light in the full consecration of their all.

But does someone say: I would consecrate all my means, my time, my talent, and my reputation, if I knew surely that I would get the prize; but I fear to lose my little stock of earthly treasure and perhaps not be accounted worthy of a place in the Bride company. We are wondering if the Master were here today in visible person if He would not address such, much in the same way that He spoke to some of old: "O thou of little faith, wherefore didst thou doubt?" "Faithful is He that calleth you, who also will do it." We maybe absolutely sure of attaining what God, who cannot lie, has promised, if we do sacrifice all. The very object of the present Age is to develop from among others those who will --

## **"Trust in His Unchanging Grace."**

If we think the prize too dear -- not worth our little all, then we should not exchange; but if we see it to be worth a million times what we are asked to give for it, then we should "sell all we have and purchase it." If our understanding of the matter be correct, the opportunity for making this exchange, which is so favorable to us, may not be extended many years into the future.

Those who know and do not take advantage of doing the Divine will at the present time will have reason to regret it, as they will find their all of earthly goods melting away from their grasp in the troublous times of the future. We are informed that those who come knocking afterwards, desiring admittance, would apparently be glad then to give all for an opportunity to enter, but it will be too late "when once the Master hath shut the door." -- Luke 13:25.

Let all the faithful then realize the full import of the present situation, and while looking forward to the future glory, earnestly endeavor to enjoy the present privileges of suffering and self-denial as members of His Body for other fellow-members; that gladly laying aside all unnecessary earthly hindrances they may the more abundantly enter into the life of the spirit and the more quickly become prepared for the great change to glory, honor, and immortality.'

## **"COME UP HITHER"**

*"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife." -- Rev. 21:9.*

S.T. PAUL tells us that God by His Spirit has revealed to His chosen people in this Age, lengths and breadths and depths and heights of the hidden treasures of His grace and truth -- things that the natural eye hath not seen nor the natural ear heard, which God hath in reservation for them that love Him. The term, "Come up hither," is most expressive of the invitation to ascend by faith to a height and to a position where a grand spiritual vision may be had of those future workings and developments of the Divine Plan embracing the great consummation when all things in heaven and in earth shall have 'been brought under the one divinely appointed Head. St. John, hearing the voice from heaven inviting him to come up hither and behold certain future things, may be said to represent the true Church and particularly those, members living in the closing hours of the Age, who are by faith, lifted far above the earthly mind and the natural viewpoint, and are given to see and understand the Divine Plan as a whole, beyond that of any previous time of the Age.

### **Saints Who Have Passed on Before**

All along through this dispensation the saints have realized the blessedness of walking with God and the sweetness of fellowship with Christ in enduring hardness as good soldiers for His name's sake. With many obstacles to surmount in the way of perils to faith, a few have walked humbly and lovingly apart from the world, guided by the Great Shepherd of the sheep, feeding upon His precious promises, comforted in the darkest hours by His loving voice, and cheered and made glad by His approval. In hearkening to and obeying His voice they felt that there was not only present but future rewards, though they little realized to what heights of glory they were called. Having walked with God in the midst of a crooked and perverse generation and having kept their garments unspotted from the world to the end of their pilgrimage, they fell asleep in Jesus. Ever precious in the sight of the Lord has been the death of His saints; and such at His coming are raised in His likeness.

With some such of hallowed memory do the saints of the present time remember those whose words and acts were blessed testimonies to the efficacy of Divine grace and loving exhortation to others to be faithful unto death. And yet those dear ones did not enjoy the glorious outlook which is now our privilege. Ours is a time of special favor as well as special trial. The Church being now so near the consummation of her glorious hope, she is permitted an inspiring view of her future glory, such as has never before been enjoyed.

Similar to Moses, before we drop this earthen vessel, we are summoned to Pisgah's heights to view the promised inheritance. We are carried hither "in spirit," (mentally) and shown (mentally, by faith in God's Word) the Bride of Christ in her future glory.

### **Beholding the Bride**

Let us for a moment take as wide a view as is possible to 'human vision, aided by the Divine telescope, the Word of God. By faith we see the Bride of (Christ "having the glory of God"-the Divine nature of which she was promised to be made partaker with her Lord. (Rev. 21:11; 2 Pet. 1:4.) We see her "made like 'Him," "the express image of the Father's person." (1 John 3:2; Col. 1:15; 2 Cor. 4:4; Heb. 1:3.) We see her shining forth as the sun in the Kingdom. (Matt. 13:43.) She is caught up to heaven and actually seated with Christ in the heavenly place, at the Father's right hand. (Eph. 2:6; Heb. 1:3.) She beholds her Father face to face and sees her Lord "as He is." (1 John 3:2.) She is endued with power and covered with glory. She is exalted far above angels. And as she followed the Lamb whithersoever He went when here, so she accompanies Him whithersoever He goeth there: Is He seated at the Father's right hand in the highest position of His favor? So is she. Is He at home in all the vast realm of the universe, which in ages past He was privileged: of the Father to create (John 1:10, 3) ? So is she.

While perfect human minds with telescope and scientific investigations will delight to trace the wonderful works of God, His Bride shalt be conducted hither and thither through the boundless realms of space, in company with her Lord. And as she views His work of ancient time, she glories in the privilege of 'henceforth 'being a proficient co-worker with Him in all that the Father's Plan marked out for the Ages to come.

## **The Future Cup of Rejoicing**

Is He commissioned to reign on earth a thousand years, and during that time to bring all things in heaven and in earth into perfect harmony with the will of God, judging both angels and men? She also shall reign with Him. (2 Tim. 2:12; 1 Cor. 6:2, 3.) And when that blessed, benevolent enterprise is accomplished and the restored sons of God are presented to the Father without spot or blemish, she still accompanies her Lord in the yet unrevealed enterprises for the blessing of all His creatures in the Ages of glory to follow. And together they receive the love and praise and adoration of all creatures in heaven and in earth, who with united hearts ascribe glory and honor and blessing unto Him who sitteth upon the throne, Jehovah, and to the Lamb forever and ever.

Eternal life, immortal vigor, perennial bloom of youth, unfading glory, perpetual peace, cloudless joy -- all of these are elements in her cup of rejoicing.

And truly she is a glorious Bride, "without spot or wrinkle or any such thing." (Eph. 5:27.) Once she was of the sinner-race, under condemnation of death; but she was justified, washed and made white in the blood of the Lamb -- redeemed by her beloved Lord and sanctified by His truth and Spirit. And this fact that she was so loved and fought for at such cost, while yet of the fallen, depraved race, fills her heart with a love that shall never grow cold while the years of eternity roll. And the faithfulness of her Lord in waiting for her two thousand years, while the painful, tedious process of making her ready progressed, and His preferment of her in passing by those of nobler birth and higher standing, and condescending to, her low estate, that in her might be shown the exceeding riches of Divine grace, while it clothes her with humility, inspires her with a loving zeal to reverence Him, and to find her chief delight in doing His will.

## **What Shall Separate Us?**

Such is the view of the Bride of Christ as seen from Pisgah's mountain. Thus "in spirit" (mentally) we may by faith behold her glory. But let us not forget that we have not yet fully proved our worthiness. "Faithful is He that has called us" (1 Thess. 5:24; 1 Cor. 1:9; 10:13), but faithfulness on our part is also required. If our Lord could wait two thousand years for His Bride, we must show our appreciation of His love by faithfulness during our brief "threescore and ten," or during the briefer period since brought to the knowledge of the Call.

If neither angels nor principalities nor powers nor things present nor things to come nor heights nor depths nor any other creature can separate us from the love of Christ, shall we let any earthly thing come between our hearts and Him? Or shall any earthly love or any tie -of nature however strong,, separate us from this marvelous love of Christ? This love of Christ rightfully expects love in return; and He therefore says, "If any man love father or mother or wife or children or houses or lands or anything more than Me, he is not worthy of Me." Love-pure, holy, unwavering, and true is the one requirement of the Bride of Christ. If the love of God dwells richly in our hearts, we shall be approved. Love fulfils the law.

## **The Divine and Human Planes**

Some of the saints, particularly young mothers, who have not sufficiently contemplated the love of Christ to realize it clearly, find it difficult to prefer Christ before the tender tie of motherhood. And when they realize that their children will be on the human plane of existence while they themselves may be on the spiritual, such a separation seems to them a great obstacle. But why should it be? Such should endeavor to take a wider range of vision, and to see that time will bring changes anyhow. This strong parental love was given to parents by the same loving God who called them to set their supreme affection on something still higher. Their patient care and service for the little ones around their feet, they feel is amply compensated by their winning, endearing ways and their natural love for them. Parents should then thank God who so ordained it for their own comfort and their children's good. But parents should observe that years will bring a change in the character of their love. Though it will be no less strong, it will be less parental. Parents do not feel when their children have come to years of maturity that they need to exercise the same care over them, nor that their children so depend upon them. Fathers and mothers are quite willing and glad to see them in happy homes of their own and with their partners in

life. Reasonable parents cannot and would not keep their children together always under their roof and serve them always; and the now winning, childish ways, if never outgrown would become actually painful to the parents.

We recognize what years will do even in the present life. Then if we carry the thought further and remember that we are to live eternally, we recognize that our sphere must be greatly enlarged. As the race matures-for it is now only in its infancy -- and as it reaches perfection, love will be based more upon character than blood relationship; and the love thus based on a surer and firmer foundation will never be disappointed or grow cold, but will intensify as the ages pass.

### **Building for Eternity**

It will therefore be to our profit that we remember that we are planning and building for eternity -- for a life that is to outgrow the fitful feelings produced by present circumstances. And therefore we should enlarge our range of thought; we should contemplate the wonderful lengths and breadths and heights and depths of the love of God and endeavor to view things from the standpoint to which we are called.

From the viewpoint of the Divine nature, we should know that parental affection will then have its widest scope as well as its greatest power to bless. The affection that now goes out so strongly to the one or two or half dozen that nestle around parents, will then go out with greater intensity to all their children; for is it not true that the Christ is to -be the Everlasting Father? With our present capacity we may think this impossible, but we cannot compare the capacity of the Divine nature with the human. Think of God's love for us, not only as a race, but also as individuals -- "Can a woman forget her sucking child? Yea, they may forget, yet will not I forget thee," (Isa. 49:15.) And He so loved us, even while yet sinners, as to give His only begotten Son to redeem us.

The sober, reverent contemplation of the character and Plan of God more constantly, then, is of great importance; let it be our meditation as continually as possible. We must endeavor to take God's standpoint of observation, to think as He thinks, and to act as He acts, remembering that our life is not spanned by the brief space of threescore years and ten, but that it stretches on into eternity. Let the strongest earthly ties augment the heavenly, but in no case let them triumph over it.

## **THE CHRISTIAN'S CLEANSING-INWARD AND OUTWARD**

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

IN THE language above the Apostle presents one of those strong admonitions to holy living which clearly teaches that the religion of Christ was intended to have a revolutionizing effect on the soul of the consecrated believer; indeed, a complete transformation of life, its tendencies, habits, and practices, from carnality and, sin to righteousness and holiness. In the present dispensation when the Divine order is that of choosing from among men those who shall be the teachers, instructors, and examples to the vast throngs of the yet unsaved in the coming dispensation, there are the strongest and the most valid of reasons for holding high the standard of godliness and holy living before those who shall .be heirs of this great salvation.

### **God's Beloved Disesteemed**

As the mouthpiece of the Lord the Apostle addresses all believers Who have fled away from sin and who are striving to be pleasing and acceptable to God, as "dearly beloved." St. Paul, a noble-minded man himself, appreciated -the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them on account of these blemishes, but in spite of them-because at heart they were loyal to the principles of righteousness, and striving to overcome sin and its inclinations in their .own mortal flesh, and-so far as their influence would go-in the world. But the world does not love these whom the Father loves, whom

Jesus loves, whom the Apostle loves. Our Master's words are, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen Me, but I have chosen you and have ordained you, that ye should go and bring forth fruit, that your fruit should be permanent." -- John 15:16, 18, 19.

The world does not like these chosen ones because, confessing their own weaknesses and striving against them., they call them by their proper names-sins, meannesses, filthiness of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vainglory. Whoever is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God, and therefore the world is not subject to the Divine standard, neither indeed can be, as the Apostle explains. (Jas. 4:4; Rom. 8:7.) Its heart is in the other direction.

The law of the New Creation-love for God with all our hearts and for our neighbor as ourselves-is to the world unreasonable, unthinkable, undesirable every way, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and His footstep followers have always been unwelcome -- intruder. They prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue. But they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words, or deeds by the Divine standards. Therefore those who continually recognize and honor the Divine standards are disesteemed by them.

### **The Necessity for Cleansing**

But why should the Apostle suggest that the Church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered these blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, there are the best of reasons! Those who at heart are loyal to the Lord and His righteousness are distressed by their blemishes, their sins, the weaknesses of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt, because at heart they are opposed to them. The desire of this class is to build, to establish character by faithfulness to principles of righteousness. They wish that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love; and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the Divine Law of Love.

Whoever, after having experienced the Lord's blessing in the forgiveness of sins, has no desire to war a warfare against them, and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship. He would thereby be giving evidence that he does not truly love righteousness, and that he does not truly hate iniquity. He would thus be testifying that he is not of the class whom the Lord desires as His sons on the Spirit plane -- as members of the Little Flock, the Bride, the Lamb's Wife.

There is then every reason why the brethren should be appealed to by the Apostle in this way. We see a good reason why all begotten by the same spirit of holiness should give heed to his words and make the cleansing of the flesh and of the spirit an important work for the remainder of life. Unless they do this, they will belie their pretensions of love for righteousness and hatred of iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit, the Lord designs that they should establish a crystallized character. Thus as the Scriptures express it, they shall be "made meet for the inheritance of the saints in light"-fit in heart for the Divine service. Such as are thus fit in heart for the service of the Millennial Kingdom will, we are assured, be granted new bodies, free from all blemishes, in the First Resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer. Only those who do thus develop into copies of God's dear Son will constitute the Very Elect, the Kingdom Class, the Seed of Abraham, through whom the world will shortly receive its blessing.

### **How We Cleanse Ourselves**



The words; "Let us cleanse ourselves," do not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is Impossible on our part, as the Apostle elsewhere explains. We cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been counted by the Lord as cleansed and brought under the influence of His Holy Spirit and the enlightening understanding of His Word, we are now invited to show our zeal for righteousness and to co-operate with Him in the work. While, all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention would be, striving against sin in our minds and in our flesh. The incentive to this cleansing is of the Lord, but the cleansing itself is something for us to do -- "Let us cleanse ourselves." The cleansing work is a tedious one; for at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were selfish. We did not even recognize selfishness as being sin.

As the eyes of our understanding opened more and more widely, we got proper views of the Lord and His righteousness, our own condition, the need of His covering Robe, etc. Day by day, as we have since striven to put away sin, selfishness -- yea, every element of ungodliness and unloveliness -- we have become more painfully conscious of how deep was the stain which we at first, perhaps, thought was merely superficial. Many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that He regards us, not according to the flesh, but according to our intentions, our desires, our endeavors. He reckons us as overcomers because of our good warfare against the natural blemishes, -- whatever may be the measure of our success.

### **Temples of the Lord**

The distinction which the Apostle draws between the filthiness of the flesh and that of the spirit should be noticed. After we have accepted the Lord, we take our stand with Him as the Captain of our Salvation, to be soldiers of the cross and to fight a good fight against sin and, all the works of the flesh and of the Devil. Soon we find ourselves in company with others of the same class, and naturally and properly begin to cleanse the flesh, to put away evil practices, outward wrongdoing of every kind. This is well. What fellowship could there be -between children of the light and any works of darkness? Before long, in the case of many, a considerable outward change is manifested -- careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations. Neighbors and friends may see a considerable change. This is good, but not sufficient. We must also cleanse our spirits, our minds. It is not sufficient that we avoid outward wrong doing. Our minds must be cleansed. We must learn to hate sin, to repel its first advances. We must learn that our minds and our bodies are the temples of the Lord and that everything contrary to Him and His law of righteousness and love must be barred.

Others are witnesses to some extent of our trials and triumphs of an outward kind. But the most important battles of the New Creation are those which are known only to ourselves and to our Captain -- the battle of the new mind or will against the influences of the old, natural disposition. The true soldier of the cross will find this battle-ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticize their neighbors, friends, and brethren. They find enough in themselves requiring vigilance and restraint. And as they progress in this direction, they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the Divine standards. They sympathize especially with the brethren of the New Creation, who similarly have given their all to the Lord and are battling against the world, the flesh, and the Adversary, in their bodies and in their spirits.

### **The Gradual Transformation**

Those who have already come into relationship to the Father as children should remember that God's promises are that we shall be more and more received into His fellowship, have more and more of His blessing, in proportion as we are loyal to these principles with which we started out. If we have turned away from the world and from sin, and find that we have certain contaminations of the flesh, we should put all these away-even the taints of sin we should seek to put away. The more we energize ourselves in this direction, the more of God's favor shall we have, the more shall we be pleasing and acceptable to Him.

The Apostle in pointing out that there is filthiness of the flesh and the spirit, does not mean that the New Creature is filthy. The New Creature, as we are elsewhere told, is undefiled. The New Creature is holy. The word spirit is frequently used to represent mind. The will must be thoroughly changed before one can become a New Creature at all. And for the will ever to draw back would mean a drawing back unto perdition. To have a will for sin would mean that we had lost the Holy Spirit; that we are in the Second Death.

But the Lord's children have this new will, this new treasure, in an earthen vessel. We have a natural disposition toward sin. Additionally, we have minds that even though they are putting away the things of sin, have more or less recollection of the things of sin, the impurities of sin. So while we draw ourselves away from that which is sinful, we are to strive also to have our minds pure. We are to cast out everything in us that is sympathetic with sin. We are not to think of those things, we are not to permit ourselves to ruminate on what is sinful. We are to set our affection on things above. -- Col. 3:2.

### **Our Cleansing and the Lord's Cleansing**

As we fill our minds with God's promises, the whole character, the whole life, becomes more transformed. The Apostle says, "Be ye transformed by the renewing of your minds." Our minds which were in accord with the earthly things, the earthly nature, are not only to be lifted from obedience to sin, but are to be turned in a new direction. Our minds are to be filled with holy thoughts -- thoughts of the Lord and His service. When the mind is in a right attitude toward God, it is comparatively easy to serve the Law of God. The Apostle exhorts us to perfect holiness. We had the holiness started in us when we became the Lord's people. We gave ourselves wholly to Him. He never accepts a part. Our consecration is to do God's will wholly. We present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. We started out saints; and the Lord recognizes none others than saints. Therefore we are to seek to live up to the Divine standard in all the conduct of life -- our words, deeds, thoughts.

But this perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct -- and more than that, putting it away from our minds. As we do this, holiness spreads through all the avenues of life. And so a developed Christian ought to have a very beautiful character. If any Christian has not an admirable character, it is evident that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God.

### **"The Perfecting of Holiness"**

Our text declares that, such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness cannot be attained in a moment, but that it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness reckoned to the Lord's people in the Robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed-or, as the Apostle expresses it, we must allow the Lord to work in us the holy will, and the holy conduct which must necessarily accompany the holy will, as opportunity and conditions will permit.

This is to be done in the fear of the Lord, the reverence of the Lord in the sense of a godly fear, which will delight to do those things pleasing and acceptable in His sight. So all this cleansing of ourselves, all this perfecting of ourselves in holiness, is with a view to 'being perfected in the fear of the Lord. Having begotten us of His Holy Spirit, having given us these precious promises, God will expect us not to put our talents into a napkin and make no progress, but to bring forth fruit--some thirty-fold, soiree sixty-fold, some a hundred-fold. And as we do this, we shall be rewarded in proportion.

### **A LITTLE WHILE**

"A little while! 'Tis ever drawing nearer --

The brighter dawning of that glorious day.

Blest Savior, make our spirit's vision clearer,

And guide, O guide us in the shining way!

"A little while, the fears that oft surround us

Shall to the memories of the past belong;

A little while, the love that sought and found us

Shall, change our weeping into Heaven's glad song.

"A little while, O blessed expectation!

For strength to run with patience, Lord, we cry;

Our hearts up-leap in fond anticipation;

Our union with the Bridegroom draweth nigh.

"A little while, to keep the oil from failing;

A little while, faith's flickering lamp to trim,

And then, the Bridegroom's coming footsteps hailing,

We'll haste to meet Him with the bridal hymn."

## **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 is the last of a series of three articles contributed by a brother in Great Britain and published in consecutive order. -- EDITORIAL COMMITTEE.

TODAY there are many ideas and theories abroad in the earth which tell us what we ought to be doing. It is because of the subtlety of the Adversary in this connection that we desire now to consider our duties and responsibilities and to inquire what saith the Scriptures on the subject. "Let no man deceive you with vain words." -- Eph. 5:6.

## **Importance of the Subject**

As brethren, in the present truth, we are recipients of very great privileges, in that to us have been committed many sacred things -- not for selfish gratification, but for use in His service. Our position is a serious one-"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48), and it behooves us carefully to inquire concerning our position in this "last hour." To those who are watching, it is evident that there are great developments amongst the Lord's people today, tests of faith and obedience to His will -- tests of loyalty.

In considering our duties and responsibilities, the subject naturally divides itself as follows:

- (a) In relation to the truth;
- (b) In relation to our brethren who are watching and awake to the present position;
- (c) In relation to those who are not fully awake to their privileges.

## **The Truth**

This aspect of the matter is peculiarly important, for there is ample evidence to the effect that we are living in the day foretold by 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." Let us heed, therefore, the exhortation contained in the following verse -- "But watch thou in all things." (2 Tim. 4:3-5.) The truth is of supreme importance, for it is only by an appreciation thereof, as revealed in the Divine Word, that we can come to know God, and thus learn how to live so as to be in harmony with His will. In manifesting our keen desire for the truth, we are showing to our Heavenly Father, our reverence for Him and His work; also our wish to be pleasing and obedient in His sight, by applying the lessons which we learn from the Scriptures, in our hearts and lives. The truth, and the truth alone, can sanctify and enable us to perfect that "holiness, without which no man shall see the Lord." -- Heb. 12:14.

If we are living in the "last hour," we should be approaching a condition of maturity and development in the truth. Many today seem to be content with a mere outline of the Divine Plan -- the milk of the Word -- whereas the Apostle points out that we should grow -- "I have no greater joy than to hear that my children walk [progress] in truth." (3 John 4.) If our understanding, to the effect that we are in the "last hour," be correct, we should be availing ourselves of the deep truths which have been provided as the "armor" for this day, because the Scriptures assure us that in the end of the Age "meat in due season" will be given to those of the household of faith. Belief that we are in the "last hour" 'Convinces us that the time is short, and we do well to take advantage of all the glorious opportunities which are ours of understanding the truth, so -that we be no more "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) This Scripture teaches very plainly that if we are not developed, then we shall be "tossed to and fro," because this is the testing time.

## **Loyalty to the Truth**

This is our duty today, and the responsibility rests upon each one to remain loyal to the truth which he has received. "Continue thou in the thing which thou hast learned and hast been assured of; knowing of whom thou hast learned them." (2 Tim. 3:14.) Why is it so necessary to emphasize the importance of loyalty to the truth? One reason is that we are living in the "last hour," a time of which we read: "Yet once more I shake not the earth only, but also heaven. And this word, 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. 12:26, 27.) It is sad indeed to see so many at the present time apparently forgetting the things which we have learned, and returning to one or more of the errors which were held when the Lord so graciously released us from the bondage of Babylon. Let it be a warning to us to keep in the way of the present truth.

"Praise to Him, by whose kind favor

Heavenly Truth has reached our ears;

May its sweet, reviving savor.

Fill our hearts and calm our fears."

It is important to see to it that we do not lose our desire for the truth and for that quality of mind which seeks always to inquire most carefully concerning the things Divine. A general idea should not be sufficient, for we should seek to extract from the Divine Word the depth of its inestimable riches. "The Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:10.) As already affirmed, the truth alone will enable us to emerge from the difficulties of this hour, triumphant by His grace, and this can be done only by concentration and keen study, coupled with reverent waiting on the Lord. We read that "These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and 'searched the Scriptures daily, whether those things were so.'" (Acts 17:11.) Reverent meditation and keen study of the Word witness to our Heavenly Father our loving appreciation of His Word; as we feed upon the precious promises, our strength is renewed, and we gradually become more and more conformed to the image of God's dear Son. "My meditation of Him shall be sweet: I will be glad in the Lord" (Psa. 104:34), and, as has been said, "Meditation is to the Christian, the analysis chamber of the soul. Here the Father and the Son reveal themselves as no where else. Here the saint of God, accompanied by prayer, goes to extract the sweetness from the heavenly knowledge obtained through the Word; and here is given the tenderest manifestation of the Father and the Son that is possible to the New Creature while it is tabernacling in the flesh." It will not do, lightly to regard the importance of the truth. We are enjoined-"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15), and in this last hour, when loyalty is the test, we must always bear in mind that there is the possibility of falling. The Apostle tells us that "it is impossible for those who were once enlightened . . . if they shall fall away, to renew them again unto repentance." (Heb. 6:4-6.) "If therefore the light that is .in thee be darkness, how great is that darkness!" -- Matt. 6:23.

## **The Truth and Our Activities**

Here again the importance of the truth is demonstrated, for if we have a clear viewpoint concerning the present day, it surely helps in deciding the other points which call for consideration, namely the duties and responsibilities which are ours toward our brethren and toward others. Would the Lord have us do some great works in His name? Is it the time for spreading forth the news of restitution to, the world of mankind? Just what should we be doing? Only the truth can tell us what is in harmony with His will for us. We do not think the Scriptures teach that the Lord's people should be engaged in any such great work of restitution at this time, for, as we understand the matter, that is still future.

Evidence has heretofore been submitted in support of the view that we are living in the harvest time of this Gospel Age, and that, just as in the natural figure, the first work of reaping (separation) has gone on during the past years. Nevertheless, reaping is only one aspect of harvesting, for after this the wheat needs much attention, so that it may be properly winnowed and made ready for the barn.

It is so also in respect to the Gospel harvest; and thus, not only is it necessary for the harvesters to cast in the sickle of truth, to separate the wheat class from bondage, but after being thus liberated, further severe tests are necessary in order that their unqualified loyalty to the Lord and 'to the principles of righteousness might be demonstrated.

## **A Delusion**

This seems to be the position today. The Lord's people have been set free from Babylon, but just like the wheat (in the natural figure), which is more liable to damage 'by storms and trouble once it is cut, so the brethren are more in danger of falling, among the severe tests which their loving Lord is permitting to try His saints. If we once grasp this point, we shall renew our desire to help our brethren along the narrow way, so that they, with us, may be found in the end, faithful even unto death. A delusion is an error which poses as truth and, when sufficiently plausible, deceives (many). The great delusion which has come amongst the Lord's people of late years, is the idea that we ought to be engaged in giving a message of life and hope to the world. This work, however, is still future, and will take place after the inauguration of the New Covenant; but note the subtlety of the test: While the friends are busily engaged in these great works, they are neglecting the proper work, the making of ourselves ready, -so -that we can do the work for the world, in due time, in the 'Lord's way and according to His will. Our task is -to .make our calling and election sure, and then, as part of the great Christ, we shall (during the Millennial Age) have our portion in lifting up the dead and dying race, in order that they may be able to walk along the highway of holiness to mental, moral and physical perfection.

Our chief work is the work within-"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.) Yet this does not require a great demonstration from the point of view of the flesh; it is a quiet, unostentatious process-while others are engaging in "many wonderful works," from the standpoint of the flesh. (Matt. 7:22.) This is still the day of small things, when it is "not .by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6.) "Examine yourselves, whether ye be in the faith; prove your own selves." -- 2. Cor. 13:5.

## **Solemn Duties of the Hour**

From the viewpoint of our subject it would appear that the Lord's ,people today are divided into two general classes -- the faithful watchers, and those who are more or less sleepy. "Ye, brethren, are not in darkness . . . . Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." (1 Thess. 5:4-6.) Our duty toward ourselves and in regard to others, is further illustrated in the eighth verse of the same chapter -- "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

True love for the brethren should be manifested by our desire for their highest spiritual welfare. Sometimes this means being out of harmony with the majority and being misunderstood, but true love will patiently endure, if it sees that ultimately, good will be achieved. True love is not merely sentiment, finding its acme in "being nice"; it is a much deeper and more powerful principle than a superficial emotion.

"It takes great love within the loyal heart,

To live beyond the others and apart;

A love that is not shallow-is riot small,

Is not for one or two, but is for all.

Love that can wound love, for its highest need;



Love that can leave love, though a heart may plead.

A love that will not waver-- that will find

Just what it means to suffer and be kind.

Like that great love our Lord did sweet express,

So strong in faith and patient tenderness."

One of our duties today, in relation to our brethren, is constantly to remind them of the present outlook of things; for the tests are so searching and severe that it seems a comparatively easy matter to forget the things which we have learned and to fail to realize the fact of our Master's presence as Chief Reaper. "Now the Spirit speaketh expressly, that in the latter times some shall 'depart from the faith . . . . If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of sound doctrine, whereunto thou hast attained." (1 Tim. 4:1-6.) Love in operation is shown in our desire for the brethren to have the truth, for nothing but the Word of God, the precious teachings (doctrine) of the Word, can keep us faithful-"We desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:11, 12.) If we keep close to the Lord, the sweet promise of the Psalmist will be our blessed portion -- "They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied. " -- Psa. 37:19.

### **Prayer as a Factor in This Hour**

The Apostle exhorts: "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6:9, 10.) As the last hour grows darker and the narrow way becomes increasingly difficult, it is our duty to help our brethren to the uttermost-their highest welfare should always be our aim. "Strengthen thy brethren." (Luke 22:32.) The world cannot understand, but brethren, fellow-travelers along the same pathway, should be able to sympathize and help in the special trials and tests which are coming upon all who are truly the Lord's.

"We share our mutual woes, Our mutual burdens bear;

And often for each other flows The sympathizing tear."

It was observed earlier that one of the characteristic features of the last hour, is a tendency towards worldliness-a real danger to all the consecrated. One cannot help feeling that this is a very important point, and if we are alive to our duties, let us warn the friends along this line; for if the world begins to pull, then the power of the truth in the heart is correspondingly lessened. Perhaps the most effective means whereby we can be guarded against the influence of the world is through prayer. In this day of hurry and constant activity, it is easy to neglect this necessary communion with the Father, but we cannot maintain and increase our spiritual life without ceaseless prayer. "Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.) "Do not be anxious about anything, but by prayer and earnest pleading together with thanksgiving, let your requests be made known unto God. Then the peace of God which transcends all our powers of thought, will guard your hearts and minds in union with Christ Jesus." -- Phil. 4:6, 7.

### **Assisting Those not Fully Awake**

Under this heading there are also clearly defined obligations. The responsibility rests upon each one, specially. to help all those who claim to be the Lord's, even though they may stray and cause their viewpoint of things to become clouded. The Adversary is seeking to overthrow the last members, and, knowing the peculiar weaknesses of each one, he endeavors to send temptations accordingly. Our duty is the same as that toward the watchers, in that it may be comprehended in the expression, "love for the brethren." "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) This love should be manifested in a fervent zeal for their well-being, thus -- "My little children, let us not love in word, neither in tongue; but in deed and in truth." -- 1 John 3:18.

Some of the Lord's people today have permitted themselves to be led away from the liberty of the truth in Christ Jesus, into bondage to human organizations and man-made channels. To such brethren it is our duty and privilege to point to the teaching of the Word concerning this particular feature of truth upon which they have been misled. "Divine truth is never found except in the Divinely appointed channels; and these channels are the Lord and the Apostles and Prophets." It is the duty of each one to draw the attention of our brethren to the timely exhortation of the Apostle -- "Little children, keep yourselves from idols." (1 John 5:21.) Ours is the privilege of pointing out that the Head of the Church is Jesus Christ, and that we need to look to Him for guidance and instruction, rather than to human leaders. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." -- Gal. 5:1.

"Hear, above all, hear thy Lord,

Him thou lovest to obey;

Hide within thy heart His Word:

Watch and pray."

### **Love's Impelling Force**

As one looks abroad at this present time, it is apparent that others are not fully awake to the position, because they do not understand clearly what is the work which the Lord is doing in the earth today. The distinction is not clear in the mind concerning sowing and harvesting-the work of the entire Gospel Age, and, the activities of this consummation period. We cannot do better than to put the brethren in remembrance of the words of the Master-"He that is not with Me is against Me: and he that gathereth not with Me scattereth." (Luke 11:23.) There is much need today for all to grasp clearly just what the Lord is doing in the earth, and to those who are not fully awake to the position we cannot do better than point them to the teachings of the Word of God itself, which is our sole guide.

It is necessary to emphasize the manner in which we should seek faithfully to fulfill our duties and privileges, for it is an easy matter to be trying to do the right thing in a very wrong and improper way. Meekness and humility should mark our course and conduct, because we cannot properly carry out our duties if they are not performed in the right spirit. We may have the truth, but it is vital to have also the spirit of the truth-"Now if any man have not the Spirit of Christ, he is none of His." (Rom. 8:9.) The good which would accrue from our faithful witness, may be marred and mitigated, if we do not maintain the spirit of love -- "Brethren, . . . by love serve one another." (Gal. 5:13.) In like manner, as has been demonstrated, it is love which is the impelling force in causing us to seek the highest welfare of the consecrated.

### **The Future**

There are some who would have us believe that the greater part of the trouble is past and that the Millennium will be ushered in without further upheavals in earth's society. The thought of the Scriptures, however, appears to be that the worst of the trouble is still

future. The prophecies in the Old Testament, for example that of Zechariah; lead to this conclusion. "Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. 14:1-3.) Then again, we have not yet reached those days when the words of the Master will find complete fulfillment -- "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved." -- Matt. 24:21, 22.

Not only will the trouble in the earth increase in intensity, but the tests amongst the Lord's people will also become more searching. This is the time when the Lord is in His temple, judging His saints (Mal. 3:1), for the purpose of gathering unto Himself those who will prove loyal to Him and the Truth, at all costs -- the class who can say, as did Job, "Though He slay me, yet will I trust in Him." -- Job 13:15.

## **Summary**

In these three articles a hasty review has been taken of the present-day conditions. It has been seen from the Scriptures that the last hour would be characterized by the following features -- (a) a tendency to sleepiness, (b) minimizing the importance of doctrine (truth), (c) blindness to the present, dangers, and (d) a growing tendency to worldliness. Furthermore, it has been made evident that these very things are now obtaining amongst the Lord's people, and thereby do they prove that we are living in the closing hours of the Age.

The helps and encouragements for our day have also called for consideration. The realization of the presence of the Bridegroom, the progress of the harvest work and the ample evidence furnished by the signs of the tithes-all tending to stimulate our faith, causing us to say with the Apostle, "The end of all things is at hand: be ye therefore sober, and watch unto prayer." -- 1 Pet. 4:7.

Lastly, in the present article a survey of our duties and responsibilities in this day has been made, to the end that all may be able to keep the vision clear, understanding what are the Lord's requirements. We conclude by drawing the attention of our readers to several of the precious promises and words of encouragement, contained in the Scriptures

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."-- Ruth 2:12.

"God is not unrighteous to forget your work and labor of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister." -- Heb. 6:10.

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved ,brethren, be ye steadfast, unmovable, always .abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." -- 1 Cor. 15:57-58.

"Be thou faithful unto death, and I will give thee a crown of life." -- Rev. 2:10.

## **IN JOYFUL SERVICE OF OUR KING**

*"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." --  
Rom. 6:22.*

BLESS ye the Lord all His hosts; ye ministers [servants] of His that do His pleasure [that serve Him]," wrote the Psalmist David, and thereby called attention to the exalted privileges of, the Divine service. In the Apocalyptic messages we read, "Thou hast created all things, and for Thy pleasure they are and were created." We learn from other testimonies, however, that it was not for personal and selfish ends that God brought about creation. While all things were created for His pleasure, His Word clearly informs us that His delight and pleasure are to consist in seeing His obedient creatures established in conditions of joy, peace, and happiness. Divine revelation also informs us that all God's intelligent creatures were intended to be His servants, to serve Him not merely for His pleasure, but for their own good and delight as well. All were thus designed to be His ministers, to serve those ends that will contribute to the furtherance of His purposes and glorify Him and bring those happy results of delight and pleasure to their own souls. Even the Lord Jesus, who in all things is to always have the pre-eminence, next to the Father, is declared to be a servant of Jehovah (Isa. 42:1); and His joint heirs, who are to be His Bride, will likewise ever be serving sons of the highest order.

### **The Secret of Delight in God's Service**

Under the circumstances, of the present time, when sin and evil abound and darkness is upon the earth, the service of God is attended with difficulty, and there are consequences of distress and pain in connection with all faithful endeavors to be true servants of the Most High. It therefore becomes a solemn question as to what disposition and attitude are going to be maintained in the face of these circumstances by those who become children of God and enter His service.

The example and disposition of the Lord Jesus are constantly held up to us in the New Testament writings as the ideal, the standard that we are to look to and follow. His attitude toward the Divine service even in the face of great difficulty, was one of delight, for (He considered the service -of God, the doing of His will, one and the same thing; and therefore expressed Himself in such terms as, "I delight to do Thy will," etc., and "My meat is to do the will of Him that sent Me."

If we inquire what was the secret of this supreme joy and delight in God's service, the answer is found in the fact that He by faith preserved a very real consciousness of the greatness, righteousness, and majesty of Jehovah; by faith He had that living consciousness that He was dwelling in the presence of Him who had created heaven and earth and all things therein. He had a personal acquaintance with His Heavenly Father; He knew something of a personal joy of communion and fellowship with Him. He saw much of the Divine arrangement and provision whereby eternal joys and pleasures would be the heritage of all God's obedient children-serving sons. And finally, He saw the great consummation .of God's purposes to be of a character that would fully delight the heart and soul of all right-minded creatures, and that ultimately all voices in heaven and in earth would be heard to ascribe glory and honor and blessing to Him that sitteth upon the throne.

### **How Some are Burdened with God's Will**

These contemplations of our Lord Jesus and His delight in God's service in the face of suffering and tribulation are most necessary for His footstep followers. "Consider Him," says the Apostle, "lest ye become weary and faint in your minds." The question .of how to take up the Divine will daily and enter into God's service willingly, wholeheartedly, and joyfully, is one that deserves our most careful and, prayerful consideration.

"When I was first converted," said a dear Christian worker, "I was so full of joy and love, that I was only too glad and thankful to be allowed to do anything for My Lord, and I eagerly entered every open door. But after a while, as my early joy faded away, and my love burned less fervently, I began to wish I had not been quite so eager; for I found myself involved in lines of service that were gradually becoming very distasteful and burdensome to me. Since I had begun them, I could not very well give them up without exciting great remark, and yet I longed to do so increasingly. I was expected to visit the sick, and pray beside their beds. I was expected to attend prayer meetings, and speak at them. I was expected, in short, to be always ready for every effort in Christian work, and the sense of these expectations bowed -me down continually. At last it became so unspeakably burdensome to me to live the sort of Christian life I had entered upon, and was expected, by all around me to live, that I felt as if any kind of manual labor would have been easier; and I would have infinitely preferred scrubbing all day on my hands and knees, to being compelled to go through the treadmill of my daily Christian work. I envied," she said, "the servants in the kitchen, and the women at the washtubs."

## **The Surrendered Will an Important Factor**

Another writing concerning this case observes that: "This may seem to some like a strong statement; but does it not present a vivid picture of some of your own experiences, dear Christian? Have you never gone to your work as a slave to his daily task, (believing it to be your duty and that therefore you must do it, 'but rebounding like an India-rubber ball back into your real interests and pleasures the moment your work was over?

"You have known of course that this was the wrong way to feel, and, have been thoroughly ashamed of it, but still you have seen no way to help it. You have not loved your work; and, could you have done so with an easy conscience, you would have been glad to give it up altogether.

"Or, if this does not describe your case, perhaps another picture will. You do love your work in the abstract, but in the doing of it you find so many cares and responsibilities connected with it, and feel so many misgivings and doubts as to your own capacity or fitness, that it becomes a very heavy burden, and you go to it bowed down and weary, before the labor has even begun. Then also you are continually distressing yourself about the results of your work, and greatly troubled if they are not just what you would like; and this of itself is a constant burden.

"Now, from all these forms of bondage the soul that enters fully into the blessed life of faith is entirely delivered. In the first place, service of any sort becomes delightful to it, because, having surrendered its will into the keeping of the Lord, He works in it to will and to do of His good pleasure, and the soul finds itself really wanting to do the things God wants it to do. It is always very pleasant to do the things we want to do, let them be ever so difficult of accomplishment, or involve ever so much of bodily weariness. If a man's will is really set on a thing, he regards with a sublime indifference the obstacles that lie in the way of his reaching it, and laughs to himself at the idea of any opposition or difficulties hindering him. How many men have gone gladly and thankfully to the ends of the world in search of worldly fortunes, or to fulfill worldly ambitions, and have scorned the thought of any 'cross' connected with it! How many mothers have congratulated themselves, and rejoiced over the honor done their sons in seeing them promoted to some place of power and usefulness in their country's service, although it has involved perhaps years of separation, and a life of hardship for their dear ones! And yet these same men, and these very mothers, would have felt and said that they were taking up, crosses too heavy almost to 'be 'borne, had the service of Christ required the same sacrifice of home, and friends, and worldly ease.

"It is altogether the way we look at things, whether we think they are crosses or not. And I am ashamed, to think that any Christian should ever put on a long face and shed tears over doing a thing for Christ, which a worldly man would be only too glad to do for money.

"What we need in the Christian life is to get believers to want to do God's will as much as other people want to do their own will. And this is the idea of the Gospel. It is what God intended for us; and it is What He has promised."

## **God's Workers Should not Carry Burdens**

This writer, it will, be observed, emphasizes as the keynote of mastery and success in the life of serving God, the importance of surrender and trust. But to be so exercised it is surely most necessary to have a deep and living consciousness of God, of His presence, of the sureness and, security of His plans and promises. Having set to- our seal that God is true and that all His purposes shall be accomplished, submission and resignation should logically follow. As an illustration of this, it is recalled that of Ephraim it was said that at one time he was like "a bullock unaccustomed to t-he yoke," but that when later he had come to view matters differently and yielded. himself to the yoke, he was, "as an heifer that is taught, and loveth to tread out the corn." Following up this same line of thought, this writer continues: "When you have learned God's secret of trusting, and see the beauty and the power of the life that is yielded up to His working, you will cease to condemn, and will begin to wonder how any of God's workers can dare to carry the burdens, or assume the responsibilities, which lie alone is able to bear.

"Some may -object that the Apostle Paul spoke of the 'care of the Churches,' coming upon him. But we must not fail to remember that it was the constant habit of the Apostle to roll every care off on the Lord, and thus, while full of care, to be 'without carefulness.'

"There are one or .two other bonds in service from which this life of trust delivers us. We find out that no one individual is responsible for all the work in the world, but only for a small share. Our duty ceases to be universal, and becomes personal and individual. The Master does not say to us, 'Go and do everything,' but He marks out an especial path for each one of us, and gives to each one of us an especial duty. There are 'diversities of gifts' in the Kingdom of God, and these gifts are divided to 'every .man according to his several ability.' I may have five talents, or two, or only one; I may -- The called to do twenty things, or only one. My responsibility is simply to do that which I am called to do, and nothing .more. "The steps of a good man are ordered of the Lord; not His way only, but each separate step in that way.

### **Law of the Spirit of Life Hath Made Us Free**

"Our part in the matter of service seems to me just like making the junction between the machinery and the steam-engine. The power is not in the machinery, but in the steam. Disconnected from the engine, the machinery is perfectly useless. But let the connection be made, and the machinery goes easily and without effort, because of the mighty power there is behind it. Thus the Christian life, when it is the development of the Divine life working within, becomes an easy and natural life. Most Christians live on a strain, because their wills are not fully in harmony with the will of God, the connection is not perfectly made at every point, and- it requires an effort to move the machinery. But when once the connection is fully made, and the 'law of the Spirit of life in Christ Jesus' can work- in us with- all its mighty power, we are then indeed made 'free from the law of sin and death,' . and shall know the glorious liberty of the children of God.

"To sum it all up, then, what is needed for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to Him in prayer, saying, 'Lord, guide me; Lord, give me wisdom; Lord; arrange for me,' and then rise from your knees, and take the burden all back; and try to guide and arrange for yourself. Leave it with the Lord, and remember that what you trust to Him, you must not worry over nor feel anxious about. Trust and worry cannot go together. If your work is a burden, it is because you are not trusting it to Him. But if you do trust it to Him, you will surely find that the yoke He puts upon .you is easy, and the burden He gives you-to carry is light; and, even in the midst of a life of ceaseless activity, you shall 'find rest to your soul.'"

### **ENCOURAGING LETTERS**

Dear Brethren,

It is with much appreciation of your work of ministry that I daily approach the Throne of Grace and thank our Father for all His goodness and mercy, for His guiding eye, and for the Holy Spirit that keeps us in the Narrow Way and sustains us in the love of God and His truth, that we might stand in the liberty wherewith Christ has made us free.

Dear brethren it is appalling to see the ignorance, and blindness that has come over some who not long ago seemed to have a good knowledge and appreciation of the Truth -- perhaps a better knowledge than we had; but on account of a misplaced trust have been led into the error of the wicked. Blessed is the man who puts his trust in God. No harm shall come near thy dwelling, say the Scriptures; and they also ay that our dwelling is in the secret place of the Most High. It would seem that the Deceiver would have no access to this "secret place." We must dwell there, not part of the time, but all the time, if we would be secure.

When we take ourselves out of the love of God, we are liable to attacks from all sources. His love for us and ours for Him constrains or keeps us in the secret place. We are safe there. But it takes much effort, with much help from the brethren, to abide there. That is why we are to assist one another and to build one another up in the faith. I therefore appreciate the labors of love of the "Herald." Please mail the "Herald" for one year to the following: Enclosed \$-----.

Your brother by His grace,

J.C.C. -- Cal.

Dear Fellow-saints:

These lines are penned because of the desire to testify to the Lord's favor and mercy toward us. Our "cup runneth over," and we do "rejoice in the Lord."

Since regaining the "liberty in Christ," by His grace, we have come to see that the besetting sin of the Church throughout the Gospel Age has been in "Not holding the Head." If Jesus had occupied first place in the hearts and minds of His professed followers, the Papacy could never have arisen nor prospered. Likewise in the Protestant Reformation, if Jesus and His Word, which is the Father's Word, had been permitted to hold their, rightful place in the affections and thoughts of Christians, how much sectarianism would have been avoided. And now, in ten short years, history seems to have been repeated all over again, amongst "Bible Students:"

While we say this, we also realize that such things were foreknown to the Lord and permitted. What solemn lessons are there for us! How may we be rightly exercised now, and henceforth?

For the second time it has been my privilege to read through the two volumes on Revelation by Brother Streeter. His expositions are scholarly, reverential, impartial. Certain portions have specially appealed to us personally. We consider the chapters on Revelation 14 both enlightening and inspiring. An example of fine reasoning is found on "The Binding of Satan," (Rev. 20th chapter).

The "Herald" is a welcome visitor. It is our desire to commend the helpful, comforting articles which appear in each issue. What a privilege of service the Lord is permitting you to have. Remember always that "Without Him ye can do, nothing." Pray for us that we may realize more deeply the, truth of this also.

It is our privilege to pass out a tract occasionally, and we find that our happiness is enhanced thereby. Indeed it is partially dependent upon faithfulness to little opportunities. . We should seek opportunities to share with others the greatest favor that God has shown or will ever extend to human creatures. Why did the Apostles sacrifice and toil and suffer? The answer is found in 1 John 1:2-4.

If possible would you please send a copy of January 1, 1929 Herald containing the article on "Anglo-Israel" to the following address: Sister S. joins me in Christian love to you all.

Your brother in our glorious Hope,

A. S. -- Wash.

Dear Brethren:

Please find enclosed \$1 for one year's subscription to the "Herald of Christ's Kingdom." I have taken the Watch Tower for years and am also taking it at present, but I am not satisfied with its teachings, so I desire your paper.

And brethren, I would like so well to have the books on Revelation, but I am unable at present to purchase them. I see you offer to loan them, and I would so appreciate reading them and will surely take good care of them and return to you after reading them. I never could accept the exposition in "Volume VII" as being the true one. I have been slow in getting my eyes open, but am beginning to see where the Tower is drifting.

Have you anything on chronology that you could send, me? Do you believe that the Lord made His Second Advent in 1874? Do you believe that the Gentile Times closed in 1914? Anything you have which you think Would be helpful to me I will appreciate.

Your sister in Christ,

Mrs. J.E.C. -- Cal.



