

# The Herald of Christ's Kingdom

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## GENERAL REVIEWS AND OBSERVATIONS

### "47% OF MINISTERS DISBELIEVE IN HELL"

#### "Replies by 200 Divinity Students Reveal only 11% Who Oppose Evolution"

AMONGST the great changes in progress, significant of the times in which we are living -- the last days -- is that observed in the ecclesiastical phase of the present order of things. The light of truth on all subjects has indeed resulted in the discovery of many errors of the past, both religious and otherwise. It is not to be wondered at that intelligent minds are no longer able to accept much that was believed in the past, and that many items of the creeds are being rejected. With the rejection of these errors and traditions that originated in former ages, however, is often the discarding of the true faith-loss of faith in the Bible itself as God's revelation. Yet all of this state and condition was long ago foretold as a part of the apostasy of the last days, and is a sign therefore of the Laodicean period, the last stage of the Church's history. The following published in the *New York Times* of April 13, will be read with interest, as bearing upon this subject:

"Many Protestant pastors of today do not believe in what were cardinal doctrines to their forefathers, according to replies by 500 ministers to fifty-six questions sent out to Protestant clergymen of the country by George Herbert Betts, Professor of Religious Education in Northwestern Methodist University.

"A tabulation of the answers on a per centage basis is made public in a small volume which was issued yesterday by the *Abington Press* of New York, Cincinnati, and Chicago.

"Professor Betts also publishes a tabulation of replies from 200 students in Protestant theological seminaries. So far below the average of the ordained ministers is the orthodoxy of the students that Dr. Betts writes

"It is also evident that for guidance in what particular beliefs we should teach our children we can go to this group as a whole even less than to the older ministers, for they differ so widely that, as a group, they offer no norm."

"Of the 500 ordained ministers only 53 per cent. believe in hell 'as an actual place or location,' and only 11 per cent of the students hold such a belief. Only 57 per cent. of the ordained ministers believe 'that Heaven exists as an actual place or location.' Only 11 per cent. of the students hold this belief. Sixty per cent. of the 500 ministers but only 9 per cent. of the divinity students believe 'that the devil exists as an actual being.'

"There is only one question on which ministers and students stood 100 per cent. in their replies and this was to Question 1, which was 'Do you believe God exists ?' Two per cent. of the ministers and 7 per cent. of the students answered that they did not believe there 'is a continuance of life after death.' Fifty-three per cent. of the ordained men, but only 13 per cent. of the students

believe 'that all men, being sons of Adam, are born with natures wholly perverse, sinful, and depraved.'

Sixty-one per cent. of the ministers but 94 per cent. of the students think that 'the idea of evolution is consistent with belief in God as Creator.' More than half of the students denied the Virgin Birth.

"The number of ministers, by denomination, who replied was as follows: Baptist, 50; Congregationalists, 50; Episcopalians, 30; Evangelicals, 49; Lutherans, 104; Methodists, 111; Presbyterians, 63; other faiths, 13.

"No names of those who replied are made public."

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### **"THOUSAND MARVEL AT BOTTLED SPEECH"**

Another item significant of the a times and in full harmony with the prophetic description of the progress of the last days, when knowledge is to be increased, will be found in the following

"About 1,000 Philadelphians today are pinching themselves and wondering whether they dreamed it, or actually heard and saw those things.

"Those things' were an artificial larynx, a mechanical lung, a device that bottles up speech and then releases it, and a dozen other new marvels of scientific invention demonstrated before a dinner meeting of the Engineers' Club at the Bellevue Stratford last night.

"Sergius P. Grace, assistant vice president of the Bell Telephone Research Laboratories, was the master of ceremonies, and he brought gasps of astonishment from his audience as he, like a modern magician, displayed his bag of tricks. Colonel H. H. M. Andrews, president of the club, presided.

"Outstanding among the electrical marvels demonstrated was the artificial larynx, which, when attached to the windpipe of a dumb person, gives him a voice with the range of an octave. To illustrate the vocal expression attainable through the new larynx, Mr. Grace, holding one to his lips, recited 'Mary had a little lamb,' and R. R. Riesz, a Bell engineer, 'larynxed' the song 'America.'

"Should the dumb person have weak lungs, he can get the necessary wind from the new bellows-like mechanical lung, which blows through the synthetic larynx while the lips form the word.

"In demonstrating delayed speech, Mr. Grace 'bottled up' a word in a telephone wire and held it there for four-and-a-half seconds. This device, designed to prevent echoes in long distance telephoning, will retard speech for a fraction of a second in actual use.

"A vacuum tube repeater exhibited by Mr. Grace will, he said, make it possible to use copper wires no thicker than a pin and reduce costs to such an extent that in ten or fifteen years letter-writing will become antiquated and most business will be transacted by telephone.

"Like a wizard, Mr. Grace suspended a piece of cobalt steel in mid-air, in apparent defiance of the law of gravity. It was held there, he explained, by repulsion of a blocky of the same metal. This, he said, confirms the Einstein theory that gravity is merely electro-magnetism.

"Another mystifying device was one that inverted sounds, playing jazz 'upside down' and translating into intelligible speech a mouthful of gibberish that was spoken into a telephone a second or two before.

"Playing' a picture of President Hoover on a phonograph, Mr. Grace explained the moaning sound coming from the loud speaker had been recorded while a photograph of Mr. Hoover was being transmitted over telephone wires.

"The movement of Mr. Grace's jaw muscles, through a vast amplifier, sounded like a roar of thunder in the loud speaker, and heart beats came out like the rumble of horses' hoofs. Mr. Grace also spoke through the crude telephone transmitter used by its inventor, Alexander Graham Bell, in speaking to Dom Pedro, Emperor of Brazil, during the Philadelphia Centennial of 1876."

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### **"CREEDS CLASH IN JERUSALEM"**

"Jerusalem, March 30. -- Pilgrims from all parts of the civilized world have crowded into this cradle of Christianity in the last few weeks to celebrate the Eastertide.

"For the most part the pilgrims are oblivious to one another pushing through the narrow streets, of the ancient city, intent on worshiping at their own places and in their own way.

"Intervention by the governor of Jerusalem was required, however, to avert serious conflict and to restore harmony among the denominations, it was learned last night. The peace which it was hoped would mark the holy week of the Roman Catholic Church was disturbed on Maundy Thursday with a dispute between Roman and Greek Orthodox pilgrims at the church of the Holy Sepulchre, and another clash, between Christians and Moslems, at David's tomb.

"Major Keith Roach, the governor of Jerusalem, was summoned to restore order. He was called away from a luncheon with Rudyard Kipling, English writer. Serious trouble was threatening at the church of the Holy Sepulchre, where the Latins had arrived for pontifical mass preceding the feet-washing ceremony, to find Greeks and Copts trespassing at the altar.

"Trouble was averted when the governor ordered the Romans to wait until the Greeks had finished their services.

"The dispute between the Moslems and the Christians arose when a group of Franciscan monks arrived at David's tomb on their customary pilgrimage. The tomb is owned by a prominent Moslem family and the sheik refused to permit the Franciscans to enter. The police ordered the Franciscans to depart and closed the premises.

"Holy week of the Western church this year is five weeks earlier than that of the Greek church, and a month ahead of the Jewish Passover, which will be ushered in on April 24."

One cannot read the foregoing without a keen sense of the fact that the darkness of superstition still rests heavily upon the earth, and that humanity, groping in this deep darkness, is still waiting for the morning to come when God shall make Jerusalem a rejoicing and her people a joy forever. For when

the darkness of error and unbelief is lifted, under the blessed influences of His Heavenly Kingdom, all nations will go up to the City of the great King and join heart and hand in rendering holy worship to the true and living God.

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### **"THE POPE TO BROADCAST TO THE WORLD?"**

Again, all the faithful watchers are interested in the signs of further progress of Romanism' and its increase of prestige and influence, as we read

"The Daily *Express* [London] understands that a beam wireless system is to be erected in the new Vatican City, a system which will be one of the most, if not the most, powerful in existence, so that the voice of the Church, expressed by the Pope himself or his representative, can be heard in every corner of the world.

"It is expected that on great occasions the Pontiff himself will broadcast to the world.

"The greatest interest is being taken in this development by the Roman Catholic world, and it must yield immense help to the centralized authority of the Church.

### **"King and Pope"**

"It is understood that the Pope will leave the Vatican for the first time on June 24 next, the feast of St. John the Baptist, when he will visit the Church of St. John Lateran, the mother of all churches. Immediately afterwards the King of Italy will call at the Vatican, and a little later the Pope will return the King's call.

"This will be the second time he will leave the Vatican. After that, his holiness is free to make arrangements for world travel.

"The Papal wireless station and the new regime under which the Pope regards himself as free to leave, the Vatican precincts are both consequences of the treaty with Italy that was signed in February.

"The agreement ended the quarrel between Italy and the Vatican which had lasted since 1870. For fifty-nine years every Pope regarded himself as 'the prisoner of the Vatican.' The treaty restored the Pope's temporal power, recognizing his Holiness as sovereign of a new State, the Vatican City.

"In addition to the new wireless station, the Papal State will have its own aerodrome, postage stamps, and currency.

"The Pope has had a wireless receiving set for many years. His original set was the gift of an Englishman, and a concert from London was one of the first entertainments to which he listened."

## **BRINGING BACK THE KING**

*"And king David sent to Zadok and to Abiathar the priests, saying Speak unto the elders of Judah saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king?" -- 2 Sam. 19:11,12.*

IN this little portion of Bible history there is recorded a striking illustration of a very similar condition existing today among God's professed people. The kingdom of Israel had been thrown into a state of confusion, threatening anarchy, in consequence of being left for a time without any official head or king, by the rebellion of Absalom and the divided sentiments of the people. King David did not at the time attempt to repossess himself of the kingdom, but waited until the desire of Israel for his return should be expressed.

Meantime, so the record says, "All the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the philistines; and now he is fled out of the land for Absalom: and Absalom, whom we anointed over us, is dead in battle. Now, therefore, why speak ye not a word of bringing the king back?"

### **Through Sunshine and Shadow**

The record of David's kingship over Israel is one of absorbing interest to all Bible students. No other record of sacred or profane history appears to contain more of the fluctuating experiences of sunshine and shadow, approbation and disapproval, victory and defeat, so illustrative of the web and woof of human experience. From the time he is called from tending his father's sheep, into the presence of Samuel to receive the anointing for his future kingship, until the end of his reign of forty years, David's was indeed a checkered career, wherein the sweets of popular approval and the bitter depths of the outcast's rejection were all experienced. And in all this we see faithfully portrayed the experience of Jesus and the treatment He has received throughout the Age at the hands of His professed people.

David had enjoyed the approval of all the people in full measure, as the record shows: "Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh." (2 Sam. 5:1.) This devotion was fully reciprocated by him, as may be seen in his many expressions of love for Israel made throughout his entire life. Thus the king and people were one, and under such conditions the peace and prosperity of all seemed assured. What a different story might have been told had Israel remained true to him, turning deaf ears to his enemies and theirs, and thus destroying the seeds of civil war and usurpation in the very beginning.

### **From Whence Cometh Apostasies?**

But herein we find the lesson intended for us, in this our day and generation, when the phrase "history repeating itself" is not only a manifest truth, but synonymous in its meaning with the "handwriting on the wall" to all who will pause to read the Divine analysis of the present state of spiritual Israel. For once again there has been witnessed a gathering together of the people of God to Hebron -- the place of fellowship. Once again the great bond between king and people was found in the oneness of that composite unity -- Jesus the Head and the Church His Body -- a united people under that glorious relationship, knit together in the understanding of the mystery hid from ages, now made known, which is, "Christ in you the hope of glory."

But, alas, the song of "Blest be the tie that binds" that found its inspiration and fulfillment in a people gathered "from one end of heaven to the other," whose banners proclaimed a welcome to all in Christ, to a fellowship where "no creed," "no ritual," "no head but Christ," would distinguish this people from all others, has ceased to be a song representative of the Master's new

commandment in general operation. On the contrary it has largely become the meaningless, vitiated, human effort to limit a fellowship which "is like to that above" within the confines of a tribal isolation, the sure token of an exiled King, and the absence of His spirit of peace and blessing.

May all who own Him King in these days note and apply this lesson from David's life, so appropriate and significant today. For surely today above all other voices the voice of the great Head of the Church should be heard and heeded. "Ye are my brethren; ye are my bones and my flesh; wherefore, then, are ye the last to bring back the King."

Throughout the Gospel Age, as before, God has from time to time raised up His Davids, His own chosen leaders from among His people, that through them He might lead the Church from grace to grace. Under such progressive leadership, there have come times of inspirational awakenings, when the stream of spiritual life ran full and free, and the Church moved forward in every branch of her faith and practice. And as the student of Church history has observed, such revivals and reformations have invariably been the result of a movement back to God, back to the Bible, and back to the vital fundamentals of a religion centered in the person of Jesus Christ Himself.

### **The Loss of First Love**

But how regrettable are the facts which show that none of these movements have been maintained in their original purity of purpose and fervency of zeal. Sooner or later they have reached the point of their greatest purity and effectiveness. Then comes the almost inevitable check. Some circumstance throws an obstacle in the way, resulting in a halt, a change, a standstill, then retrogression and stagnation. Some usurping Absalom insinuates himself, fostering the inherent factional tendencies. Very soon the lower order of mind gains the ascendancy and the commonwealth of a united possession and fellowship is ere long divided and subdivided between "Paul," "Apollon," or "Cephas." Finally the law of ordinances and human expediencies exiles the reign of the spirit. The rule of liberty and freedom in Christ, the guarantee of rest and love and co-operative service; which are the very foundation of relationship in Christ, are swept away, and a series of creedal regulations, innovations, and endless disputings sets in. Then, true to Apostolic warnings, carnality spreads its deathlike chill. First love is lost; the love of righteousness ceases to inspire the zeal for holiness; iniquity abounds; and hearts grow cold.

It has ever been a cause of bitter sorrow to every faithful servant of Christ to read this constant repetition in Church history and to note how destined the Church has been to be the victims of this human tendency to ignore the real and to magnify the artificial -- to exile Jesus with His water of life, and glorify man and his inventions. No sooner has God lifted the Church out of her lethargy and formalism into life and power by some servant of His own selection, than ambitious teachers have set themselves to inventing amazing meanings and applications of His teachings and have thereby raised such a war of words and dust of controversy, as to obscure and nullify the original intention and purpose. Strife throughout all the land comes as the inevitable result. The vision of Jesus is lost, His kingship and leadership denied, and love and peace depart.

### **Looking Unto Jesus**

All this condition of spasmodic revivals and subsequent relapses that have filled the volume of Church history, is contrary to what would have been the result if the ideals of Jesus had been approximated by His people. Certain it is that He desired His message should always produce an abiding freshness; that through all the changes of time and human progress, it should exercise the mind toward holiness, sacrificing love, and fervent devotion; that it should always inculcate the spirit of unity and peace. For so He has said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." -- John 4:14.

Jesus did not intend that the Church should reduce His doctrines to a code of moral ethics, so modified and adjusted to suit the popular opinion as to rob them of their force and power. Neither did He intend that we should be so occupied with the letter as to make it our chief purpose in life to study, analyze, and define His simple, direct message until, like the Jews of old with their law, we should become adepts at inventing interpretations and making applications that "would shut the Lord and half His saints outside." Rather, He desired that we should know and feel the power of His living words, of which He said, "The words that I speak unto you, they are spirit, and they are life." (John 6:63.) Verily His intention was that we should grasp the spirit of His wonderful words of life, and learn their application in a life of constant spiritual growth, and in a life of love and service for one another.

He wanted His religion to become a passion, a power in the hearts of His followers, and not merely a system of belief, ritual, and theory, because He wanted above everything else to send them forth to move amongst men and there exhibit the power of His Gospel in their own lives. To this end He paints a picture of the exacting ritualist, the dogmatist, the self-righteous ceremonialist, the theoretical, debater, in the garb of the priest and Levite on the Jericho road, and thereby shows the barrenness of "religious opinion" divorced from the power of the spirit of grace and love. This lesson should not be lost, for it is through this power alone that the pure hearted are drawn to an admiration of and desire for the personal possession of the beauties of the Divine character as these are seen "in the face [character] of Jesus Christ."

### **The Power of Jesus' Name**

No emotion in human experience has exerted so great an influence or been so beautiful and fruitful as this passion for Jesus. Under extraordinary tests, men and women have been swept along by the power of a burning devotion to some cause or ideal. History is studded with incidents revealing characters suddenly elevated to places of undying fame, because of some heroic deed or service to their fellowmen. But no record throbs with the inspiration and unexcelled grandeur as does that of those who have enthroned Jesus in their affections. The power of His name has emblazoned the honor roll of martyrs with eternal glory. It has ennobled saints, enriched experience, and satisfied the soul's loftiest aspirations as nothing else could do. Witness the Apostles: "Ignorant and unlearned men," "men of like passions with ourselves," and yet leaving a record behind of unparalleled faithfulness -- examples of their Master's spirit of self-sacrifice, consecration, and service. Witness the martyrs of darker days when loyalty to "no head," "no Master but Christ," meant unspeakable suffering and death. In their dark day the light was so obscured that had they been called upon to prove their right to His approval

by the tests of doctrine, how few there would have been who would measure up to the test. But they were ready to die in the simplicity of their faith and love for Jesus whose kingship they recognized and adored. From the hour when angelic voices announced His birth and name until the present time, the power of His influence on the grateful heart and receptive mind has ever found expression in the words of adoration, "All hail the power of Jesus' name!"

### **They Followed After Him**

Simeon, "just and devout, waiting for the consolation of Israel," saw Him in His earliest days, in His weakness as a babe, and he was ready to die, "to depart in peace" -- "For mine eyes have seen Thy salvation." (Luke 2:29,30.) John the Baptist, the most popular preacher of his day, stops in the midst of his brilliant successes to gaze on Jesus walking by, and from that hour was ready to lay down his ministry at the feet of Jesus, in the consciousness of a total eclipse. "He must increase, but I must decrease."

John, the beloved disciple, catching the significance of the Baptist's words, "Behold the Lamb of God," is drawn to follow Jesus, and to inquire, "Master, where dwellest Thou?" He spends a little while with Jesus and thereafter followed Him throughout life, from young manhood down to ripe old age -- through privations, banishment, and death, in an indissoluble friendship.

Matthew, the publican, occupied with official duties calculated to enrich in material things, looks up from his task of tribute taking, and hearing Jesus speak but two words: "Follow Me," at once abandons his office, throws aside every earthly prospect to live and fellowship with Jesus -- counting all else but loss and dross for His sake.

Saul of Tarsus, steeped in legalism, and fired with a passion for the Law that brooked no interference, is suddenly halted in the heat of his madness by the arresting voice of Jesus. The accents of that voice, and the splendor of His person clothed in that light above the noonday brightness, placed upon his mind and heart a brand of ownership and willing enslavement so deep that the cruelty of Jewish hatred, and the lash of Roman power could not remove, nor the perfidy and ingratitude of brethren ever efface.

These are but a few of the gems from the many whose devotions have been, no doubt, recorded in the Lord's "book of remembrance." But are they not illustrative of the results accruing to those who bow to the kingship of Jesus; of the manifest outworking of His life and teaching through hearts and lives fully submitted to His sway; of the approximation of the glorious ideal He urges us to seek for in obedience to His Word and Spirit? Testimonials they are of the truth that if we will surrender ourselves wholly to His rule, and keep our hearts receptive to His sway, crowning Him Lord of all in our lives, we will know the power of His resurrection, we will live the overcoming life, we will feel the consuming fire of fervent service, and eventually we shall attain to all the adornments of God's predestined purposes for us -- being "conformed to the image of His Son."

### **Love of Christ the only Remedy**

Today, numberless remedies are proposed whereby it is hoped to unite Christians in the bonds of peace and fellowship under Christ. But, alas, we fear many of these efforts fail because they are working from the wrong angle -- attempting a welding process whereby divergent opinions may be

amalgamated into one general statement of policy and co-operation, a sort of bear and forbear expediency, which sooner or later must disappoint its advocates and discourage hope. Jesus taught that His is a kingdom of love, centered in His revelation of the Father's love and in His own love for us and our reciprocal love for them; and further, that as we come under the influence of that love and find ourselves translated out of the kingdom of darkness, strife, sin, and selfishness into the atmosphere of sacrificial love displayed in the Father and the Son, we would then most certainly experience a power destructive to every element of discordant fellowship or service. In other words, He teaches that His unhindered sway in our hearts is the only solution for all that disturbs the peace and joy and tranquillity of His people. Paul caught this heaven-born truth and coined the text: "The love of Christ constraineth us." It holds us together. He molded his ministry in that mould, and left us an imperishable testimony of its effectual outworking in his own character and in the lives of those who came under the sway of his example. Therefore as surely as the teachings of Jesus represent life and power, maturity and unity, where fully received and assimilated, so surely will the life of Paul display their power, for it was he who lived and ministered in the determination "not to know anything among you save Jesus Christ and Him crucified." His was a life ruled and controlled by a passion for Jesus -- a pattern for every one claiming a desire to enthrone Jesus supreme.

### **A Worthy Epistle of Christ**

Again and again the taunt is heard that most Christians fail to exemplify in daily conduct the ideals of Jesus-and who can deny the humiliating charge? But did ever a servant of Christ hold up a higher standard or preach a loftier objective than Paul? Who so faithfully as he set forth the teaching that union with Christ would produce love, joy, peace, long-suffering forbearance, patience, and holiness? Yet who can charge him with failure to display these in daily life? Let any who will, test him on his ideals of Christian unity; let them examine his dealings with his brethren under all circumstances; let his precept and practice be tried in the balance; and he will emerge from the test a living exemplification of his own marvelous analysis of love -- a worthy epistle of Christ to be clearly read. Were we to inquire of him the secret of this extraordinary faithfulness, it would be sufficient that he should say: "Follow me as I follow Christ"; for other foundation can no man lay either for life or fellowship.

Paul was always loyal to Jesus. Those brands of enslavement identifying him as the bond-slave of Jesus Christ, he never ceased to glory in. He was constantly overcome by the utter inability to fully comprehend or to present Him. Though he might have visions and revelations exceeding the privileges of all others; though he might be transported "whether in the body or out of it," away into the third heaven, and hear things unlawful to utter; yet these and all other exceptional privileges left him still confessing his limitations in the knowledge of Jesus, admitting that at best he saw only as through a glass darkly.

### **Only as the Heart is Touched by the Current of Love**

At every turn we find him bringing his converts to the feet of Jesus, and slipping away to leave them there, desiring that their attention may not be distracted from the contemplation of Jesus, by thinking of the slave who brought them into His presence. Who is Paul? or Apollos? Simply ministers

through whom they came to believe. How forcefully he resisted all efforts at usurpation on the part of any one who would seek to detract from the headship of Jesus. He never attempts to add to the doctrines of Jesus, but labors solely to bring the message of Jesus to the Church. He did not want the Church to be occupied with the servant, but with the Master; to have them catch the full force of His statement. "They that hear My voice shall live." He never wanted his own voice to take precedence above that of Jesus.

With Paul, Jesus must ever hold the central ground of all teaching and fellowship. No other message, however brilliant or pleasing to the human senses, could ever be "the power of God unto salvation to every one that believeth," or be the magnetic influence that would draw into a "fellowship like to that above," every truly receptive heart. Prophets might anticipate the Gospel, and Apostles and subsequent light-bearers might unfold its beauties, but never man could speak like Jesus to the ears of Paul.

As he sat at the feet of Jesus he learned that precious lesson which helped him over the difficulties he experienced in ministering to the divergent minds under his care, namely that the tie that will unite the brethren of Christ in the bonds of peace and love would not be forged in the intellect, but primarily in the heart; that the "fellowship of saints" within the visible Church could be a reality only when the current of love generated in the heart of Jesus ran through their hearts and back to Him again, encircling in sacrificial love and service all His sheep and lambs, the weak and strong, the "little children," the "young men," and the "fathers."

### **He Labored to Have Christ Formed in Them**

As one reads the epistles of this faithful servant of God, whose ministry we are using to illustrate the power of Jesus in a life fully under His sway, it is impossible to miss the extraordinary imitation of Jesus therein displayed. Possessed of intellectual powers far above the average, Paul was able to grasp the fundamentals of the faith quickly. The great themes that remained "things hard to be understood" to Peter, became very clear to him. The intricate philosophy of certain doctrines, relating to covenants, sin atonement, etc., were all luminous to his mind. Intellectually, he stood head and shoulders above his fellow-apostles and thereby affords us the most tangible evidence of the grandeur of a character built up on his loyalty to the spirit of Jesus. If only the brethren could be helped and brought nearer to Jesus, there was no sacrifice he would not make on their behalf. His right to eat meat, his better understanding of the Truth, would never permit him to forget his weaker brother; and instead of continual, forceful argument to convince, he employed the art of love, self-denial.

If the brother's views regarding days, moons, etc., were well known to be conscientiously held, Paul would never permit that to produce friction, but the weaker brother must be received peaceably, not argued with and engaged in "doubtful disputations" to no profit. To every lawful right he wished to enjoy himself, he must apply the test of his brother's greatest good, and square his actions by the rule of love. On every nonessential question of faith and practice it was not a matter of lawful right to his own opinion that governed his preaching, but a matter of the expediency which gave first consideration to others.

### **If by any Means He Might Save Some**

Neither did he employ the argument that he should preach these things without hindrance under all circumstances and let the chips fall where they would, reasoning that no one should be hindered from doing so merely because some might be stumbled or otherwise disturbed. No, thank God, we have in Paul a loyal defender of the faith, a champion for truth without a peer, but withal, one who walked so close to Jesus that he caught the sympathy, the tender solicitude, the patience of his Master -- yes, and the wisdom that sensed the limitations of mind possessed by His disciples and refrained from confusing their minds with things they could not bear.

If only they could be led to see Jesus as he himself visualized Him, if they could but catch the spirit of love and devotion to Jesus that burned in his own heart, then he was willing that on all other matters where reasonable differences of opinion might obtain, every one should be left free to enjoy his full liberty in Christ, and thus come under the one and only bond recognized in heaven as the unifying current that brings together and holds together the subjects of His grace.

### **The Simplicity that is in Christ**

The Kingdom of Jesus is a kingdom of love, and if the precept and example of Jesus and that of His Apostles speak to us as they should, and we respond with open receptive hearts as we ought, then God stands pledged to produce in our experience the most wonderful results. He has promised us that enlightenment of mind that will enable us to grasp the great vital facts of His purposes; and being mindful of our diversities of mental and spiritual perception, He has given us these great truths essential to membership in Christ in such a simple, plain way that the Apostle could designate them as "the simplicity that is in Christ Jesus." True, there are features today, as there were in Apostolic days, that become clearer to some minds than to others. Many today in reading Paul will confess with Peter that some things he wrote are hard to understand. Then how glad we are that Peter acknowledged his difficulty and limitations, and in nowise displayed any antagonism toward one who saw deeper into the mysteries of the Kingdom. Peter had learned by this time to discriminate between doctrines more or less important, and had observed Paul's wisdom and consideration, and instead of fighting over such things he takes occasion to tell the Church of his appreciation of his "beloved Brother Paul" -- two men vastly different in intellectual perception, but completely united in their spirit of devotion to the one Lord and Master.

## **Utmost Importance of Experimental Religion**

Oh, for the experimental realization of all the precious promises and teachings of Jesus and Paul fulfilled in our lives! To have Jesus rule so completely in our hearts that all would strive to excel in "provoking unto love and to good works," "bearing the infirmities of the weak," going the extra mile, loving our neighbor as ourselves, esteeming others better than ourselves, laying down our lives for the brethren, dying daily in their service! Oh, that the endless discussions on the meaning of the sufferings of the Church with Christ might give place to a practical living joy in finding ways and means of actually suffering with Him, and for the sake of His brethren! Oh, that the glorious ideals which have been woven into our conversations, our studies, our discourses, our publications setting forth the self-denial, the self-abnegation, the devoted life of sacrifice and brotherhood we claim to live, were realized in our daily lives! What a joy it would bring! How rich would be the fellowship if we not only believed in the Truth, but walked in it. Then our King would be supreme on His rightful throne in our hearts, and His "peace be still," would restore the calm and blessedness of the Hebron fellowship. Then, let us pass the word along, "Why are ye the last to bring back the King?" and let us pray and labor for the unity of the spirit in the bonds of peace, and bear testimony in our lives to the power of His indwelling presence until our work is done.

"Rise up, oh men of God,  
Have done with lesser things;  
Give heart and voice and soul and strength  
To make Him King of kings."

## **THE LOVE OF GOD VERSUS THE LOVE OF THE WORLD**

WE become more fully acquainted with St. John as we study his writings and expositions on the subject of full surrender to God, as summed up in his words, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him." -- 1 John 2:15.

One can scarcely read this advice of the Apostle John without having another Scripture suggested to his mind, which, at first sight, may seem contradictory; that is, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of His heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with His will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity"; "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust . . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." -- Matt. 5:44-48.

## **How Love Operates Toward the World**

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love -- a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This Divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit -- its aims, ambitions, and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [that is, according to the spirit of this present evil world]. And the world passeth away, and the lust thereof : but he that doeth the will of God abideth forever."

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And it goes further: it despises the poor and needy and oppresses them.

## **Love is of God**

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father. -- Rom. 12:16; James 2:1-5.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as He [God] is, so are we in this world." As God is love, and is so manifested to all His creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world, we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to Himself. -- John 4:16-18.

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a

difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord's way have blessed communion and fellowship with Him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

Again the Apostle John's spiritual comprehension and his grasp, of the life of holiness are grandly set forth in his writings. He does not claim perfection in the flesh for himself or for others; though he ever admonishes his readers to look toward and seek the standard of perfection, and at the same time he reminds us of the Throne of Mercy and Grace. He declares that if any man say that he has no sin, he deceives himself -- he is a liar, and makes God a liar. We are all sinners, as facts and Scripture testify. St. John thus impresses upon us that if we say we have no sin, we are displeasing to God, who is pleased to have us acknowledge our sins and apply for cleansing, seeking to put away sin so far as possible.

He goes on to say, "These things I write unto you that ye sin not." He does not say: Yes, we are all sinners -- we cannot help it -- and must continue in sin. No! But he says: Realizing that you commit trespasses which are contrary to the desire of your heart, remember that there is a place to go, a Mercy Seat, where you may confess your sins and obtain forgiveness. Remember that "we have an Advocate with the Father, Jesus Christ the Righteous." Remember that He gave Himself a ransom-price for all, and that the merit of this price was applied by imputation on our behalf. Remember that all the sins of the flesh are forgivable through faith in His blood. Bear this in mind, too that He knows that with our imperfect flesh we cannot as New Creatures do perfectly, and it is because of this that God has constituted Him our Advocate and Head over all things.

### **Our High Priest Grants Absolution**

Our Father knows that we all come short on account of the weaknesses of the flesh. Jesus laid down His life to absolve us from sin and to restore us to the Father, and He has appeared in the presence of God as the Advocate for all those who, during this Gospel Age, **turn away** from sin and consecrate their lives to His service. Thus we see that the righteousness of Christ, through the great offering for sin which He made (His own body of flesh) is the basis for the forgiveness of our sins. And the blessing and privilege of going to the Throne of Grace for mercy and pardon for daily shortcomings is ours because we are the children of God, because we have come into the relationship of sons. We have a standing with the Father through the imputed merit of Jesus. Jesus does not advocate for others than the people of God. It is not the Father's purpose, that He shall advocate for the world; God's dealing with the world will be quite different.

The Apostle John in this same Epistle says: "He that is begotten of God sinneth not." How can this be true? Is the Apostle contradicting himself ?

Does he here say that "he that is begotten of God sinneth not," and does he say in our text that there is danger of our sinning? And again, that we would be lying if we denied that we have sin? What does he mean by the statement, "He that is begotten of God sinneth not"?

The answer is found in the fact that that which is begotten of God is the New Creature -- the holy will, the new soul. But this New Creature has only the mortal body in which to operate; God promises to give a new body to the New Creature in the resurrection. In the meantime, however, He is required to live under the present imperfections of the human body, and by his good fight against the weaknesses and sins which are entrenched in his flesh he will show either his loyalty to God and to the principles of righteousness or his disloyalty. If he be overtaken in a fault, either through ignorance or through temptation which he cannot control, it will not be sin on the part of the New Creature, but an infirmity of the flesh. Nevertheless, he must go to God for forgiveness for these trespasses.

But the New Creature sinneth not -- he "does not practice sin" -- as the Emphatic Diaglott translates this passage. He who loves sin will sin; he who does not love sin will not sin willfully. He might be entrapped through his weak flesh, or fall into a snare of the Adversary, but this would be unintentional on his part. And Jesus, our Advocate, will intercede for such sins, but not for deliberate sin. Jesus did not die for willful sins of the New Creature, but for sins due to the fall -- Adamic sin. So if any sin willfully as a New Creature, he perishes thereby. Our first life was in Adam; our first death was the Adamic death. When we accepted Christ and the New Creature was begotten, our second life was begun. Now if such a one should be guilty of willful sin he would no longer have any standing whatever before God; he would again come under the sentence of death the Second Death.

### **Slackness in the New Creature**

We might remark here, incidentally, that sometimes there is a kind of mixed condition; the New Creature has been slack in guarding against temptation, and has yielded with some degree of culpability. To the extent that the New Creature has been derelict, negligent, the face of the Lord will be darkened to him. If the flesh start to do wrong, the new will is not to consent to, or allow the wrong. The New Creature is to mortify, put to death, the flesh. To whatever extent he is slack in this matter, to that extent, it is sin. A full sin would be a full consent of the new will, a full turning away from God.

But the flesh might have certain desires and temptations, and there might occur a partially willful sin. In such a case stripes would be administered in proportion to the willfulness. Such an individual might get into a place where he would be spiritually sick, so that the Lord would entirely shut him off from the light of His countenance. The Apostle James points out that the only proper action then would be for the individual to apply to the Elders of the Church, the seniors of the Church, the spiritually minded ones, that they go with him to the Throne of Grace in order that he might obtain mercy and be reinstated.

## Christian, Walk Carefully!

Seniors, spiritually minded ones not Elders, might do this service for the one who is sick, but preferably it should be the chosen Elders of the Congregation. This course would be a very humiliating one for the sin-sick brother, but such action might save that soul from death by a proper humbling of self "under the mighty hand of God." Thus such a one might be recovered and become again a true child of God.

We are urged to "come boldly [with holy courage and confident faith] to the Throne of Grace, that we may obtain mercy and find grace to help in time of need." (Heb. 13:10; 4:16.) How blessed this Throne of Grace, this Mercy Seat, provided by our Father's love! How undone we should be without it! Yet, beloved, let us walk with great carefulness -- let us never presume upon the mercy of our God by being careless of our steps. Let us, instead, with earnest prayer and watchfulness, "work out our own salvation with fear and trembling," while our Father "worketh in us both to will and to do His good pleasure." -- Phil. 2:12, 13.

"Christian, walk carefully, danger is near;  
On in thy journey with trembling and fear.  
Snares from without and temptations within,  
Seek to entice thee once more into sin.

"Christian, walk cheerfully thro' the fierce storm,  
Dark tho' the sky with its threat of alarm.  
Soon will the clouds and the tempest be o'er,  
Then with thy Savior thou'lt rest evermore.

"Christian, *walk prayerfully*, oft wilt thou fall,  
If thou forget on thy Savior to call.  
*Safe* thou shalt walk through each trial and care,  
If thou art *clad in the armor of prayer*."

## HOLINESS OF SAINTS TO REFLECT GLORY OF CHRIST

*"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.*

HOLINESS is moral purity; and it is written that "without holiness no man shall see the Lord" (Heb. 12:14); and again, "Blessed are the pure in heart, for they shall see God." (Matt. 5:8.) Purity of heart signifies purity of the will or intention, the mainspring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now counted "holy and acceptable unto God" (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated and loyal to the Lord, are "the pure in heart," whose privilege it is to see God.

While the heart of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted or owned as a child), yet, as the Apostle suggests above, there must be from that time

onward a gradual work of perfecting holiness in the fear (filial fear) of God. That is (being graciously counted of God as holy through Christ, from the hour of our entire consecration to his will, because our wills are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the reckoned holiness more and more actual. Thus we should continue to grow in grace and in the actual likeness of the Lord.

### **Attainment of Holiness a Life Work**

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He represents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness he is to go on day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit -- of person and of mind -- "perfecting holiness in the fear of the Lord."

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart -- whose will is only to serve and please Him -- do see God by faith and with the eyes of their understanding. They see Him in His Word and His Plan, as He graciously opens it up to their minds as meat in due season; they see Him in His mighty works of creation, and of redemption and salvation; they see Him in nature, whose open book is ever eloquent in His praise to those who have eyes to read; by faith they see Him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of Divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see Him, too, in His providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of His sure and safe leading always follows, according to His promise.

### **Cleansing Power of the Presence of God**

How blessed it is thus to see God -- to realize His presence and power and His abiding favor in all the vicissitudes of life; to watch Him and see how, as the days and years go by, He makes all things work together for good to them that love Him, and to see also, from the grand standpoint of observation He gives us, how glorious a destiny He has carved out for us and for all the willing and obedient subjects of His authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the Divine Word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purification of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door

of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly guests that make their abode with us. -- John 14:23.

It is quite possible, however, that the more we realize of the purifying of ourselves of the old carnal nature, the more we may be conscious of the imperfections that still remain; for the purifying process is also an educating one; we learn to appreciate and admire purity, holiness, the more thoroughly we assimilate it, until "the beauty of holiness" becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern and the great work of perfecting holiness becomes the chief business of life.

### **That We Should be to the Praise of His Glory**

An important consideration that has a bearing here is the motive prompting our efforts in the Christian life. Our desire for that ultimate holiness whereby we may be permitted the joy of seeing God face to face must be a love of righteousness that can never be satisfied until every vestige of sin has been removed and left behind. There must be a consuming desire to attain to that perfect condition of character and being where we will not only be glorified with Him, but where He will be glorified in us, when, "He comes to be glorified in His saints, and to be admired in all them that believe." (2 Thess. 1:10.) Thus the Apostle teaches that one of the great factors in "perfecting holiness in the reverence of the Lord" is found in a true appreciation of Christ's ultimate glory in His saints, when His own character is fully reflected in them. Another has expressed a beautiful thought in this connection that the reader will find profitable

"It is necessary to remember the double meaning of that word 'glorify.' Christ glorifies us by making us glorious. He sheds radiance and luster from Himself upon us. We glorify Christ by the exhibition of that reflected and derived light. If we help any dim eye to apprehend His goodness and truth, His perfect fairness and infinite beauty, then we glorify God. In this latter sense the word is employed here where the Apostle is speaking about the wonderful things that are to accompany that great event, the coming of Jesus Christ. Like the eastern sun rising above the horizon, and compassed with rose-tinted clouds that derive all their luster and color from His brightness, He in the midst of thousands of them that love and serve Him, shall pour out a flood of glory upon the waiting and wondering world.

### **When the Hidden Christ shall Shine Forth**

"He shall come to be recognized as glorious, and to manifest forth His glory in His saints, and to be wondered at amongst all them that believe. Such shall be the illustrious beauty and strange perfectness of character with which Christ's servants shall be arrayed at His manifestation, that all the universe looking at them will receive a loftier impression of what Christ Himself is. That is the thought of the passage put into more modern though far weaker words. The idea that runs all through the New Testament is this -- that so absolutely and indissolubly one are Christ and Christian people that His destiny is their destiny and His character their character. There is a time coming when all who are in Christ shall be manifested in glory before the universe as part of the manifestation of Jesus Christ. When the hidden Christ,

that is now lost in the blaze -- the privacy of that inaccessible light, is manifested forth, then will all that love Him shine forth, too. The light that was hidden below the obscurity and limitations of flesh -- the life that was almost smothered by this animal and natural life -- the life that was only faint and dim while in the world -- that life shall blaze out free from all obscurity and limitations, and with Him be manifested in glory ....

"All that we are in the depths of our desire, and the imperfect but often infinite aspirations of our better selves -- all that we are, shall blaze forth before all that are there to look. In the manifestation of the sons of God, the depths of their nature shall be brought visibly to all men, like the depths of some pure sea where you can behold the sun at the bottom sparkling upon every little bit of rock that may lie there."

From the standpoint of the foregoing, what inspiring incentive there is to the saints now to drink deeply at the fountain of His truth, wisdom, and grace and to "behold as in a glass the glory of the Lord," -- that they may be "changed from glory to glory"! And how eminently essential it is that all those who are hoping to be of this distinguished company shall earnestly seek that holiness of heart and likeness to Christ that He shall be glorified in them in that day!

## **WHERE HE LEADS ME I WILL FOLLOW**

*"Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee." -- Psa. 116:7.*

TO be always hopeful and courageous in depressing circumstances is not an easy thing. The discipline of life seems often very hard; and we rebel against it, not because of its hardness alone, but because much of it seem so unnecessary. Sometimes it is the pettiness of our ordinary life that weighs us down; and sometimes it is the disappointing ineffectiveness of our efforts to serve our God worthily. Our ordinary concerns look so poor and mean that we long to be free from them, so as to spend life in a nobler way; but we cannot get free; we are chained to the drudgery; we cannot rise. "This endless struggle just to live," we say, "this weary round of uncongenial work day after day, this endless buying and selling, this ceaseless toil and mere housekeeping, this narrowing down of my thoughts to the petty details of food and clothing; this tiresome monotony of life, where I have the same small things to attend to day after day, all the year through, unable to get above them to devote my energies to loftier things -- why does God tie me down to a life like this? Why does He not give me work to do in which I could better serve Him, and at the same time better satisfy my own idea of what a noble life ought to be?"

### **If We Only Understood**

If we take such questionings to God in the still hour of meditation and prayer, however, we shall get His answer to them clear enough, just as He gave it to Israel by Moses long ago. He will tell us that what we call the drudgery of our common days is meant to do two great things that are absolutely indispensable, first "to humble us," and next "to prove us, and to see whether we will keep His commandments or no."

It needs not only Divine teaching, but Divine discipline in addition to the teaching, to make us content with faithfulness in very lowly things, instead of complaining that we have not greater things to do. We are eager to do great things. Our pride and self complacency are flattered by our having large services demanded of us. And God understands us well, and therefore seeks to purge us of this pride by giving us only common and humble things to do, that ostentation may not tempt the heart.

But the discipline is also meant "to prove us" whether we will keep His commandments or no; to see whether we are seeking simply to do His will, and are not pursuing our own. There is hardly one man in a thousand who sets himself steadily and humbly just to do the will of God with no ulterior aims whatsoever. If we all did that, there would not be a single unhappy heart in the world! In our impassioned longings for some other kinds of life than what is God's present will concerning us we are living in the region of dreams; and men are not sanctified by dreams, but by battles. When that old people of Israel listening to God at the fiery mount had a bright vision of the great and noble life they would enter on ere long, they thrilled with devotion to Him, and vowed perfect obedience to His will in everything. But how long was it till they were bitterly complaining of the tiresome and poor monotony of those wanderings in the desert by which the vision was to be realized? And where are our vows, of obedience too? Where are our professions of living only according to His will? To have bright visions of what a noble thing life might be made to be is not to make it so. But all the time we are looking at our dream-pictures, God is taking a better way with us, though we see not what His meaning is -- training us to humble faithfulness by the seeming drudgery of commonplace duties in an uncongenial sphere: and He, shows us this as soon as we get alone with Him.

### **Many Occasions for Discouragement**

There is another and a keener discouragement, too, over which nothing can lift us so easily and so completely as a quiet talk with God -- the discouragement arising not from the pettiness of our lives, but from our disappointing ineffectiveness and want of success in working for God's righteousness in the world. The discouragement grows often into despair, and we cry, "Oh that I had wings like a dove, then would I fly away and be at rest!" That was the cry of a thoroughly dispirited man, yet not a worldly man, nor a man simply saddened by accumulating sorrows; rather, a man weary with the vain struggle against the opposing forces of evil, a man striving to fight against the sin around him, and to put down iniquity, yet finding his efforts thwarted on every hand, and almost giving up the battle in despair, saying bitterly, "I have spent my strength for nought and in vain. Can God mean that His work shall be only pain to me and defeat? Has he nothing better to give me than this?"

There are many such hearts in the world today; earnest Christian hearts, zealous for God, yet saddened by the feeling that all their efforts are in vain; not world-weary, nor sin-weary, nor sorrow-weary, but battle-weary; looking at the difficulties on every side, thinking of their own weakness to stem the rushing tide of evil, and looking forward to the long-drawn fight that is before them still; till their courage fails, and they shrink from the depressing prospect of useless battle to the very last. For it is not the sharpness of the conflict, but the weary length of it, that often makes the heart give way. It is the never-endingness of the fight, the hopelessness of anticipating any

triumphant close, that makes so many who are really soldiers of the King cry, "Oh that, I had wings like a dove, to fly away and be at rest!"

### **Let Us Consider Him Who Endured**

But now let this depression be not nursed in the brooding mind, but taken into the secret place of communion with God, and how soon a different complexion, is put upon the circumstances that cause it! What has He to say about it? What is His answer to the weary sigh? It is just to think of Christ. Who, had ever so sore a fight as He, or more discouragements than He? Whoever kept up the fight to the very last as He? It was said of Him before He came, "He shall not fail nor be discouraged till He have set judgment in the earth," and He has fulfilled the prophecy. He has been waiting for His victory for nineteen hundred years, and is waiting for it yet, but waiting undiscouraged as well as undismayed, "expecting till His enemies be made His footstool." The unfailing and unfainting hopefulness of Jesus Christ may shame us out of our discouragement while following Him as "fellow-workers with Him unto the Kingdom of God." The one answer to all our despondency is Christ. If He had spoken as we so often speak, and felt as we so often feel; if He, seeing how small His success was, had folded His weary hands and given up the conflict, what then? And what was His review of His life when almost done? "I have glorified Thee upon the earth, I have finished the work Thou gavest me to do." That was all, but that was enough. Can any of us wish to be able to say more? "Oh for wings," we cry, "to fly away and be at rest!" But if Christ had said that, where would our redemption have been? Wings await us only as they awaited Him -- only when, like Him, we have finished the work given us to do, and have fought out the battle to the end. Armor now; wings, if we are patient, we shall find in due time.

### **Lights and Shadows, Heights and Depths of the Christian Life**

Yet, even meanwhile, the blessing of "wings" is not always denied; not wings with which to escape all troubles, but wings with which to rise above them. "They that wait upon the Lord shall mount up on wings as eagles; they shall run and not be weary, they shall walk and not faint." That is not a promise for the far-distant future. It is a promise for the present; and each part of it will be at one time or another, fulfilled to the "waiting" heart. There will be soaring days, when we get so high above the world that we can feel as if we had parted company for ever with its sorrows and its temptations, when we can not only outrun the vexations of life, but outfly them, and feel as if they did not exist. God means us sometimes to have hours like these; but they are not the ordinary experience even of the best of men. The ordinary experience is a lower, and yet equally comforting one -- the fulfillment of the other part of the promise, "They shall run and not be weary; they shall walk and not faint." Not so ecstatic an experience as the soaring, but quite as useful and possibly more safe, is this humbler experience given to those who know that they have no might in themselves, and wait for God's might to strengthen them.

And the order of these three promises is to be noted well, for they are often fulfilled to us just in that order and no other. It may seem strange that the loftiest attainment should be put first and the lower last; but this order is the true one for all that. The soaring days of every Christian generally come at an early stage. At the wonderful time of his "first love," his first experience of the riches of Divine grace, his conversion days, he often rises wonderfully

high above the world. Never, indeed, does he feel so completely loosed from its thrall, never does he rise to such a height both of joy and of surrender; his glowing feelings seem then to carry him up to the very gates of heaven.

But soon he has to come down from his ecstasies because God calls him to battle and service below, and then he learns to be thankful if only he can "run with patience the race set before him."

### **When We are Alone with God**

And later still he is humbler still. A larger experience of the world and of himself shows him that constant "running" even is a thing he cannot keep up. He is thankful then if he can but "walk" with God, leaning upon His everlasting arm, till he comes to the dark valley at the end of the pilgrim way, and finds that there is no soaring over it, nor running through it. He is glad of the Lord's staff to keep him from falling, and will only say, "Yea, though I walk through the valley of the shadow of death I will fear no evil." But as he goes leaning on God, he finds that God's strength gives him the victory as completely as when he was able to soar.

Now, the manifold discouragements of life are sure to oppress us terribly so long as we are merely alone with ourselves, and brooding over them; but they will quickly disappear when we are alone with God; for then we look upon them with His eyes, weigh them in His balances, measure them by His tests; and as we review them in His light, there comes into us a great hope, a great courage, and a great peace. -- Selected.

## **GRACE AND GLORY**

*"The grace of our Lord Jesus Christ be with you all."*

*"Rejoice in hope of the glory of God." -- Rom. 16:24; 5:2.*

THE terms, grace and glory, are prominent and are of frequent use particularly in the New Testament Scriptures: Grace is significant of favor, blessing, etc. The grace of God is therefore that exhibition of the Divine beneficence in the bestowal of His goodness, His favor, as expressed in the forgiveness of sins through faith in Christ, toward repentant sinners and in the acceptance of such as saved and redeemed sons of God into the Divine family. Thus we have the expression, "The grace of God that bringeth salvation." The thought is that it is His favor, His goodness that has prompted the entire arrangement.

It may be said that the whole scheme of salvation, which rests on the foundation of justice, is being wrought out through or by the grace of God, as we read

"'Twas love that first contrived the way  
To save rebellious man."

"By grace are ye saved," says the Apostle again. It is not only grace that starts us in the way of salvation, but grace, God's goodness, favor, and mercy that bears us all along to the end of the Narrow Way; and grace that will finally deliver us out of all this state of weakness and mortality and bestow the crown of life.

### **The Glory of God**

The term glory is significant of excellence of honor, splendor, etc. It is a stronger word than honor and is suggestive of brilliancy of appearance, excellency of value and worth. The glory of God is therefore that transcendent brilliancy of person and unfathomable wealth of character and personal worth. The Savior because of His loyalty and obedience even unto death has been made a partaker of the glory of God. And the Church has been admonished to seek for glory, honor, and immortality through a life of personal exhibition of those high moral and spiritual qualities of Christ for which He has been crowned Lord of all. The promise unto all those who shall be faithful unto death is that they shall receive a crown of glory that fadeth not away. They will shine in positions of great honor and splendor with Christ before all creation. Another writing along these lines has given us the following excellent thoughts

"All blessing, both for time and eternity, is folded up in these two words. 'The Lord will give grace and glory.' Both come from Him, and both are the fruit or expression of His love. Some have spoken of grace as the bud, and glory as the full-blown beauties of the flower. Others have said David and Solomon are the illustration of both. Grace was exhibited in David, and glory in Solomon. It was grace that raised David from his low estate to the highest honors, and it was the same grace that restored him when he wandered, that comforted him in sorrow, that sustained him when in conflict, and that kept him safe until he reached his journey's end. But when grace had done its work in David, glory shines forth in Solomon. Glory was stamped on everything under his reign. His throne, his attendants, every detail of his household, even the whole land of Israel, reflected his glory, yet grace shone in all the glory. The two things are inseparable.

### **Oh, What a Friend and Companion!**

But it is chiefly in this world that grace has to do with us. This marks the great difference between grace and glory. Grace has to do with us in our weakness, failure, sorrow, and willingly brings the needed strength, restoration, comfort, and holy joy. It is the sweet and needed companion of the days of our humiliation. Oh, what a friend and companion, what a portion grace is for a soul in this world, and what an unspeakable blessing to know the grace of God in truth! 'The Lord will give grace and glory.' Forget not this, O my soul, reckon on both—on grace now, on glory hereafter. They can never fail. There is no need they cannot meet, and no enemy they cannot conquer. Like the pilgrim's guardian angels, 'Goodness and Mercy,' in Psalm 23, they surround thee on every side. Encircled indeed thou art, whether in Baca's Vale or on Zion's Hill, with a heavenly company. Carry this thought with thee, it will give strength and comfort to thine heart in a time of need. What can be more suitable for a pilgrim's path than the precious truths which are at once suggested by the beautiful symbols of a 'sun and shield'? or by the plain but all-comprehensive words 'grace and glory'? And as if these did not sufficiently express the love and care of thy Lord, it is added, 'No good thing will He withhold from them that walk uprightly.' Say, then, O my soul, is not this enough? He is unwearied in His love, He is all patience in His ministry, He waits on thee in every step of thy journey, He fills the pools and well of Baca to refresh the pilgrim on his way. What truth for the heart, what light for the path, what strength for conflict, what assurance of victory in His boundless grace! Suffering first, glory follows. Take courage, my soul. 'A little while' and glory will fill the wide, wide regions of thy Lord's dominion.

And being *with Him* thou shalt be at the center of it all. Conflict ceases there."

## ENCOURAGING LETTERS

Dear Brethren:

I am enclosing \$1 for my subscription to the "Herald." I cannot express my great appreciation of the good lessons I have received through this paper. Brother McKechnie's visit was also, we judge, very profitable to our Class. It was our first privilege of having fellowship with a Pilgrim with a message so kind and loving and yet so thorough.

Our Class was somewhat divided; but our good Master has so arranged our experiences during the past year that we find much more unity exists. I have learned that many times each one is anxious to get every one else to view matters exactly as he does -- sometimes to the extent of causing a division. Each time we lay the blame for the division upon the others. I think the blame every time is within ourselves. If we see a brother overtaken in a fault, we should pray for him. Oh, for that freely forgiving love, rather than blame!

It seems to be that prayer is only empty words unless our little all is first presented. We cannot help holding back a little, especially when we fear humiliation, suffering, and pain, unless we can truly say, "I count not my life dear unto myself"; break the tenderest tie if thereby Thy Name may be glorified and my brother edified." We must have no will of our own. If we do, we hinder Him from using us in His own sweet way. I think it better that each time we judge ourselves. Most of the time we will find that sin lieth at our own door. Instead of faulting our brother, owe him nothing but to love him.

I have learned that Brother L. F. Zink will visit the Class here soon. Would be glad to have him with us if he can spare the time.

I feel that your prayers have been such a wonderful help to me in striving for that Holy Spirit. I will ask you to continue to pray for us. Oh, that we might stay our minds on Him; then we will have His perfect peace. Our Father saw good to take our little son of 18 months -- the delight of our home. We freely gave him, for that will is so good and so acceptable, that we would not ask it any other way. We have a little girl of nine years who has been afflicted with epilepsy for five years. She is in a very pitiable condition. It touches a mother's heart. I only ask you to pray for God's loving care, that it might be for the very best spiritual good for every one concerned. I do not think it best to use our privilege of prayer in begging with importunity for health or other beds of ease, thereby perhaps losing our privilege of suffering with our Elder Brother. We remember the words of the Savior, "Who is My mother?" Oh, that we might attain to that Divine love that makes every one that doeth the will of the Father, my mother and my brother. The command, "Love thy neighbor as thyself," seems to me teaches that parental love should not lead us to be more anxious about our own children than we are about our neighbor's child. . . . "Greater love hath no man than this, that a man lay down his life for his friends."

I pray that you may continue to give the good food that is so sustaining-that you may continue to go deeper into that storehouse where the supply is so unlimited. Praise the Lord!

Mrs. G. R. N. -- Tex.

My Dear Brethren:

I have just received your favor regarding my subscription to the "Herald," also the number for December 15th. It was not my intention to renew my subscription, but as I have already four numbers of this year, I will take advantage of your kind offer to retain my name on the list and give me credit for about two months.

My reason for thinking to discontinue it is that I am in my 90th year, and may be called away any time, and I am so troubled with neuritis that I can do very little reading, as it produces such severe pain in my head. I have to do some studying for the lessons of our little Class which we formed about five years since, when we felt we must sever our connection with the I. B. S. A. I attend the Class regularly, weather and health permitting. I have to travel about 20 miles by road, rail and tram, to go to it, and the same back at night, reaching home about 10 p.m.

I consider the articles, in the "Herald" are just lovely, and sadly needed for the bewildered sheep at the present time. I hope to send you my subscription for the "Herald" within two months.

With Christian love,

Your brother, J. S. -- Aus.

## **The Herald of Christ's Kingdom**

VOL. XII. June 15, 1929 No. 12

### **SCIENCE TO LINK SEA AND SAHARA IN MODERN EDEN**

WITHIN the last century marvelous progress has been made in the direction of reclaiming large portions of waste and desert countries, and making them fertile and fruitful. So startling have been the advances in this direction that thoughtful minds of world leaders, statesmen, etc., have been caused to take note of the prophecy of Isaiah, Chapter 35, depicting the Age of restitution. Some of the friends are aware of the fact that prominent on the front of the Union Railroad Station at Washington, D. C., are the words of the Scripture, "The desert shall rejoice and blossom as the rose." While there will of necessity be great miracles associated with the work of restitution yet no doubt much will be accomplished along lines that will seem to be perfectly natural. A recent report of the Associated Press submitted below is suggestive of vast possibilities along this line in the near future.

## **"American Engineer Takes First Step to Reclaim Vast Tract in Desert's Wastes"**

"Formal incorporation tomorrow of a company headed by an American engineer brings near realization one of the greatest and most daring land reclamation schemes of all time, by which science is to wave a magic wand over 100,000 square miles of the Great Sahara Desert, synonym for all that is parched and arid on the globe, and make them blossom not only as the rose, but as wheat, corn, cotton, and sugar cane for the sustenance of 4,500,000 families.

"Dwight Braman, New York engineer and author of an irrigation scheme for the Sahara which has hitherto remained in the vague realms of projects, is to take the first step in realizing his dream by incorporating the Sahara Company at a nominal capital of 400,000 francs (\$16,000), which under the articles may be expanded without limit.

### **"Possibilities without Limit"**

"Without limit, indeed, are the almost fantastic possibilities of a scheme that would change the climate of Northern Africa and make the sandy wastes of the Sahara into a vast oasis. Mr. Braman and his associates hope to do it by connecting dry lake beds and areas below sea level in southern Tunis and Algeria and along the western borders of Tripoli with the Mediterranean Sea at Gabes, Tunis, through three great canals.

"Enough salt water to flood 60,000 square miles of desert, an area greater than the State of New York and keep them flooded all year round, will then be let in by the canals, forming a kind of inland sea. Evaporation of water from this artificial sea would affect the climate of the Sahara and by storing up water for irrigation, change an arid region into a district as fertile as Tunis and Algiers themselves.

### **"To Spend \$50,000,000 at Start"**

"Fifty million dollars is the estimate for the first expenditure, which will be used to reclaim 100,000 square miles of territory. But if, as is provided in collateral plans, the scheme is extended \$400,000,000 will be absorbed. The company would get its returns in land concessions.

"Much of the desert here is underlaid with water currents at shallow depths, and by means of dykes and dams Mr. Braman thinks water supplies for great irrigation projects could be constantly maintained.

"I can make North Africa a country where populations can live, crops ripen, and cattle and sheep remain the year through, he has said.

"Mr. Braman's co-founders of the company include Sir George Armstrong and Colonel Henry Warre of London; John L. Stevens; of Ames, Iowa; Herbert L. Bickford, of the New York law firm of Evarts, Choate, Sherman & Leon; Prince Francis Ruspoli, of Rome, and Stewart Ellett, a partner in Coudert Brothers, New York.

"The founders will invite the French government, which has been studying the irrigation plan for some time, to name three of the fifteen directors, a majority of whom must be French.

"It is understood that Jules Cambon, former Governor General of Algeria and ex-Ambassador to Washington, has agreed to act as president of the Sahara Company, and that Marshall Franchet d'Esperey will be one of the French directors. The French and Italian governments have closely followed developments of the company's plans. Mr. Braman said Premier Mussolini described it as 'a truly Roman idea.'"

## **ANNUAL REPORT OF THE PASTORAL BIBLE INSTITUTE**

THE rendering of another report of the united endeavors of the brethren we believe is an occasion for giving thanks to God for His abounding grace and loving kindness. Not that we have any great movement or activities to make known, but because the Lord has kept His promise and given grace and strength according to the needs of the hour whereby a work of the Spirit has continued to progress among the brethren of the Truth during the past year in various parts of the country, in fact, of the world. But what has been accomplished was by the help of the Lord and by His Spirit. There is no room for boasting in these annual statements, for all that we unitedly have done or can do is so little compared with what we would like to do, so little in comparison to what we have received of our Lord, the value of which is beyond computation in silver and gold, that we feel regret for its smallness, and realize that we are not profitable servants who bring our Master gain, but are still His debtors to an infinite amount and can only hope to have Him say to us, Well done, good, faithful servant, you have done what you could!

Neither are these annual statements presented with a view to soliciting financial aid or further donations, for such is unnecessary and in fact such procedure would not be according to the Lord's will. The Lord is abundantly able to enlarge the range of possibilities and to increase the means by which to perform all that He wishes done. Our only concern should be lest we should fail to embrace all the opportunities that come our way. Let us fear lest an opportunity for service being put within our reach along any line, any of us should fail to improve such opportunities and be unworthy of the words, "She hath done what she could." In the election of those who are to compose the Kingdom of God, nothing is more evident than that God has refused to define what sacrifices we must make except that it shall primarily consist of a broken and a contrite heart. The outworking of our consecrated lives will prove to what extent our naturally selfish hearts have been broken and are contrite. He who loves the Lord and His cause much, will serve proportionately, and will know no limit to that service except ability, which will be so used as to make the most of it.

### **The Impelling Power of All Gospel Service**

Here we have the secret of the impelling power connected with all real Gospel service, the keynote of all that gives real inspiration and impetus in connection with the true evangelical spirit on the part of the faithful, composing the Church of Christ. So far as we are able to observe and learn, the brethren who are associated together in this ministry are so engaged because their hearts have been touched with the power of the Truth and of the love of God; and they long to pass on to others that which has brought to their own hearts true solace and consolation. One who experienced the

healing power of Jesus when He was here, was instructed to go and tell what great things the Lord had done for him. It was the love of Jesus and the desire to make known the glory and power of His name that animated the Apostles and the entire primitive Church.

There was no doubt in the days when the Church was formed as to what the duty and mission of the Church were. Nor need any one now dispute the great commission the Savior gave His Church and the anointing she, received to go forth and bear the Glad Things of the Gospel to all who have ears to hear, to all the meek, and to comfort all that mourn out of godly sorrow. Additionally, the disciples were commissioned to beseech all who heard responsively to enter by full consecration into fellowship with Christ in His life of devotion and obedience to the will of God, thus becoming members of the one true Church, and thus entering the school wherein they would be taught by the greatest of all teachers the lessons of faith, of love, and of character-building, that they might be fitted and developed to be the instructors of the world in the Age to come. Though we are without doubt in the closing hours of the Age, the mission of the Church remains unchanged; it is still that of "the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age." In accordance with the understanding and spirit of the foregoing, the Trustees of the Institute have sought to direct the energies and goods put at their disposal and to carry forward the work during the year past.

### **Fellowship Through the Printed Page**

The friends will be interested in learning that "The Herald" subscription list has been fully maintained with some little increase through the year. While we do not depend upon increasing numbers for our cheer and consolation, yet the fact that the main body of our subscribers is fully maintained and that new names are being added to our list, is a cause for real encouragement. The sending forth of "The Herald of Christ's Kingdom," is still found to be one of the most valuable means of doing good and of rendering aid to the Lord's people at the present time. We are continually meeting with those evidences that clearly indicate that the ministry performed by our journal continues to edify and yield an uplifting influence. Not only is "The Herald" appreciated in those sections where there are groups of friends that can meet frequently for fellowship, but it is appreciated perhaps even more by those who are isolated and scarcely ever have the opportunity of holding communion with others of like precious faith. Such realize the satisfying of a special need through the columns-of the journal.

Realizing the responsibility associated with the handling of holy things and in a work where endeavor is made to explain from the Scriptures what is the mind and will of the Lord on one point or another, much careful and prayerful consideration is given to what appears in "The Herald"; inasmuch as the earnest desire has been that only that should be published that would impart spiritual blessing and minister grace to the hearers. As all are aware, a number of articles have appeared in the journal through the past year written by brethren outside the Editorial Committee. It has seemed good to invite a number of brethren of ability, who are thought to be generally sound in the faith, to submit something for publication. We are assured that such articles as have been published have been found profitable and to the edification of the readers.

## **The Present Time of Fiery Trial**

It is the consensus of opinion amongst prayerful and vigilant brethren everywhere that the present is a time of severe stress and trial upon the Church, and all feel keenly the need of the power from above to sustain them in the course of the Narrow Way. It is a time of peculiar and severe temptation: the influences all about us in the way of the worldly spirit, selfishness, personal ambition, love of pleasure, the deceitfulness of riches, etc., together with the various forces leading in the direction of unbelief and loss of faith, combine to make the present a time of great pressure and fiery trial upon the Church. In addition to this, the general confusion prevailing among the brethren in regard to spiritual things, the conflicting opinions, interpretations and viewpoints that are being circulated throughout the country, intensify the situation. But the Scriptures foreknowing these things bring to our attention those counter influences and the message containing the wisdom from above by which all the truly consecrated maybe enabled to discover and to hear the Lord's voice and to remain steadfast in obedience and loyalty to their Divine Master.

As all know, the aim of the brethren conducting the ministry of "The Herald" has been to avoid the publishing of anything in the nature of theoretical or conjectural matter; or of that which does not have the earmarks of sound doctrine and is not supported by the Divine Word. We believe that all will concur in the thought too, that a journal such as "The Herald," making regular visits to the homes of brethren in Christ in all parts of the world, should contain such matter and such exposition of Bible truths as would turn the minds and affections of the Lord's people toward the heavenly Kingdom and incline their hearts to keep in the Narrow Way. Many of the letters received in our office give us assurance that much blessing and spiritual uplift are realized from the ministry of the journal, helping in the direction of the heavenly, eternal things..

As a brief reminder in this connection we would say again that we wish all who are desirous of receiving the visits of our journal to have them whether paid for or not. We have made such arrangements that none need be without the paper. Not only is it offered free to those who are unable to pay for it, but it is sent on credit to those who hope to be able to pay later, and if such should find themselves unable to remit the amount, a post card request will secure cancellation of the account. The subscription price of "The Herald" remains the same -- one dollar, though we have been urged to advance the price to cover the extra cost of production. We have not seen fit to do this, preferring to take from the general fund the amount required to make up the deficiency; thus the matter continues to stand up to the present.

## **The Free Literature Branch**

While the distribution of free literature, leaflets, tracts, etc., has not been engaged in as extensively as we might wish, yet it has been gratifying to observe that a considerable number of the friends have been making use of the tracts to good advantage. We have not urged the distribution of the tracts quite as freely as was possible a few years ago when the price of paper and printing was not nearly so much, but yet have suggested that all may order the tracts liberally and use discretion in giving them out -- as far as possible where there are prospects of bringing forth fruit or where there would appear to be hearing ears. There are not many who have the ear to hear spiritual things, it is true, yet in our efforts to let our light shine and to speak the

message of comfort, the words of life, to as many as possible, we have been admonished to "sow beside all waters" for "thou knowest not whether shall prosper, either this or that." An occasional message comes to us from some newly interested person telling of how they have so much enjoyed reading one of our leaflets and asking for something further to elucidate other subjects. We can only leave the results of our united efforts along this line with the Lord.

### **Valuable Expositions of the Bible**

Amongst the special Bible expositions whose circulation we are still assisting and encouraging with good results, is "The Divine Plan of the Ages," being a reprint of the First Volume of "Studies in the Scriptures," by Brother Russell. This Volume, as all know, has had an enormous circulation, and it is not to be wondered at that it is found in the homes of many who do not really appreciate its value. We believe that it has never been excelled or even equaled as a clear, lucid, and convincing presentation of the truth concerning the Divine plans and purposes. Some have been ordering these and distributing them by selling, loaning, or giving them away. Let none neglect the privilege of this particular phase of the ministry by which in past years such a large number of Christians have been blessed in heart and head.

"The Revelation of Jesus Christ," in two volumes, we have continued to recommend to the careful consideration and study of those who are seeking a better understanding of the Apocalypse of St. John. Friends and Classes in various parts are finding this exposition of inestimable value and of great assistance and are passing on the volumes to other inquirers.

Likewise, the exposition of the prophecy of Daniel has been well received, and this volume has found its way into the hands of a good number of the friends in various parts of the world, whose letters assure us of much benefit, comfort, and illumination of mind from the study of this prophecy. We desire to encourage, all to look more and more in the direction of the study of both the Revelation visions and the prophecy of Daniel in these days of severe testing and trial, believing that they will find much in these studies that will enable them to understand and appreciate better the general circumstances and conditions of our day which occupies such a prominent place in Bible prophecies.

### **As It Was in the Primitive Church**

Perhaps the line of service open to us today that more nearly resembles that which was most used in the Apostolic period when the Church was being formed, is that which we call the Pilgrim branch of the ministry; wherein brethren who are thought to be sound in the truth and in the knowledge of the Lord are assisted to go forth and proclaim the message of the Lord by word of mouth to various classes and groups of brethren scattered here and there, and sometimes to only one or two individuals. In some respects the direct and personal communication of the message to others is the most desirable, and from the New Testament records we learn of what marvelous results were accomplished by this method of the ministry during the days of the primitive Church. By this method the Word of the Lord was proclaimed not only to repentant sinners, but various Churches were visited and the deeper truths for the consecrated and mature believers were proclaimed for the edification of the Church as a whole.

Three or four of the brethren have given considerable time to this branch of the ministry during the past year in addition to several other brethren who have visited Classes locally on Sundays. Extensive pilgrimages covering a wide range of territory have been made; these journeys have extended over a greater portion of the States and considerable of Canada during the past year, with the result that not only have a good many Classes been visited and blessed by the ministry, but individuals here and there including the twos and threes have frequently been reached and given to share in this grace of the Lord. Again we would say that we have received many expressions of appreciation of these ministries, and there is no doubt that the Lord has added His blessing in rich measure and made this branch of the ministry of real comfort to a good many of the friends. Summary of Pilgrim service:

Miles traveled 53,246  
Meetings held 659  
Total attendance 10,654

Convention gatherings and special conferences on holy things are much desired and appreciated by the friends far and near. While there are those who are disposed to forsake the assembling of themselves together, there are others who are daily growing in their appreciation of their privilege of taking part in these spiritual conferences and gatherings of the brethren wherein there are such opportunities for the building up of one another's pure mind by way of remembrance. The Institute has had the privilege of co-operating and assisting in several of these general conventions that have been held in various sections of the country since our last Annual Meeting and the friends have been of one mind in pronouncing each occasion as a real feast of love and a spiritual uplift. We believe that none can estimate the value of the blessings that come from conferences and conventions where the presence and Spirit of the Lord are earnestly sought and realized.

### **The Correspondence**

Growing out of the various branches of the ministry foregoing, and in association with the same, there is, of course, a general correspondence with friends in all parts of the world. This is an important feature of our work. The letters coming from friends far and near are often of a very encouraging nature; some expressing their overflowing joy in the Lord on account of the great deliverance they have recently experienced and because their confidence has been renewed and their feet more firmly planted do the great foundation Rock of Ages. Some of the letters express the hopes, fears, difficulties and perplexities as individuals and as Classes, thus indicating that many are passing through severe testings and trials and are in need of a comforting message. Still others tell of how, by the Lord's grace, they have been enabled to stand firmly for the principles of righteousness and Christian liberty and have defended these nobly in the face of bitter persecution and at the cost of having their names cast out as evil by other brethren with whom they not long ago had taken "sweet counsel together and walked unto the house of God in company." This fellowship through the mails is mutually profitable and at times is a guide to the brethren in the publication of articles in "The Herald" dealing with issues, questions, and problems. that are important and uppermost in the minds of the friends at the present time. Number of letters and cards received, 4453. Number of letters and cards sent out, 5996.

### **Brethren Beyond the Seas**

The foregoing review, we desire it to be understood, includes our intercourse and connection with brethren in the Lord in foreign countries such as Great Britain, Australia, France, Germany, Finland, Scandinavia, Holland, British West Indies, South Africa, etc. While the local conditions vary in these different countries, yet the general situation amongst the friends is much the same as it is in America. It is a question of similar trials, tests, and sufferings; a matter of the same heart struggles and strivings in the Narrow Way that leadeth unto life. In all of this we have the evidence of the oneness of our faith and of the Spirit, also the evidence of the guidance and supervision of the one Lord as Head over the Church. In some of these countries, particularly Great Britain, Australia, Germany, and Finland, there are brethren who are actively engaged in co-operation with our ministry here, and are doing noble service in behalf of their brethren there. Many of "The Herald" articles are being translated into the German and Finnish languages. This spirit of co-operation and the zealous endeavors of friends in other countries and far-off lands give genuine encouragement, and we are sure that their own hearts are richly blessed in the same.

### **There is a Ministry of Love**

Summing up our review of matters at this time, it is clearly recognized from the outlook today that the Lord's providence and blessing as in previous years, are more particularly noticeable in our ministries as they have to do with the household of faith and the brethren, rather than in the direction of appealing to the public. And this fact is in keeping with what we would reasonably look for now, approaching as we are, nigh unto the end of all things so far as this Age is concerned, and unto the nearness of the change of the Church and the establishing of the heavenly Kingdom. We believe there is still an important work to be done amongst the brethren; for the indications are that other faithful and noble souls are still honestly confused, bewildered, and more or less entangled in bondage. These need the help and comfort of our sympathy and tender love that they may be assisted out of the bewildered state into that relationship where they can truly enjoy their spiritual privileges of freedom in Christ and so be permitted to finish their course with joy. We have abundant testimony that the Lord will successfully carry forward His great purpose of redemption; He will surely perfect His Church. And surely all those who have their eyes anointed with the eye salve of spiritual anointing will be fully awake to the great privileges of this time and be deeply sensible to those solemn responsibilities that attach to their profession as Body members of the Christ. Let us, dear brethren, one and all seek by prayerful devotion and consecrated hearts to understand and to zealously perform what is that good and acceptable and perfect will of God. He is faithful that promised.

## **TREASURER'S FINANCIAL STATEMENT**

**May 15, 1928 to May 15, 1929**

Balance on hand May 15, 1928 \$ 2,324.45

Receipts during year:

Tract Fund 7,220.64

Herald Subscriptions 2,706.87

Revelation Volumes 263.81

Daniel Volumes 608.48

Volume I 68.32

Bibles, Mottoes, etc. 570.97

Rentals 465.00 11,904.09

\$14,228.34

Disbursements during year:

Herald Expense \$5,541.71

Free Literature 30.60

Pilgrim Expense 4,783.30

Office Expense 697.21

Revelation Volume Expense 47.70

Daniel Volume Expense 15.00

Bibles, Mottoes, etc. 622.40

Administration Expense 344.40

Maintenance of Property 1,207.51 13,289.83

Balance on hand May 15, 1929 \$ 938.71

## **STATEMENT OF AUDITORS**

To whom it may concern

Books of account have been examined for the year ending May 15, 1929, and we believe them to be correct.

(Signed) W. J. Hollister

G. E. Miller

Martin Sivert

## **REPORT OF THE ANNUAL MEETING**

AT the appointed time June 1, brethren of the Institute assembled in the eleventh Annual Meeting, and this conference like those of the preceding ten years proved to be a very interesting and profitable one. The brethren composing this association being scattered over a wide range of territory, not a large portion of the members could be in attendance. A goodly number however availed themselves of the provision made whereby they could be present by proxy if not by person. The gathering was a representative one and furnished opportunity for a general review of the work of the year past and for discussion and conference on one feature or another of the ministry in which the brethren are unitedly interested.

In the opening of the meeting the Divine blessing was earnestly invoked upon the conference to the end that the Lord's will might be carried out and that His good pleasure would be fulfilled in the exercises of the meeting. In that connection, too, thanksgiving was rendered for past blessings and for the

fact that there is still a people in the earth who are of one heart and mind in desiring to follow out in their lives, as far as possible, the will of God. The Institute's reports which appear on another page of this issue, were heard, and on motion were unanimously approved.

Opportunity was then given for constructive criticism or suggestions that might be thought to be advantageous. One item to which discussion was given was that which concerns the election of a new board of directors each year; the point being raised that it might be to advantage if the voting members each year had before them a larger list of names of brethren to be considered and voted on for directors. A general discussion took place in which the opinion was unanimous that the membership should be stirred up to their privilege and duty of seeking the mind of the Lord on such an important matter.

Speaking for the old Board, the Chairman pointed out that while the present arrangement is such that a vacancy occurring on the board for any cause may be filled by the remaining six directors, and that this procedure had in fact been followed on occasions in the past, yet, when the last vacancy had occurred the remaining six directors had preferred to seek the mind of the Lord through the vote of the Institute membership, rather than by their own expression on the matter.

In the course of the discussion a number of motions were made and considered, all seemingly having the same intent, the only question in the minds of the friends being which motion would be best calculated to secure the desired result. Finally the following resolution, after being regularly moved and seconded, was unanimously adopted.

RESOLVED: (1) In writing the report of this Annual Meeting in the pages of the "Herald" emphasis be given to the privilege and responsibility of the members to nominate brethren to serve as directors and have the names of such nominees published in the "Herald" previous to the Annual Meeting.

(2) That three months previous to the next Annual Meeting emphasis be given to this matter in the pages of the "Herald."

(3) That a further emphasis be given in the pages of the "Herald" two months previous to the next Annual Meeting.

The last feature of the Annual Meeting was that of the election of directors to assume the responsibilities of the work of the Institute during the ensuing year. The result of the balloting was that the six names of the brethren en published in the announcement in the May 15th issue, were re-elected to office with the additional and seventh member, that of Brother P. L. Read, well known to many of the friends in the United States as well as Great Britain. The brethren thus appointed to office as trustees of this associated ministry greatly appreciated the confidence expressed in their election and regarded the outcome as an indication of endorsement of the proceedings and achievements of the past, confirming what is generally expressed in the correspondence from the friends far and near. The newly elected brethren earnestly solicit the prayers of the friends in all parts that during the year just ahead they may endeavor to handle the holy things with meekness and humility, in reverence and godly fear, that the Lord may be pleased in their activities and that the interest of His truth and of His people may be prospered according to His will.

The seven brethren who were appointed to the office of the directorate, according to their usual custom held a conference on Saturday evening and the brethren who had been serving as officers of the board: I. I. Margeson, chairman; J. J. Blackburn, vice-chairman; I. F. Hoskins, secretary; and P. L. Greiner, treasurer, were re-elected to those offices. The outlook before them was considered and the Divine blessing and guidance earnestly sought, that all things may be done to the honor and glory of God; in fact, in all the counsels of these conferences of the trustees the blessing of the Holy Spirit is constantly invoked that the brethren may undertake to discharge their responsibilities with a clear and unselfish vision and so advance the interests of His blessed cause.

We may properly add a word here of comment with regard to the One-day Convention that was held in Brooklyn on Sunday, June the 2nd. There were upwards of 150 friends present, some of these, of course, coming from outside the City, but yet by far the larger number residing in New York City and vicinity. The services of the day were declared to have been both helpful and edifying. Praise, song, testimony, and three discourses made up the program. The spirit of rejoicing and thanksgiving were very much in evidence, that so many of the Lord's people were disposed to assemble together on this day, who were of one mind with regard to the great realities and essentials of our holy religion, and who earnestly long to assist one another in the Christian life and realize that in such conventions as this held on June 2nd, they are afforded splendid opportunities for spiritual fellowship and communion and for encouraging and building up in the things that appertain to life and godliness and the securing of a place in the heavenly inheritance and Kingdom which is to abide forever.

## **IN THE HOUSE OF THE LORD FOREVER**

*"The Lord is my light and my salvation; whom shall I fears the Lord is the strength of my life; of, whom shall I be afraid? . . . One thing have I desired o f the Lord, that will I seek after; that I stay dwell in the house o f the Lord all the days of my life, to behold the beauty o f the Lord and to inquire in His temple." -- Psa. 27:1, 4.*

THE inspired Psalmist in loftiest strains of devotion and fervor puts into the hearts and minds of God's consecrated people sentiments of faith and trust and love and adoration to God, who is worthy of all praise. While many of these sentiments were based upon his own checkered experience, they were uttered under Divine inspiration for the instruction and edification specially of the true spiritual Israel of God.

Thus the Lord Himself would indicate to us the sentiments of fervent devotion to Him that should fill our hearts; and in this view of the matter we see how closely He would draw us to Himself in love and faith and childlike confidence. While reason and common sense have their rightful place and are indispensable to a religious life, the soul that never mounts upon the wings of holy and fervent emotion, that is never stirred to its depths by a sense of the Divine goodness and beneficence, has never yet experienced the blessedness of the relation of sonship. A true son of a beloved and approving father naturally experiences the fervor of tender emotion. Especially is this so of a true son of God who recognizes in his heavenly Father the perfection of every grace, the crowning glory of all excellence, and who lives in close

communion and fellowship with Him and has the constant witness in himself of His love and approval.

All, those were no empty words of our blessed Lord Jesus when He said, "The Father Himself loveth you." "If a man love Me; he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." ( John 16:27; 14:23.) It is under such conditions that all those holy emotions of love, tenderness, faith, gratitude, and praise fill to the brim our cup of joy; and with holy ecstasy we sing, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever."

### **Consolation in Times of Greatest Need**

It was in view of the Lord's providences and of his many deliverances from the power of his enemies, and of the uniform kindness and mercy of God as he meditated upon them, that David exclaimed, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" This consolation, variously expressed throughout the Scriptures, comes with all its blessed potency in our times of greatest need: the more desperate and determined the foes we encounter and the more fierce the conflict with the powers of darkness, the more glorious is the deliverance, and the clearer are the manifestations of Divine grace. And, as a consequence, faith takes deeper root, and with renewed confidence and assurance, lays hold upon all the precious promises of God; and love and gratitude well up from hearts refreshed with an increased sense of the Divine favor and blessing.

So it was with David; and so it is with God's faithful people who lead a life of prayer and close fellowship with God. Such fellowship with God in adversity and in prosperity naturally tends more and more to center the heart's affections and desires in God, until the one thing supremely desired and sought after is that expressed by the Psalmist -- to continually dwell in the house of the Lord, to behold the beauty of the Lord and to inquire in His temple.

### **The Image of His Glory before Us**

To dwell continually in the house of the Lord signifies to be continually counted worthy and to be recognized of God as a member of His Church, "whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." (Heb. 3:6.) These who hold fast their faith and by faith overcome the allurements and temptations of the world, dying daily unto its spirit, hopes, and ambitions, and living more and more unto God--these shall indeed dwell in the house of the Lord, in His holy, spiritual temple, His Church, for ever. Now they dwell in the holy place of consecration and adoption, and the Lord says, "I will not blot out his name out of the Book of Life, but I will confess his name before My Father and before His angels"; and by and by He will present them to Himself "a glorious Church, without spot or wrinkle or any such thing, and worthy, as kings and priests unto God, to pass beyond the veil into the Most Holy -- into the glorious spiritual condition and into the immediate presence of God.

"To behold the beauty of the Lord" is to behold the beauty of holiness, to have this image of His glory ever before the mind's eye as our inspiration, our light, our guide, our pattern, and our chief joy. Here indeed is the

Christian's secret of a happy life -- happy in the midst of whatever may come to him of affliction or pain, or loss or perplexity, or whatever experiences come through the checkered scenes of this present life. To behold the beauty of the Lord really is possible only to those who dwell in His house; for only to such does He reveal Himself "the fairest among ten thousand and the one altogether lovely." Such only know how to appreciate the beauty of His holiness; such only can delight themselves in the Lord and in the continual meditation of His law, and in conforming their lives to it.

"To inquire in His temple" signifies that those who are truly of the Lord's house are inquirers, students of His holy law and testimony, and that their delight is in so doing. The language of their hearts is, "Oh, how love I Thy law; it is my meditation all the day." "I have meat to eat that ye [who are of the world] know not of"; for "It is my delight to do Thy will, O God."

### **"Whom Shall I Fear?"**

This one desire is the sum and substance of the Christian's ambition as more and more he becomes dead to the world and alive toward God. Let us more and more seek after it and conform to it; for in so doing Christian courage, boldness, fortitude and zeal will be greatly multiplied. These all are not only born of faith, but they increase and grow strong by a living faith developed and strengthened by the lessons of experience.

Courage, born of faith and strengthened by endurance, cries with humble boldness in the midst of the deepest darkness of the most perplexing difficulties, and in the midst of the wildest storms and most threatening dangers, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

The Apostle Paul surely caught this blessed inspiration when he said, "Rejoice in the Lord alway; and again I say rejoice . . . Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Mark how all through the Word of God we are taught, not only to be sober, vigilant, diligent, thoughtful, prayerful, and always abounding in the work of the Lord through whatsoever it may bring of toil or care or reproach or persecution, but in the midst of any or all of these experiences we are taught to be happy and to be filled with the inspiration of a holy joy. And not only are we counseled to be joyous, but the manner of life which naturally produces this joy is pointed out to us. When we come into the Lord's family we enter a new and holy atmosphere which those only can realize and appreciate who have the one desire above referred to paramount to every other, namely to be counted worthy to abide continually in the house of the Lord.

## **OUR LORD'S MINISTRY**

(Contributed)

OUR Lord commenced His ministry amongst men by turning water into wine, so that those attending the wedding might rejoice. The Apostle John tells us that "grace and truth come by Jesus Christ," and we have all been favored to partake of the water of truth from Him. Now we are looking forward with keen anticipation to drinking the "new wine" with Him in the Kingdom, at the marriage of the Lamb. If by God's grace we are permitted to

share in this further great privilege, then will our joy be full indeed. It is our thought to refresh our minds once again by His words as given to us in Matthew's Gospel:

**7:13, 14.** "Enter ye in at the strait gate: . . . Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." Elsewhere Jesus says, "I am the door of the sheep." "I am the way." Here He says, "Enter in at the strait gate," and goes on to say, after entering, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

Drowsy "sheep" would find it difficult to detect the enemy thus clad, and even if they did discern his true character, they might have some foolish thought of remaining where they were, to try and combat his evil work. Instead of this, surely all the sheep should do as Jesus says -- "a stranger will they not follow, but will flee from him." After all, "to obey is better than sacrifice, and to hearken than the fat of rams." King Saul found the opposite course led to his undoing. Can the imitators of Saul expect to fare otherwise? What a personal responsibility is ours

**7:16, 18, 20.** "Ye shall know them by their fruits . . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit . . . . Wherefore by their fruits ye shall know them." Here we have a divinely appointed means of judging others; provided indeed for this one purpose, and to neglect which is to place ourselves in great danger of being deceived. "Any good tree cannot bring forth evil fruit." This is worth remembering, and provides no opportunity for making excuses. Let us note this fact most carefully. What a personal responsibility is yours and mine!

**7:21-23.** "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

They, then, who will enter the Kingdom of heaven, are just those who do God's will. Is this what we are taking careful note of? It is well to remember that God's will for us is revealed in His Word, written aforetime for our learning, and we, each one, are personally responsible to Him regarding it.

A sad disappointment awaits all who are relying on zeal and activity to gain them a place in God's Kingdom, while they are neglectful of His Word. This is not bringing forth good fruits.

### **"These Sayings of Mine"**

With our Lord's warning words upon our ears shall we turn to 7:24-27. "Therefore, whosoever hearken these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon, a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

From these words of our Lord we see that we are to do our own building. But what can we build? Character. A faith character it may be called, based, or founded, upon a proper foundation -- the Truth as it is in Jesus. "Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" -- a sure foundation. It reminds us of St. Paul's words recorded in 1 Cor. 3:10-15, "According to the grace of God which is given unto me, as a wise master builder, I have laid the, foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

Character is one thing which God does not bestow upon us; it is peculiarly of our own creation after the design of the great Architect, and performed under the supervision of the Master Builder, and for which we are personally responsible to God. This is interesting; but contains a solemn thought for all of us. Manifestly the will of God for each one of us is that of building a Christlike character; so that we may be conformed to the image of Jesus, This is the substance of our covenant of sacrifice with God. We read: "The rain descended, the floods came, and the winds blew, and beat upon that house."

We note it was the same with the house of the "wise man," as with that of the "foolish man" -- both houses were severely tested. One stood the test; and the other failed, for lack of a sound foundation. What a personal responsibility is ours!

### **The Seed that was Wasted**

**13:3-8, 18-23.** "He that receiveth the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the Word, by and by he is offended.. He also that received seed among the thorns, is he that heareth the Word; and the care of this world, and the deceitfulness of riches, choke the Word, and he becometh unfruitful."

We have already seen the necessity for building upon sound doctrines. We have also seen the wisdom of "holding fast the faithful Word which we have been taught." Now we are shown how very easily our priceless possession may be lost, or prove unfruitful; or, on the other hand, it may yield an increase, over which both the sower and we may rejoice together.

It is probably the "thorns" mentioned, which are specially calculated to be our trouble now. Jesus described them as "the care of this world, and the deceitfulness of riches." These choke the Word, by which we are being sanctified, and we become unfruitful. Surely we know what this means! But have we considered it sufficiently? What a, personal responsibility is ours! And what vital results depend upon our steadfastness, or otherwise. May God help us all to watch and pray lest we enter into temptation: the spirit indeed is willing but the flesh is weak.

### **Children of the Kingdom**

**13:24-30, 37-43.** "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." When seen from God's viewpoint, tares are not wheat at all, but are deceptively similar in appearance, and are not easily distinguished until harvest time.

We notice in this parable that it is not God's *Word*, as in the previous parable, but His *children* that are the wheat seed. The tare seed are Satan's children; professing to be God's children but are not.

It is interesting to note the instructions for the present harvest time: "Bundle [or bind] the tares." "Gather the wheat into My barn." Therefore, this question of bundling, or binding, appears to be a test we may now expect to find operating amongst all who name the name of Jesus; tares and wheat alike. Apparently the tares will not object to being bound, or bundled; on the other hand there will be no bundling, or binding, of the true wheat. Yet is there not great danger of this binding influence coming upon us without our realizing it? What need there is for watching! The "barn" into which the "wheat" is gathered, is not any organization or assembly on earth, but is none other than "the Kingdom of the Father." (Ver. 43.) As Jesus said, "Fear not little flock, it is your Father's good pleasure to give you the Kingdom"- "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

### **Pictures of the Kingdom**

**13:44.** "The Kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field."

The "hid treasure" of this parable would appear to be the "wheat" of the previous parable. Here Jesus shows quite clearly that He bought the world when making the "treasure" His own. He further shows that it cost Him "all that He had." How grateful we should be brethren! Is our love for Him its equal?

**13:45, 46.** "The Kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he found one pearl of great price, went and sold all that he had, and bought it."

This parable appears to represent our privilege -- the privilege of those who are seeking goodly pearls. When the prize of the high calling is seen by such, they willingly surrender all else to obtain it, and consider it no sacrifice either.

**13:47, 48.** "The Kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away."

The sorting process indicated would seem to represent what is now proceeding amongst those constituting "the household of faith." Perhaps this explains why it is that there are so few "catches" now-a-days. And also why others, formerly with us, are drifting away. It is all very sad to see: yet very suggestive withal.

**18:23-34.** "The Kingdom of heaven is likened unto a certain king, which would take account of his servants . . . . One was brought unto him which owed him ten thousand talents: . . . the Lord of that servant was moved with

compassion, . . . and forgave him the debt. But the same servant . . . found one of his fellow servants which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest."

This parable should make us all glad to realize that it is not to our fellow servants we are indebted. Truly, if we are capable of meting out treatment after this kind to our fellow servants, there will need to be a great change in us before God will entrust us to have share in dealing with the world. Let us be less exacting towards one another brethren-more merciful, more forgiving, more Christlike; not ready to treat harshly, or to condemn.

### **The Vineyard Laborers**

**20:1-16.** In this parable of the Vineyard laborers, we have a *lesson*, a *warning*, and an *encouragement*, showing us that the reward coming to all who are faithful is of the same character, namely the Kingdom, and that this can never be earned, no matter if we labor for one hour or for twelve. It is still a gift. And much will depend upon our appreciation of this fact. (See Luke 17:10 and Eph. 2:8, 9.) "Is it not lawful for me to do what I will with mine own?"

The parable shows what would probably happen if the reward were to be gained by works. There would be complaints and murmurings. True it is that "many are called," many labor, and many have great expectations on account of their labors, and many will be disappointed on this account; for "few are chosen," and those not on account of their works, but for better reasons.

### **Other Illustrations**

**21:28-32.** "A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of them twain did the will of his father?"

This hardly needs comment. The lesson would appear to be that outward conformity is not sufficient, and that inward honesty of heart is to be preferred. The latter will go into the Kingdom *before* the former. What a personal responsibility is ours!

**22:2-14.** "So those servants went out . . . and gathered together all, as many as they found, . . . and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Do we realize the necessity for the provided Robe, to cover our imperfections? namely the Robe of Christ's righteousness. We may understand from this parable that we will not be welcome at the wedding without this provided Robe.

### **Jesus Gives Prophetic Sketches**

This leads us to a consideration of Chapter 24:

**Ver. 3.** "What shall be the sign of Thy presence, and of the end of the Age?"

To this question of absorbing interest to us, our Lord did not attempt to give a direct answer. Instead, He gave a series of prophetic sketches consisting of events which would occur during what we now know as the Gospel Age; usually ending the sketch with a description of conditions which He foreknew would prevail at the close of the Age.

In verses 4 to 11 we have the first description, and in verses 12 and 13 the troublous scenes which will mark the close of the Age.

From our Lord's instructions the first warning is, "take heed that no man deceive you," and this note of warning is repeated later, indicating, apparently, that deception would prove to be a snare upon God's people throughout the entire Age. Owing to the subtlety of the Enemy on the one hand, and the frailty of the flesh on the other, it has been so, we know.

Jesus says, "Take heed that no *man* deceive you." God's people are not in danger of being deceive by any man not professing to be a special messenger of the Lord; but history would teach us that the greater the claims made along this line, the greater the deception might be expected to be, and this fact our Lord appears to try to guard us against, saying, "For many shall come in My name, saying, I am Christ; and shall deceive many." It is a great presumption for any one to say, "I am Christ," I am *the* anointed. It is almost unthinkable. Yet those systems, and individuals, professing to be Christians, and making the claim, directly or indirectly, that they are exclusively the means God is using for dispensing His Truth, His blessings, are approaching very close to this claim, perilously close we think. Take heed brethren, be on your guard. On the other hand, we have seen that those men whom the Lord has particularly used as His mouthpieces have shown a humble spirit in such matters -- one so contrary.

### **Signs of the Approaching End**

The history of the past 1900 years records wars, famines, pestilences, and earthquakes, the beginning of sorrows, an introduction to the time of great trouble. There has also been the terrible persecution of God's people, and in their midst the betrayal of one another, a state of spiritual lawlessness--all just as the Lord has indicated here. The signs used to mark the end in this instance are found in verses 12 and 13: "And because iniquity [lawlessness] shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved."

Probably not one of us will question the presence of lawlessness on every hand in this our day. Evidently he that, by God's grace, can endure this state of things patiently to the end, without losing faith, will be very greatly blessed of God.

The next verse (14) would appear to cover the whole of the Age also, but having its chief fulfillment in the closing century of the Age. The Gospel of the Kingdom was first heralded by Jesus Himself, and was taken up faithfully by His disciples. Later, during the dark centuries of the domination of the counterfeit, very little preaching of the true Gospel was possible; but during the past one hundred and thirty years or so, there has been a world-wide dissemination of the message, through the various agencies the Lord has used so successfully. Therefore the "witness" has been made: the harvest followed in due sequence, and "the harvest is the end of the Age," as Jesus Himself

taught. So we can see quite clearly that the contents of this one verse covers the whole time of the Gospel Age -- the period within which the "Gospel of the Kingdom" was to be preached as a witness. The preaching has resulted in the gathering out of the heirs of the Kingdom no doubt; and we cannot think the day is far distant when God will "turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent." "That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things."

It is a great relief to know that it is "the Lord who doeth all these things" in His own time, and way; and that man can neither hinder nor hasten the fulfillment of God's plans: however we can still pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

### **The Knowledge of His Presence**

**Ver. 15-22.** These verses portray another aspect of the same period; commencing with the fall of Jerusalem A.D. 70, and leading down to our day, and beyond.

The Gospel Age was destined to be a time of trouble and perplexity, especially so for the Jews at the beginning, and for a long period; then, later, for all mankind at the climax of the Age. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And, on account of the chosen, these days were to be shortened.

**Ver. 23-26.** The Lord indicates certain things which were to be looked for during the Gospel Age and these were shown to be of so deceptive a character that the time would come, "that, if it were possible, they shall deceive the very elect." "Lo I have foretold to you." Thus did our Lord earnestly seek, to forewarn His people.

This little sketch closes with signs definitely marking His presence at His Second Advent, and also the end of the Age. (Ver. 27, 28.) "For as the light cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of Man be." Quietly but irresistibly does the light encircle the earth. In similar fashion the knowledge of the presence of the Son of Man, at His Second Advent, was to spread over the earth, and, as a natural sequence to this, is added "wheresoever the carcase [food] is, there will the eagles be gathered together." How very confirmatory of this prophecy has been the spreading, irresistibly, of the harvest message around the world, including the knowledge of the Lord's presence, and the gathering into communities, large and small, of the alert watchers, to feast at the Lord's table.

The next three verses (29-31) appear to depict the end of the Age, not yet reached, but manifestly drawing near we think.

### **His Presence as a Thief**

**Ver. 32-35.** These verses would seem to contain further evidences of the end being close at hand. It certainly looks as though the winter-time experience of the Jew, spoken of as. their double (of disfavor), is at an end, and the blighted "fig tree" is beginning to show new signs of life. Hence we know that summer is nigh.

From our place of vantage on the stream of time, and with the aid of the "eye salve" enabling us to comprehend more completely than others, we can "see

all these things" and "know that it is near, even at the doors." Jesus added, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away."

In verse 36, comes a warning that even so "the day and the hour knoweth no man, no, not the angels of heaven, but My Father only." Quite possibly all of us at certain times think we would like to know "the day and the hour" of our Lord's appearing; yet second thoughts convince us that it is well that it is hidden from us: in any event it seems clear that God does not intend we shall know.

At the same time we are given, in the next five verses (37-41), certain "signs of the times" foreshadowed by "the days of Noah," and intended as sign posts to us, marking the *presence* of "the Son of Man" -- our Lord at His Second Advent. It may be well to remind ourselves just here that the "presence" of the Lord, and His "appearing" are not one and the same thing: referring to the former our Lord spake of His *presence* "as a thief" using the word "*heko*," which Professor Young says means "to have come," "be here," saying, "Behold I come [*heko*] as a thief"; He would be present, but hidden. The *appearing* of our Lord is spoken of in this wise: "When Christ who is our life, shall appear, then shall ye also appear with Him in glory." So, then, *during the presence* of the Lord, His followers are referred to as "Looking for that blessed hope, and the glorious *appearing* of the great God, and our Savior Jesus Christ."

### **Watch Therefore**

The proofs contained in verses 37-41 are of His presence, as the Lord Himself indicates-"so shall the presence of the Son of Man be," and not His appearing. In the next three verses (42-44) we are told of the need for watching, wakefulness, preparedness. "Watch therefore: for ye know not what hour your Lord doth come." "Therefore be ye also ready: for in such an hour as ye think not the Son of Man cometh [*erchomai*]." The reference here is to His coming as a thief (ver. 43) from which moment of time His presence (*parousia*) would begin to count. Here we are once again told that "Ye know not what hour your Lord doth come," but, "in such an hour as ye think not the Son of Man cometh." However the Lord proceeded at once to indicate very definitely one means by which His coming [*erchomai*] might be realized. See verses 45-47: "Who then is a faithful and wise servant, whom His Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant whom His Lord when He cometh [*erchomai*] shall find so doing. Verily I say unto you, that He shall make him ruler over all his goods."

### **"Blessed are those Servants"**

Gathering up the evidence thus far discovered portraying the end of the Gospel Age, we find that in these days it is indicated that "lawlessness shall abound, the love of many shall wax cold"; again, "the harvest is the end of the Age"; again, "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be"; again, "as the light cometh out of the east, and shineth even unto the west; so shall also the presence of the Son of Man be." Quietly and irresistibly has the knowledge of His presence encircled the earth, as already mentioned, and, as a consequence, the "eagles" have gathered to the feast. The means used for the spreading of this

knowledge was, that of the ministry of faithful servants in the Church. The Lord Himself spake of the "feast" to which the "eagles" would gather. It is recorded in Luke 12:37: "Blessed are those servants, whom the Lord, *when He cometh [erchomai]* shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." He goes on to indicate in verses 42-44 how the "serving" would be accomplished. It would be strange indeed if the watchers were ignorant of the matter in view of the many proofs of the Lord's presence. As the Apostle says, "But of have no need know no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." "Therefore let us not sleep, as do others; but let us watch and be sober."

The prophetic sketches, thus far dealt with, have already become historic sketches for those having the eye salve. Jesus, through the Revelator, says "anoint thine eyes with eye salve, that thou mayest see."

### **Important and Solemn Admonitions**

Before proceeding to mention His sitting upon the throne of His glory to judge the nations, as is recorded in chapter 25:31 and onward, the Lord gives us two very interesting parables. The first, the Parable of the Virgins, descriptive of certain conditions which the Lord foreknew would prevail amongst His people just prior to the marriage. See verses 1-9. The following verse shows the going in to the marriage of those who were ready -- the wise virgins; and verses 11, 12 speak of the failure to do so of the foolish virgins, thus showing the need of alertness in these days -- "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Let your loins be girded about and your lights burning: and ye yourselves like unto men that wait for their Lord." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity."

So, then, if we have been favored to see (know of) the presence of the Bridegroom, let not our vision become blurred: let us not fail to see: let us not fail to "hold fast that which thou hast that no man take thy crown." Let us not allow ourselves to be deceived by the subtle suggestion that "my Lord delayeth," or that His return is not to be in any sense a personal one. Let us not fail to keep an open door, that He may come in and sup with us, and we with Him. Let us not fail to wait patiently for His appearing, remembering His words-"Behold I come quickly, and My reward is with Me, to give to every man according as his work shall be." "Be ye also ready"!

### **Waiting for His Blessed "Well Done"**

When considering this parable it is well to remember that it deals with a comparatively short period of time just preceding the going in to the marriage and the shutting of the door. It speaks of "virgins," which term is well understood by us all; it describes some of these as wise, and some as foolish; to the very end of the picture all retain their virginity, being still

aware of the Lord's presence at the time the door was shut. Thus we see that all of those who lived and died prior to the time referred to in the closing verses of the previous chapter, are excluded from this particular picture.

The Lord closes the various illustrations relating to the present dispensation by giving us the Parable of the Talents: it follows, as we note, the mention of those that were ready going in to the marriage. This parable describes a reckoning with His servants (verse 19); which experience appears to await these servants after they are "changed," gone 'in, and would include those who had slept. Doubtless it is true that the Lord has entrusted to all His servants at least one talent. It is encouraging to some of us to realize that it is *His* talent entrusted to us for which we are responsible to Him, so that if, by nature, we have but poor endowment, we have something at least which can be used to the glory of God if only we do not bury it, but seek to use it wisely and humbly. No doubt we all hope to hear Him say to us "Well done." May God grant us each one the daily grace we need to use His talent aright now, even now, whilst the opportunity is with us. Perhaps it will help us if we ask ourselves each day -- in what way can I hope to use the Lord's talent to His praise today? and having thus reminded ourselves of whose we are, and whom we serve, it may be we will gain **the Lord's** approval in the end, despite our many failures, for He knoweth our frame, He remembereth that we are dust.

"Our lamps are trimmed and burning,  
Our robes are white and clean,  
We've tarried for the Bridegroom,  
And now we'll enter in.  
We know we've nothing worthy  
That we can call our own  
The light, the oil, the robes we wear,  
Are all from Him alone."

## "YOU FIND WHAT YOU LOOK FOR"

WELL do the Scriptures counsel the children of God to guard carefully the contemplations of their hearts -- the thoughts, intents, and purposes thereof. "Keep thy heart with all diligence for out of it are the issues of life." The Spirit of the Lord through His word of revelation has furnished us with great wealth of knowledge, wisdom, and understanding on which to feed the soul, in which to engage the thoughts. The great Apostle therefore admonishes all the brethren to think on the things that are pure, lovely, true, the things that are sublime, virtuous, and praiseworthy in order that their own characters may become more and more Christlike and fashioned according to the heavenly Pattern.

Not only is it necessary for us to think on right things for our own personal development, but also in order that our relationship and heart attitude toward others may be properly regulated, and so a state of kindly consideration and love be established; thus laying the foundation for eternal peaceful and happy relations. Another has thus written to good account

"'He that hath a froward heart findeth no good.' Whoever would be happy must make up his mind to see only the good in others, to hunt for the

beautiful things in their characters and to ignore the ugly things; to look for harmony and to avoid discord.

"To hold the loving thought, as a mother does toward her children, develops the better side. The delicate flower of manhood or womanhood will not blossom in the foggy, chilly atmosphere of hatred, of jealous envy, and condemnation. It must have the warm sun of love, of praise, of appreciation, of encouragement, to call out its beauty and to produce the perfect flower.

"Never allow yourself to condemn or form a habit of criticizing others. No matter what they do, hold toward them perpetually the kindly thought, the love thought. Determine to see only that which is good and sweet and wholesome and lovely in them. Try to see the man or woman that God intended, not the warped, twisted and deformed one which a vicious life may have made; and you will generally find what you are looking for.

"You will never find the straight by looking for the crooked, or holding the crooked thought in mind. If you are constantly criticizing or finding fault, instead of praising or appreciating, you will ruin your power of seeing the beautiful and the true, just as a habitual liar loses the power to tell the truth.

"If you habitually hold the deformed thought, the ironical, the skeptical, the pessimistic, the depreciative thought, you will ruin your ability to see or appreciate merit, or what is good and true."

## **"THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE"**

*"Who also hath made us able ministers of the new testament;  
not of the letter, but of the spirit: for the letter killeth,  
but the spirit giveth life." -- 2 Cor. 3:6.*

A RECKLESS application of Scripture without due consideration of the context has ever been a fruitful source of error among Christians, and not infrequently proves a stumbling-block to even those considerably advanced in the knowledge of the Truth. A single expression of any writer or speaker, when isolated from his line of thought or argument, might be construed to prove the very opposite of what he intended. This if done intentionally would be dishonest. But as a general thing it is merely the result of a reckless habit. A single text occurs to the mind from memory, and a meaning is attached to it without consulting the context to see if the line of thought there pursued will bear it out.

For this reason, a peculiar, and we think hurtful conclusion, has been drawn by many from the above words of the Apostle Paul. We would therefore inquire -- the letter of what, killeth? and the spirit of what, giveth life?

Many presume that it is the letter of God's Word and are therefore inclined to esteem the Word lightly, while they attach all importance to the spirit. But the Word is the voice of the spirit. An esteemed Christian friend expressed the sentiment of this class as follows: "I look for Divine guidance in three ways: through God's Spirit; His providences, and His Word, which I esteem in the order named." And some evidently mistaken leadings, entirely out of harmony with the Word, gave sad evidence that the supposed leadings of God's Spirit were merely the fancies of the human spirit. "Sanctify them

through Thy truth, Thy Word is truth," was Jesus' prayer; and He commended the searching of the Scriptures. (John 5:39.) Again He says, The Spirit shall receive of Mine (those things written in the Scriptures) and shall show them unto you. -- John 16:14.

We have no intimation in the Scriptures that the Spirit of God leads His children through any other medium than that of His Word. In fact we have the express statement of our Lord to this effect, in John 16:13-"He will not speak from Himself; He will speak whatever He may hear." (See Diaglott, R. V., Rotherham, and Young.)

To speak from Himself, would be to speak independently of the Scriptures and to render them of only secondary importance. God could speak to His children now in visions and dreams, as He did before the Scriptures were completed, but since these, the Old and New Testaments were prepared, He has honored them as the medium for the communication of His will.

### **Discerning the Mind of the Lord**

We do not doubt that God sometimes impresses some Scriptural truth or principle upon the mind both in our waking and sleeping hours, to thus arouse and quicken us; but if we have any strong impression that is not in harmony with the Word of God, we may be sure that it comes from another spirit, and not from the Spirit of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." -- Isa. 8:20.

Just so we would also scrutinize the circumstances of life, lest that which is only a device of Satan might be mistaken for the providence of God, and an indication of His will. We should call to mind the fact that in this Age "the Kingdom of heaven suffereth violence," that we are opposed by the powers of darkness at every step. How often for instance when we would make some special effort to advance the truth, do we find one or a variety of circumstances conspiring against us. And if the Adversary can only delude us into the idea that these circumstances are the providences of God indicating His will, how easily will he accomplish his purpose and our hindrance; whereas if we recognize their true source, as soldiers of Christ we will battle against adverse circumstances, and plant the standard of the heavenly Kingdom in view of the world.

We should not expect to conquer circumstances without experiencing suffering, deprivation, and loss of earthly things; often we shall be wounded, and sometimes partially defeated and greatly discouraged. But if our purpose is founded in the truth, don't let us be deceived into the idea that the providence of God is against us, but let us look to the Captain for direction as to how we may master the situation. While thus bearing in mind the policy and- deceptive arts of our great opposer, we also remember the comforting assurances that "The steps of a good man are ordered by the Lord," and that "Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand."-Psa. 37:23, 24.

## **"Order My Steps in Thy Word"**

Yes, circumstances which are now largely in the hand of the Enemy -- "the Prince of this business perplexities; loss of friends, strong opposition of the enemies of truth, and many things which may appear merely accidental, may even cause us to for a time partially defeated in our purpose to glorify God. But, blessed thought, though we may sometimes thus fall, we shall not be utterly cast down, for "the Lord upholdeth with His hand."

But without a full conviction that we are really doing the Lord's will in that which we strive to accomplish, it would be unwise thus to strive against opposition, and therefore we would inquire, Is there any way by which the soldiers of Christ may know and fully recognize the command of their Captain? In other words, How may we know when our steps are ordered or directed of the Lord, and that we are not being deceived by the enemy? The Psalmist, we think, gives the key to the answer, when he prays, "Order [direct] my steps in Thy Word." (119:113.) Yes, just so we find it; the steps of a good man are all ordered or directed in the Word, and with "the law of His God in his heart, none of his steps shall slide." -- Psa. 37:31.

The Word of God furnishes principles, precepts, and examples broad enough to indicate the Lord's will in the minutest affairs of life, but we must have constant recourse to it; and with full purpose of heart We must not only seek to know, but to obey it.

## **The Spirit of the Law Giveth Life**

Seeing, then, that God has thus honored His Word as the channel for communicating His will to men, we cannot conclude that it is His Word that kills, while His Spirit, acting 'independent of it, and as a superior guide gives life. If this were our belief, we should cease to study the Word, and look for the readings of the Spirit through dreams and visions and circumstances.

But referring to 2 Cor. 3:6, we notice that Paul is comparing the Jewish dispensation with the Gospel dispensation. He shows that the law given to Israel, which was indeed ordained unto life, that is, which guaranteed life to the obedient, was found to be unto death, because Israel was totally unable to keep it. The only condition of the law was, Obey! and he who fails in one point is guilty of all. If you can obey it, perfectly, then you can have life. But .though .Israel with united voice said, "All that the Lord bath spoken we will do" (Exod. 19:8), doubtless greatly rejoicing in the prospect of everlasting life, yet not one was able to keep it. Why? Because they had only the letter of the law engraven on the tables of stone, and not the spirit of the law (which is love) written in their hearts. Therefore as death had reigned from Adam to Moses, so it continued to reign, for all were unable because of inherited weakness to keep God's perfect law. And so that glorious law ordained or arranged to perpetuate life, was found to be "the ministration of death."

But since the Son of God took our nature, being born under the law, fulfilling all its requirements, and thus having a right to life, gave His life as a substitute or ransom for ours., we are introduced into a new dispensation. We are no longer under law, but under grace. (Rom. 6:14.) God's requirement is not now, "Do if you would live," but the good news is that "there is now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

In our present imperfect condition, no matter how much we endeavor to keep the law, and thereby merit life, we fail; it is impossible. The letter of the law condemned or killed every man that ever lived, except Jesus; and very many, inspired by its promise of life, tried to keep it in all sincerity. Verily, it has been abundantly proved that the letter of the law killeth.

But since we have been freed from the letter of the law by the death of Christ, He having fulfilled and settled our obligation, we have a new offer of life on a new condition, namely if we walk after or strive to keep the spirit of the law. To such there is no condemnation. They may thus have life through Christ. The spirit of God's law is love. As Jesus and Paul taught, "Love is the fulfilling of the law." (John 22:37, 40 and Rom. 13:10.) We are as unable to fully keep the spirit of the law as Israel was, but we are required only to walk after or strive to keep it, and in so far as in our weakness we fail, the merit of Jesus supplies our deficiency.

It is then the spirit of the law (love) manifest in us, which, through Christ, gives or guarantees life. Even though that spirit be not fully developed, "He that has begun the good work in us is able to complete it." Our desire and effort to keep the very spirit of the law is reckoned as a perfect keeping of it, while our inability to do so, is compensated for by the sacrifice of Christ. When men are restored to perfection, the law of God will be written in their hearts (Jer. 31:33), and its spirit of love will permeate their whole being, and its retention will be their guarantee of everlasting life. The letter of the law killeth, but the spirit of the law giveth life. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."