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PRESENT TRUTH AND ITS MISSION

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

-- 2 Pet. 1:12.

REMEMBERING the prayer of our Lord in His closing hours, that His followers might be sanctified through the Truth, the Word of God, we can not but associate therewith the thought of the sanctification, the development of believers in holiness and Christlikeness, and their establishment in "Present Truth."

True to the promises of the Divine Word, the pathway of God's servants down through the ages has shone brighter and brighter with the light of Truth. As time and events have made due the knowledge of certain truths pertaining to the Divine Plan, those who have been in, a right attitude of heart have been given to understand the things that were necessary for them in their day. The statement made in the Old Testament times, "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18), though fulfilled in preceding dispensations, has continued in process of fulfillment throughout the present Age. Going back to the First Advent of the Savior, we note how distinctly His coming marked the due time for a fuller revelation of the Divine plans and purposes. What some now call the "Spirit dispensation" was ushered in; and no statement is more significant of a new dispensation, with a new work, privileges, and blessings, than that recorded by the Evangelist, saying of the Savior that "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." -- John 1:11, 12.

In fulfillment of this, we find that those who became disciples of Jesus were admitted into a special relationship, and given to receive certain rich and distinguished blessings, represented in the Savior's address to His followers, "Unto you it is given to know the mystery of the Kingdom of God," etc. (Mark 4:11.) Following the completion of our Lord's earthly mission and His ascension, there was even a more pronounced manifestation of Divine favor, in the coming of the Holy Spirit, which resulted in the enlightenment of those who were in a waiting and ready attitude; and there the Gospel Church was fully instituted. We have abundant testimony in the lives and ministry of those whom Jesus appointed to be the twelve foundations of the Church that a special dispensation of truth was due, the general purpose of which was to accomplish the sanctification and transformation of those who should constitute the Body members of Christ throughout the Age.

Perhaps none, therefore, knew better than St. Peter the meaning of his own language with regard to being established in the "Present Truth." His thought evidently was that of being grounded and fixed in the Truth that was then due to the Church; and, of course, the inference is that there were truths then enjoyed by God's servants that it was not proper to reveal prior to that time;

hence the term "Present Troth," as distinguished from whatever truths might have been possessed prior to that time.

"Brighter and Brighter unto the Perfect Day"

Inasmuch as the followers of Christ have been admonished to continue to walk in the light and to continue to make progress in the pathway of truth, we observe in our study of the history of the Church's experience of the past nineteen centuries that the faithful have been kept, protected, and blessed with an increasing understanding of the Divine purposes, even though it has seemed at times that the surrounding powers of superstition and darkness would almost overwhelm the seemingly weak and insignificant vessels of light. The promise of the Master, "Lo, I am with you always, even unto the end of the Age," is seen today to have been verified; and His true followers have never been permitted at any time to be overcome by any deluge of darkness or by the triumph of the forces of evil.

Now that we find it our happy privilege to be borne down the stream of time to the end of this Age, where we witness the closing scenes of this dispensation; we have seemed to see a new and deeper meaning in the promise of the Savior, "Unto you it is given to know the mysteries of the Kingdom of God," in view of the fact that a fuller revelation of the Divine program is due to be made known to the Church, according to the promise of the Master Himself, as well as by the mouth of His inspired representatives. (Luke 12:37; 1 Thess. 5:4, 5, 6.) Therefore, the knowledge that has been committed to followers of Christ in modern times has become the occasion for them to make special application again of the language of the Apostle, "though ye know them, and be established in the Present Truth." The assembling together of the various fragments of truth, by which we have been enabled to see the harmonious whole of the Divine Plan, has constituted the message for these days that has been most appropriately designated "Present Truth," as distinguished from the more or less hazy and beclouded presentations of the Message of the darker past; and throughout the days of the Harvest of this Age, servants of God have realized it their privilege and mission to herald this further message concerning the Divine program, and call the attention of all truth seekers to the fact that this is the "Present Truth," or the light for the last days, by which all the faithful might become so strengthened and fortified as to endure faithfully the remainder of their pilgrimage in the Narrow Way.

The Light of Present Truth

But this knowledge and light which we term "Present Truth" for this time, the last stage of the Church's history, has not come all in a flash nor through any miraculous revelation. During the past century or more the sacred page has been gradually illuminated, largely through a number of devout and godly men, because it has been the due time. But particularly during the past sixty years or so, this knowledge has been gradually assembled in a very marvelous manner. How inspiring the example of Brother Russell as we observe him maintaining the attitude of progress into more and more of the light of the knowledge of God! And show keen has been the interest of the Lord's people in the history he has given us of the development and clarifying of the Lord's message of "Present Truth"! Referring to the earlier years of his study and progress he explains

"But when, in 1872, I came to examine the subject of restitution from the standpoint of the ransom price given by our Lord Jesus for Adam, and consequently for all lost in Adam, it settled the matter of restitution completely, and gave me the fullest assurance that all *must come forth* from their graves and be brought to a clear knowledge of the Truth and to a full opportunity to gain everlasting life in Christ.

"Thus passed the years 1869-1872. The years following, to 1876, were years of continued growth in grace and knowledge on the part of the handful of Bible students with whom I met in Allegheny. We progressed from our first crude and indefinite ideas of restitution to clearer understanding of the details; but God's due time for the clear light had not yet come.

"During this time, too, we came to recognize the difference between our Lord as 'the man who gave Himself,' and as the Lord who would come again, a spirit being. We saw that spirit beings can be present, and yet invisible to men, just as we still hold and have set forth in 'Millennial Dawn,' Vol. II., Chap. 5. And we felt greatly grieved at the error of Second Adventists, who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873 or 1874, whose time-settings and disappointments and crude ideas generally as to the object and manner of His coming brought more or less reproach upon us and upon all who longed for and proclaimed His coming Kingdom.

"These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet 'The Object and Manner of the Lord's Return,' of which some 50,000 copies were published.

"It was about January, 1876, that my attention was specially drawn to the subject of prophetic time, as it relates to these doctrines and hopes." -- Z. '06-230.

The Relationship of Prophetic Truth

This progress in the light, noted in the foregoing as characterizing his earlier years of study, we observe, continued on through his life unto its end. As for example; we note his clearer elucidation and unfolding of the Truth with regard to the Mediator, Sin Offering and Covenants, during his later years, which is in confirmation of our claim that he never ceased to make progress. Again an important phase of the Truth that had Brother Russell's careful and prayerful consideration was that of the "times and seasons," for he firmly believed that it was meet and proper for God's children to make humble and earnest inquiry into what had been written in the sacred prophecies bearing upon the end of the Age. Concerning this feature we note his gradual progress from the cruder conceptions and understanding to a clearer and more reasonable appreciation of what the facts were concerning the times and seasons and prophetic truth in general.

Perhaps it is in connection with this latter phase, the time features, that some in these days are inclined to express disappointment and discouragement, and to ask, Is not our system of "Present Truth" very seriously impaired inasmuch as the anticipations of many Bible students that the Church would be glorified and the Kingdom established around 1914, were not at all realized? Our reply is that to our understanding, our faith and hope need not have suffered any loss whatsoever in connection with the failure of what was expected a few years ago. If "Present Truth" depends for its support upon the knowledge of the particular day or year as representing the end of the

Church's earthly career and the overthrow of the present order of things, then, of course, it is seriously interfered with and our faith and hope resting upon "Present Truth" also become unfounded. But we could not at all concede the idea that "Present Truth" depends upon or includes the knowledge of the definite and exact time when this or that particular feature of the Divine Plan is to be wrought out. It is recalled that at various intervals during the Age, and particularly during the past century, the faithful watching class have anticipated that their blessed hopes were to be realized in their own generation. Yet as once after another of those seasons have passed without realizing their expectations, the faithful have remained steadfast in their faith and in that measure of knowledge and light that was to them "Present Truth." And so it is true at the present time-the great truths upon which we are resting both our faith and hope remain steadfast and sure, even though we may have been disappointed with regard to the particular time when certain things were anticipated.*

* In a special double-number issue of this journal we have presented a general review of the subject of the times and seasons and certain prophetic lines, and have set forth what we believe is a reasonable explanation for the failure of certain hopes associated with 1914, and as to why there has not been a more rapid development and conclusion of the affairs of this present order. This special chronology number is supplied free upon application.

What is It to be Established in Present Truth?

Let us consider again what is "Present Truth." Is it not rather a knowledge of the great facts and truths relating to the various features, steps and developments of the Divine Plan of the Ages and its consummation in the Age to come-in the glorification of the Church, the removal of the curse from the earth, and the restitution of all the willing and obedient of humanity to Paradise? That this was the substance of Brother Russell's thought as to the significance of the term "Present Truth," is most evident from his own exposition bearing upon this line. Let the following be carefully noted:

"To be established in the Truth signifies that we have carefully studied and thoroughly proved it by 'the law and the testimony' (Isa. 8:20), and that as a consequence we are convinced of its verity, so that our faith is steadfast and immovable: we know whom we have believed; we have tasted and seen that the Lord is good; we have partaken of the sweets of fellowship with Him; we have partaken of His spirit of meekness, faith, and godliness to such an extent as to be led into a joyful realization of the fullness of His grace as manifested in the wonderful Divine Plan of the Ages; and we have been permitted to see, not only the various features of that Plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times. This is what it is to be 'established in the Present Truth.' It is indeed a most blessed condition, bringing with it such peace and joy as the world can neither give nor take away." -- Z. '02307.

Joyful Realization of the Fullness of His Grace

We believe that the essentials of "Present Truth" are in the foregoing statement remarkably well presented. Note the following points: First, "We know whom we have believed" -- that is, through the Divine Message we have come to an understanding of our Heavenly Father and of His blessed

Son, our Lord Jesus; we have even been admitted into a personal acquaintance with: them by reason of the fact that we have received the spirit of adoption into the Divine family.

Second, "We have tasted and seen that the Lord is good" -- having responded to the call of the Lord to repentance and to walk in His ways and to seek membership in Christ, we know that the Lord is good.

Third, "We have partaken of the sweets of fellowship with him"-that is, having been admitted into the Divine family and into the relationship as sons of God and joint-heirs in prospect with Jesus Christ our Lord, our fellowship is with the Father and the Son.

Fourth, "We have partaken of His spirit of meekness, faith and godliness, to such an extent as to be led into a joyful realization of the fullness of His grace as manifested in the wonderful Divine Plan of the Ages." Yes, truly this is the satisfying portion of those who have been admitted into a knowledge of the deep things of God.

Fifth, "We have been permitted to see not only the various features of that Plan, but also the necessity and reasonableness of all its various measures in order to the full accomplishment of its glorious outcome in the fullness of the appointed times." Yea, truly with the spirit and with the understanding we have been enabled through this illumination of the Spirit to look forward by faith and with sure confidence that there shall yet be consummated the great Divine purpose predicted by all the holy Prophets and Apostles of ancient time. And so says Brother Russell, "This is what it is to be established in the 'Present Truth.' "

Though Brother Russell believed as we also believe that we can properly include in the term "Present Truth" the thought of a general knowledge of the times and seasons, of time prophecies as we are permitted to understand them in the light of developments and events of modern times, yet in no sense did Brother Russell think that Present Truth was dependent upon a knowledge of the exact day or year when the Church should finish her course or when the great change in dispensation would be fully ushered in. Rather, the point of importance in connection with the closing days of this Age is that the faithful of the Lord's people should be enabled to recognize from the signs about them and from the more sure Word of Prophecy that the day of Christ is at hand and that therefore none of the watching class need be in darkness that that day should overtake them as a thief.

Faith in the Sure Word of Prophecy

Thus in common with many other Bible students today, we believe that there are signs all about us that eloquently speak of the presence of the Son of Man and of the fact that He is supervising a work in the affairs of men at this time preparatory to the establishing of His Kingdom. Let us take a lesson in this connection from some of the incidents associated with our Lord's First Advent: John the Baptist having been cast into prison, apparently became depressed and somewhat of doubtful mind with regard to Jesus. He therefore sent a message to the Master asking Him to state definitely if He was the Messiah, or should he look for another. It is of significance that Jesus in replying to the messengers said, "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." -- Matt. 11:4,5.

Thus it is seen that Jesus desired the faith of John the Baptist and that of others to rest more upon the signs and evidences of His presence than upon anything else; and may we not also consider that this may be the will of the Lord concerning the faithful today; to look rather at the signs about us of His presence and of the consummation of all things, and thus have our faith confirmed in this way? We recall that the Master in answering questions concerning His Second Presence gave a description of general circumstances and conditions that would be associated with His return; and amongst other remarks, said: "Then shall appear the *sign of the Son of Man*, in heaven [the ecclesiastical heaven]." He further remarked, "*When ye see all these things, then know that it is near, even at the doors.*"

Surely, the lesson in these remarks of the Savior is that our confidence and faith in His Second Presence now, and the close proximity of His Kingdom, should be based upon the signs and indications about us, rather than upon certain chronological data merely. As the readers of this journal are aware, we do not discredit or discourage investigation along the lines of chronology, but to the contrary we would say that as faithful watchers it is our privilege to take heed to "the more sure word of prophecy," and see therein all the corroborative testimony possible for the confirmation of our faith; ever bearing in mind, however, that a knowledge of the exact time when events will happen is not so important as is the thought that *we should maintain that attitude of alertness and readiness for any event at any time*, even though it mean our long-promised change. So far as "Present Truth" is concerned the variation in our chronological calculation need not be considered of vital importance, though -it amount to one year or even several years.

Even Twenty Years a "Trifling Variation"

Some years prior to Brother Russell's death, in reviewing his deductions with regard to the Gentile Times and what he expected to come to pass in 1914, he said:

"If any be disposed to dispute the exactness of these figures we need have no quarrel, but simply say that any difference in the calculation must of necessity be but small-possibly one year, possibly twenty years -- but in so long a period [as the 2520 years] how trifling would be such a variation.

"What we are specially interested in is the facts of the case, and what will occur when this long period terminates." -- Z. '11-238.

Who, in reading the foregoing lines, could fail to appreciate the thought of Brother Russell; namely that even though his calculations might be as much as *twenty years* out of the way, it would be such a *trifling matter* after all as to make no difference, because, as he said; "*we are specially interested in the facts of the case.*" And what did he mean by "the facts of the case"? Surely he could mean nothing less than this -- that at the conclusion of Gentile Times or thereabouts, the reign of sin and death would cease, the Kingdom of God would be established, the restitution of all things would commence, and the abolishing of the curse from the earth. These are the facts he said we were all interested in, and that a variation of one year or twenty years in our calculations should make no difference so far as our faith or the "facts" are concerned. And, indeed, was not this the substance of one of his latest remarks, shortly before his death:

"The Facts Remain the Same"

"If 1915 should go by without the passage of the Church, without the time of trouble, etc., it would seem to some to be a great calamity. It would not be so with ourself. We shall be as glad as any one if we shall all experience our change from earthly to spirit conditions before 1915, and this is our expectation; but if this should not be the Lord's will, then it would not be our will. If in the Lord's providence the time should come *twenty-five years later*, then that would be our will. This would not change the fact that the Son of God was sent by the Father, and that the Son is the Redeemer of our race; that He died for our sins; that He is selecting the Church for His Bride; and that the next thing now in order is the establishment of the glorious Kingdom at the hands of this great Mediator, who during His Mediatorial reign will bless all the families of the earth. These facts remain the same. The difference would be merely that of a few years in the time of the establishment of the Kingdom."

Here again we have very plainly stated Brother Russell's thought that though the time might be twenty-five years later than what he had been expecting, this, he said, *would not change "Present Truth,"* the great facts in which we are all interested; for, as he said, "the difference would be merely that of a few years in the time of the establishment of the Kingdom." It was in that same connection that Brother Russell distinctly pointed out that should there be a failure of his expectations with regard to the change of the Church and the present order of things in 1914 or 1915, that he would say that *"evidently we have been out some where in our reckoning. In, that event we would look over the prophecies further, to see if we could find an error."*

What are the Essentials of our Faith and Fellowship?

Dearly beloved of the Lord, do we not indeed see in the example and attitude of Brother Russell that which should constitute for us today the voice of wisdom, the voice that urges great carefulness and sobriety in these days? We have heretofore urged upon the brethren that any difference of opinion that there might be amongst us with regard to the particular days or years for things to happen should not be allowed to hinder or disturb the fellowship of the saints. The grounds of our fellowship do not depend upon those lines; nor should we permit our own personal views with regard to the matter of dates to be tests upon one another to any extent or degree. Here again let a wise message be heeded:

"This, then, proves that the kernel of the Gospel is not the Jewish Law, nor certain scientific theories and abstruse problems; but the simple teachings which our Lord delivered to the Apostles. What were these?

"(1) He taught that all men were sinners:

"(2) That He came into the world to 'give His life a ransom' -- a corresponding price for the sins of the whole world.

"(3) That no man could come unto the Father, but by Him.

"(4) That all who would come by Him must, in addition to the exercise of faith in Him, also take up his cross and follow Him.

"(5) That all believers are one with Him, as the branches of a grapevine are parts of the vine.

"(6) That every branch to abide in Him must bring forth fruit, else it will be taken away.

"(7) That those who trust in Him are to hope for and to expect His Second Coming -- 'I will come again, and receive you unto Myself.'

"(8) That the ultimate end of our hope for all blessings is in and through a resurrection of promised the dead.

"(9) That love is the law of the New Covenant -- 'Thou shalt love the Lord thy God with all thy heart, mind, soul, and strength; and, thou shalt love thy neighbor as thyself.'

"We are fully authorized, therefore, to teach and to believe that these are the points of faith and practice which are necessary to both Jews and Gentiles who shall be favored with the call of this Gospel Age; and that nothing else is necessary or pertinent to the 'doctrine of our Lord Jesus Christ' or 'the faith once delivered to the saints.' *Whoever makes tests greater or lesser than these is in error.*" -- Z. '98-176.

In conclusion we urge again upon all that our most serious consideration and attention be given to the things that are thus set forth to be the essentials and fundamentals of our faith, and that we seek by every honorable means to be fortified ourselves and to assist others to remain steadfast in this, the "Present Truth," because it alone can sanctify and separate unto the Lord and unto holiness, preparatory to our sharing with Him in His glorious Kingdom, in the inheritance of the saints in light; -- and whether or not we shall be given to see eye to eye with regard to the particular year of the end of all things and the time of our glorification-let this matter not, but let us press forward in the development of the Christ character, in the development of the spirit of patience, meekness, long-suffering, brotherly kindness, and love. And in this connection we cannot but have before us the solemn warning of the great Apostle Paul, applicable to Christians of all times -- to beware of and to put away the works of the flesh, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. . . . Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. But if ye bite and devour one another, take heed that ye be not consumed one of another. Now the works of the flesh are manifest . . . hatred, variance, emulations, wrath, strife, seditions, heresies . . . of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." -- Eph. 4:22, 31; Gal. 5:15, 19-23.

Surely the Apostle's language is so plain that the simplest follower of the Lamb must recognize its spirit and its import-that the image of the Master set before us as our ideal signifies that we must develop very largely of the love of Christ in our hearts; that all disposition to speak evil of and to slander our brethren is positively forbidden; that all disposition toward malice, anger, hatred, and strife must be overcome in order that we may be accounted worthy to share in the First Resurrection of the blessed and holy. So it is in view of this fact that the Apostle earnestly admonishes the Church to be firm and steadfast in the "Present Truth," saying: "for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." -- 2 Pet. 1: 10, 11.

"WITHIN THE VEIL"

"Within the veil, beloved, be this thy portion,
Within the secret of thy Lord to dwell;
Beholding Him until thy face His glory,
Thy life His love, thy lips His praise shall tell.

"Within the veil, for only as thou gazest
Upon the matchless beauty of His face,
Canst thou become a living revelation
Of His great heart of love, His untold grace.

"Within the veil, thy spirit deeply anchored,
Thou walkest calm above a world of strife;
Within the veil, thy soul with Him united
Shaft live on earth His resurrection life.

"Within the veil His fragrance poured upon thee,
Without the veil that fragrance shed abroad;
Within the veil His hand shall tune the music,
Which sounds on earth the praises of thy Lord."

THE POWER OF EXAMPLE.

[Contributed]

Continued from last issue from the text, 1 Tim. 4:11.

Examples in Word

EMPHASIS there is no easier way in which we can disgrace the standard set up, and the holy things which we claim to represent, than by failure in the direction of our personal example in our speech. The tongue is a little member, but it has great power: "Death and life are in the power, of the tongue." (Prov. 18:21.) If any would become a pattern of the believers in word, let him pray with the Psalmist, "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." (Psa. 19:14.) In order to attain this end, care and diligent attention are necessary: "Set a watch O Lord, before my mouth; keep the door of my lips." -- Psa.141:3.

In the first place, it is necessary to become examples to ward by witnessing for Him-telling the Truth to others. In this connection, however, it is essential for all to recognize that they are striving to be examples of the *believers*; hence, our witness must be guided by what we believe. We believe that the Church is living in the closing day and if we are good examples in word, our witness will be along these lines. "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained." (1 Tim. 4:6.) It is our duty to speak a word in season to those in need, those who may be getting a little weary along the way. "Children! it is the last hour; and as you heard that the Antichrist is coming, even now many have become Antichrists; whence we know that it is the last hour." (1 John 2:18, Diaglott.) "Exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin." (Heb. 3:13.) All should be on guard to speak the truth, for none can tell where his words will go, or their

ultimate effect. Think of those who have been mightily used by the Lord-their words of counsel and encouragement still live on. The poet, likening our words to seeds which are sown and which in due time bring forth fruitage, very beautifully remarks

"When perhaps the hand that sowed them
Shall itself have ceased to be,
Still the record of their sowing,
Will live on eternally."

Secondly, we should become examples of the believers in word in the sphere of sympathy and aid, for in this trying day much can be accomplished under this heading. Amid the fiery trials of this time and the severe tests amongst the Lord's people, a word of sympathy is often most acceptable. Many need comfort for the time present. "Let all your words be good for benefiting others according to the need of the moment; so that they may be a means of blessing to the hearers." (Eph. 4:29, Weymouth.) The mutual help given is indeed a blessed ministry. "Comfort the feeble-minded, support the weak, be patient toward all men." (1 Thess. 5:14.) As brethren in the Lord, all should be able to understand the reason for our trials and the aim of the One who sends affliction. "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant. Let Thy tender mercies come unto me, that I may live: for Thy law is my delight." (Psa. 119:75-77.) Mercy is godlikeness: "Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart." -- Prov. 3:3.

The Tongue is a Fire

Lastly, it should be our aim always to use words to the best advantage, thinking of their effect upon others. What a bad example, how inconsistent with a believer, is the unbridled tongue. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26.) As the Apostle also affirms -- "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole, body, and setteth on fire the course of nature." (Jas. 3:6.) Our words should be carefully chosen; we should not use "vain repetitions as the heathen do," but our words should be to the point and timely. "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak." -- Eccles. 3:1-7.

"Oh! if we could but learn to know
How swift and sure our words can go
How we would weigh with utmost care
Each thought before it sought the air;
And speak those words which move in love,
Like white-winged messengers above."

To become examples of the believers, it is necessary to learn the lesson of control, but how difficult it is in the case of the tongue.

Exemplary Conduct

Those who are without, are often keen critics and they judge us according to our conduct. As before stated, if we set up a high standard and then do not live up thereto, we dishonor that standard and bring disrepute upon the Truth and its Giver. What should regulate and control our conduct in this day? The answer is, the same forces and influences that have entered into the lives and regulated the conduct of the Lord's people all along in the past-the Word and Spirit of the Lord. The revelation of the Divine character, and the inspiring influences of the exceeding great and precious promises should play an important part in the sanctifying processes of the Christian life: "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." . There may be other factors entering into the matter in these last days: First, the fact that the time is short, ere the heavenly calling will be closed. Does not the solemn statement "and the door was shut" urge us on to be faithful, *so* that, by that time, we shall have entered into the Marriage Feast? "The Kingdom of the heavens, at that time, may be compared to ten virgins, who, having taken their lamps, went out to meet the bridegroom." (Matt. 25:1.) Bear in mind also, our Lord's warning -- "Remember Lot's wife!"

Yet today, many are apparently inconsistent in conduct. They claim to believe the present Truth, but in some cases they are *voluntarily* taking upon themselves "the cares of this life"; others are setting themselves out to make position in the world-wealth and fame; others are inviting long-term commitments-pandering to the fleshly mind and its desires, which can hardly *help* them in the desire to prove overcomers. As this is done, the cry "Behold the Bridegroom!" becomes fainter and fainter in many ears. Contrast this with the exemplary believer in conduct -- one who has given up all for Him and who is keeping "all" on the altar of sacrifice; such an one recognizes with the Apostle that "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." -- 1 Cor. 6:12.

Conduct According to the Will of God

Inconsistency in conduct impedes the individual's progress and hinders that of others, in so far as they allow it to affect them. Let us be on guard, for the great Adversary is most subtle in his efforts to sidetrack and stumble. Are we sufficiently established in character, as individuals, to be able to resist these efforts, or are we looking upon others? As one of the Manna comments tells us, we should be so strong in faith that even if the beloved brother or sister whose spiritual life first nourished ours, fall away, we should still be able to continue. Yes, we can be examples in conduct only by living very close to the Lord, cultivating fellowship with Him, and hearkening unto His voice as sheep unto a Shepherd. We are so apt to look at things through the spectacles of time and sense, but before entering upon anything -of a serious nature, each one ought to apply the test-will it help my spiritual life, or otherwise? Is it in accordance with the injunction to redeem the time "because the days are evil"? -- Eph. 5:16.

The subject of conduct leads to the question, How do we spend our time? Is it in the study of holy things and matters which quicken the mind? or are we

bending our energies along material lines? If we would be examples in conduct, let us not *waste* time. All of us, if we look around, will be amazed at the way in which it is possible to fit more into our lives if only serious endeavors are made. It is for each to watch his own conduct, but we would suggest just one feature which appears to be helpful. It is simply this -- form a definite plan and then by means of the will, put into effect the decision made. For example, in this day of rush we often find ourselves without time to study God's Word *daily*. Let us resolve to read at least a portion at a particular time each day, and then, the habit becoming fixed, the temptation to procrastinate is overcome and the result is beneficial. In like manner we can plan to do other things, a little each day, but over a long period of time we can look back and see that much has been accomplished as the result of *method* in conduct and life. All are so apt to live, as it were, in a haphazard fashion; this is not good enough for the exemplary believer.

Our conduct, therefore -- has it reached that pattern -- standard which will bear the light of introspection? Is our conduct, apart from daily waywardness due to weakness of the flesh, established along the right lines? The extent to which the Truth has touched us, is seen by our conduct, for "actions speak louder than words." Are we worldly in outlook, or do we find our only true joy in things Divine, realizing all else to be transitory and without lasting satisfaction? "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) "Ye shall know them by their fruits." -- Matt. 7:16.

Some find it easy to do as they should for a time, but the thing is--can we continue? It is useless to put much energy into the race and then to grow weary in well doing. We should gird up the loins of our mind in readiness for a long and steady fight, for "know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." Hence, continues the Apostle, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection." "He that shall endure *unto the end*, the same shall be saved."

Exemplary Love

This is surely the pinnacle, the acme of example, for "Now abideth faith, hope, love, these three; but the greatest of these is love." (1 Cor. 13:13.) If we would be an example of the believers in love, it is necessary, as in all other things, to look to the great original Example, even Jesus, and to see also the love of God in operation. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins." (1 John 4:10.) Exemplary love is the very essence of unselfishness -- thinking always of others and their welfare before that of our own, not occasionally, but always.

"He drew me with the cords of love,
And thus He bound me to Him."

We have a beautiful picture in the case of David and Jonathan, of the love which should exist between the believers and of the fellowship which, in the fullest sense, can be appreciated only by those whose hearts and hopes are set above. "When he [David] had made an end of speaking unto Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (1 Sam. 18:1.) As the incidents are followed, it is evident that each had the highest welfare of the other at heart; the record shows how Jonathan warned his friend when his life was in danger, and loyalty to David even

caused him to be despised by Saul, his father. At the time of Jonathan's death, the touching words of David aptly show his great love for his friend: "How are the mighty fallen in the midst of battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women." (2 Sam. 1:25, 26.) This, however, was only a type of the love which should exist among the called who have received the injunction, "By love serve one another." -- Gal. 5:13.

Love that Wounds to Heal

Exemplary love is manifested by an ever increasing desire to serve God and to minister unto those that are His. "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." On the other hand, do we belong to the class who, when an opportunity to serve His brethren comes their way, first of all wonder whether they have sufficient time and strength (because it will involve a little extra effort) to undertake the task, instead of leaving all to Him who always supplies strength sufficient if in harmony with His will? Are we on every occasion, whether in season or out of season to ourselves, prepared to help our brethren and to put ourselves to inconvenience which knows no limits, to assist a brother? When we see a Body member being led astray, are we willing at times to be misunderstood and have our character defamed, if we can see that ultimately right will be vindicated and he will possibly be led back to the fold? -- "Love that can wound love, for its highest need." Do we expend all our energy and time in His service and carry out this work, not from a sense of duty alone, but because in it we find our *delight*? If so, it can truly be said that we are striving to be an example of the believers in love; and what a wholesome influence to all around is the rich fruitage of a life so spent in His service. Further, much accrues to the individual himself who can look back and see this one or that one who has been helped as a result of his efforts. He thereby gains strength and encouragement while saying, "the glory, Lord, be Thine."

Love being such an important force, let us proceed to examine some of the characteristics of exemplary love. In the first place, it is enduring, like the love of the Head-"Having loved His own which were in the world, He loved them unto the end." (John 13:1.) The Scriptures often make use of such expressions as "continue," "follow Me," "endure " "walk in love," which are all suggestive of consistent, strong, and lasting love. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6:11.) "Herein is My Father glorified, that ye bear much fruit." (John 15:8.) The Apostle affirms, "Love suffereth long and is kind"; love "endureth all things." (1 Cor. 13:4, 7.) True love is based upon a heart appreciation of all that God has done for His creatures and the glorious privilege which is ours of being able to lift our eyes to heaven and say, "Our Father." Love is the bond which cements this precious filial relationship and between which none shall come. "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is

in Christ Jesus our Lord." (Rom. 8:35-39.) Love, which can take a retrospective view, inspires with confidence and trust, for it can truly say, "The Lord hath done great things for us, whereof we are glad." -- Psa. 126:3.

The Love that Lays Down Life for Others

Another outstanding quality of exemplary love is that it should increase or grow with time. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you." (1 Thess. 3:12.) Development in love comes about as we are rightly exercised by the experiences sent by the Lord, for it has pleased Him, in bringing many sons to glory, to perfect them through suffering. The Apostle lays great stress upon love, saying, "Above all these things put oil love, which is the bond of perfectness." -- Col. 3:14.

Lastly, love is all-comprehensive, because it includes love for God, for Jesus, and for the Truth, and implies additionally that its possessor has exemplary faith, purity, expression, and conduct. If one loves God, it necessarily means that he has a living faith, and that he is seeking to please Him, allowing the work of purification to go on within.

In our day, it is particularly necessary to emphasize the importance of true love. In the 24th chapter of Matthew, the Master said, "Because iniquity shall abound, the love of many shall wax cold." Let none misunderstand. We are not thinking of surface love, excitement of the sentiments, "being nice," and saying honeyed things. There is much of this abroad today, as shallow as it is unreal; rather, we are thinking of that noble quality which characterizes all believers a love which will cause the possessor to lay himself down in self-sacrifice, even to the end.

Example is a most forceful factor, the results of which are lasting. Today, after centuries and centuries, we can still look back upon the Prophets of past ages and find help and encouragement by so doing. "Take, my brethren, the Prophets, who have spoken in the name of the Lord for an example." (Jas. 5:10.) In the Book of Hebrews, after discussing faith and the many noble examples of faith which led in some cases to severe persecution and death, the Apostle says, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which Both so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Let all, therefore, heed the injunction: "Become a pattern of the believers, in word, in conduct, in love, in faith, in purity."

HALF HOUR MEDIATIONS ON ROMANS

"Paul, a servant of Jesus Christ."-Rom. 1:1.

No. 2

The Power of St. Paul's Life

Even if the Apostle had not been led to commence his Epistle with the above words, we should nevertheless have felt constrained to devote this "Half

hour" to a brief review of his life, for it will be found that the key to a proper grasp of the Epistle's teachings lies in the life's experiences of its author. As another has well said:

"If we had to do with any other of St. Paul's Epistles we should not think ourselves called to give a sketch of the Apostle's career. But the Epistle to the Romans is so intimately bound up with the personal experiences of its author, it so contains the essence of his preaching, or, to use his own expression twice repeated in our Epistle, his Gospel (2:16; 16:25), that the study of the book in this case imperiously requires that of the man who composed it. St. Paul's other Epistles are fragments of his life; here we have his life itself." -- Godet.

Again, it is well known that abstract truth discussed from an academic standpoint might result in very exact theology, but only "truth through personality" gets very far in the remolding of lives. One whose life is not in harmony with his teachings, even though his theology might be excellent, is apt to remind us of sounding brass or a tinkling cymbal; so also will another, who speaking beyond his depth, talks parrot-fashion of things he little knows the meaning. But when one has had written in his own life and experience the truths the Apostle brings to our attention in this Epistle, he suggests to us the spirit and power of God. Thus it is that while truth which is written with pen and ink merely, may mean much, truth which is written in the lives of men and, women means much more. Once it was that God wrote His law on tables of stone; in a day not far distant, if we understand the signs of the times correctly, the writing is to be done in the hearts of the people, with gloriously different results. Jesus Himself not only preached important truths; He personified Truth. "I am the Way, *the Truth*, and the Life."

So in our Epistle. When the Apostle appeared before men (Acts 22:6-11; 26:12-18) he narrated the outward facts of his conversion. He told them of the light which he had seen above the brightness of the noonday sun; he mentioned the voice which he had heard speaking with him, "Saul, Saul, why persecuted thou Me?" But here, in this Epistle to the Romans we find the inner life of the Apostle laid bare -- lived over again for us, and brought before our mind's eye in a word-picture. We have here not merely instruction from the Apostle on how to live the Christ life; we have what is of still more value to us -- a cross-section of that life as he lived it. It is of course not possible, but if, without violating conscience, we could "listen in" to the private prayers of one who walks close to the Lord, it would mean infinitely more to us than any discourse such as one might give us on "How to pray." But in this Epistle we may actually "listen in" to the heart struggles of the Apostle, as he grapples for himself with the problems that for ages had baffled mankind. Here we see this great seeker after righteousness discovering through personal experience how God could be "just, and yet the justifier of him that believeth in Jesus." We are given an opportunity to see how the Apostle became a "New Creature" and how that "New Creature" grew. Here we have his thought processes, and may see not alone the happy conclusions he reached, but what is of equal importance, how he reached them. For example, when he bears Israel witness as he does, that they have a zeal of God, but not according to knowledge, the mere statement of this fact might leave us measurably unmoved. However, when we realize he is speaking of the zeal he himself used to have, we begin to understand his earnestness, and the words take on a new significance. When he discusses the believer's baptism, and likens it to a burial of the old life now to be reckoned

dead, we find ourselves admitting that the picture is well drawn and the doctrine sound; but as the thought comes to us that the writer is one who has given proof after proof that he himself had died, and that his life since then had been hidden with Christ in God; that he personally had been crucified with Christ, and that what life he lived henceforth was as though Christ lived in his stead, we find ourselves occupied more with him than with his argument, masterly though it be. His words, backed by his life, catch fire in our hearts, causing us to long to share his rich experiences of fellowship with the Master, and to determine that by God's grace we will so do, cost what it may. (Col. 3:3; Gal. 2:20.) As another has said: "O Christianity, had thy one work been to produce a St. Paul, that alone should have rendered thee dear to the coldest reason." (Sailer.) Let us then review his life experiences. We shall find that not only was he "in the truth" but what was of far greater importance the truth was in him, and it is this which makes the Epistle pulsate with the throb of life.

Saul, Afterward Called Paul

He was born, he tells us, at Tarsus in Cilicia, on the confines of Syria and Asia Minor. (Acts 21:39; 22:3.) He was of the tribe of Benjamin. (Rom. 11:1; Phil. 3:5.) The following account of his early life and conversion is taken from Godet, to whom we feel greatly indebted

"His parents belonged to the sect of the Pharisees; compare his declaration before the assembled Sanhedrin (Acts 23:6): 'I am a Pharisee, the son of a Pharisee,' and Phil. 3:5. They possessed, though how it became theirs we know not, the right of Roman citizens, which tends, perhaps, to claim for them a somewhat higher social position than belonged to the Jews settled in Gentile countries. The influence which this sort of dignity exercised on his apostolic career can be clearly seen in various passages of Paul's ministry (comp. Acts 16:37 et seq., 22:25-29; 23:27):

"Perhaps he was early destined to the office of Rabbin. His rare faculties naturally qualified him for this function, so highly honored of all in Israel. There is connected with the choice of this career a circumstance which was not without value in the exercise of his apostolical ministry. According to Jewish custom, the Rabbins required to be in a position to gain their livelihood by means of some manual occupation. This was looked upon as a guarantee of independence and a preservative from sin. The received maxim ran thus: 'The study of the law is good, provided it be associated with a trade Otherwise, it is useless and even hurtful.' Saul's parents chose a trade for him which was probably connected with the circumstances of the country where they dwelt, that of *tentmaker* (Acts 28:3), a term which denoted the art of making a coarse cloth woven from the hair of the Cilician goats, and used in preference to every other kind in the making of tents. The term used in the Book of the Acts thus denotes the work of weaving rather than tailoring.

"If it is true that Paul's providential task was to free the Gospel from the wrappings of Judaism in order to offer it to the Gentile world in its pure spirituality, he required, with a view to this mission, to unite many seemingly contradictory qualities. He needed, above all, to come from the very heart of Judaism; only on this condition could he thoroughly know life under the law, and could he attest by his own experience the powerlessness of this alleged means of salvation. But, on the other hand, he required to be exempt from that national antipathy to the Gentile world with which Palestinian Judaism was imbued. How would he have been able to open the gates of the

Kingdom of God to the Gentiles of the whole world, if he had not lived in one of the great centers of Hellenic life, and been familiarized from his infancy with all that was noble and great in Greek culture, that masterpiece of the genius of antiquity? It was also, as we have seen, a great advantage for him to possess the privilege of a Roman citizen. He thus combined in his person the three principal social spheres of the Age, Jewish legalism, Greek culture, and Roman citizenship. He was, as it were, a living point of contact between the three. If, in particular, he was able to plead the cause of the Gospel in the capital of the world and before the supreme tribunal of the empire, as well as before the Sanhedrim at Jerusalem and the Athenian Areopagus, it was to his right as a Roman citizen that he owed the privilege. Not even the manual occupation learned in his childhood failed to play its part in the exercise of his apostleship. When, for reasons of signal delicacy, which he has explained in Chap. 9 of his First Epistle to the Corinthians, he wished to make the preaching of the Gospel, so far as he was concerned, *without charge*, in order to secure it from the false judgments which it could not have, escaped in Greece, it was this apparently insignificant circumstance of his boyhood which put him in a position to gratify the generous inspiration of his heart.

Saul's Early Training

"The young Saul must have quitted Tarsus early, for he himself reminds the inhabitants of Jerusalem, in the discourse which he delivers to them, Acts 22, that he had been 'brought up in this city.' In Chap. 26:4 he thus expresses himself not less publicly: 'All the Jews know my manner of life from my youth at Jerusalem.' Ordinarily it was at the age of twelve that Jewish children were taken for the first time to the solemn feasts at Jerusalem. They then became, according to the received phrase, '*sons of the law*.' Perhaps it was so with Saul, and perhaps he continued thenceforth in this city, where some of his family seem to have been domiciled. Indeed, mention is made, Acts 23:16, of a son of his sister who saved him from a plot formed against his life by some citizens of Jerusalem.

"He went through his Rabbinical studies at the school of the prudent and moderate Gamaliel, the grandson of the famous Hillel. 'Taught,' says Paul, 'at the feet of Gamaliel, according to the perfect manner of the law of our fathers.' (Acts 23:3.) Gamaliel, according to the Talmud, knew Greek literature better than any other doctor of the law. His reputation for orthodoxy nevertheless remained unquestioned. Facts will prove that the young disciple did not fail to appropriate the spirit of wisdom and lofty prudence which distinguished this eminent man. At his school Saul became one of the most fervent zealots for the law of Moses. And practice with him kept pace with theory. He strove to surpass all his fellow-disciples in fulfilling the traditional prescriptions. This is the testimony which he gives of himself. (Gal. 1:14; Phil. 3:6.) The program of moral life traced by the law and elaborated by Pharisaical teaching, was an ideal ever present to his mind, and on the realization of which were concentrated all the powers of his will. He resembled that young man who asked Jesus 'by the doing of what work' he could obtain eternal life. To realize the law perfectly, and to merit the glory of the Kingdom of Heaven by the righteousness thus acquired -- such was his highest aspiration. Perhaps there was added to this ambition another less pure, the ambition of being able to contemplate himself in the mirror of his conscience with unmixed satisfaction. Who knows whether he did not flatter himself that he might thus gain the admiration of his superiors, and so

reach the highest dignities of the Rabbinical hierarchy? If pride had not clung like a gnawing worm to the very roots of his righteousness, the fruit of the tree could not have been so bitter; and the catastrophe which overturned it would be inexplicable. Indeed, it is his own experience which Paul describes when he says, Rom. 10:2, 3, in speaking of Israel: 'I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God' (that which God offers to the world in Jesus Christ). "Saul had reached the age which qualified him for entering on public duties, at his thirtieth year. Distinguished above all his fellow-disciples by his fanatical zeal for the Jewish religion in its Pharisaic form, and by his hatred to the new doctrine, which seemed to him only a colossal imposture, he was charged by the authorities of his nation to prosecute the adherents of the Nazarene sect, and, if possible, to root it out. After having played a part in the murder of Stephen, and persecuted the believers at Jerusalem, he set out for Damascus, the capital of, Syria, with letters from the Sanhedrim, which authorized him to fill the same office of inquisitor in the synagogues of that city. We have reached the fact of his conversion.

His Conversion

"In the midst of his Pharisaical fanaticism Saul did not enjoy peace. In Chap. 6 of the Epistle to the Romans, he has unveiled the secret of his inner life at this period. Sincere as his efforts were to realize the ideal of righteousness traced by the law, he discovered an enemy within him which made sport of his best resolutions, namely lust. 'I knew not sin but by the law; for I had not known lust except the law had said, Thou shalt not covet.' And thus he made the most important experience of his life, that which he has expressed in these words of the Epistle to the Romans. (3:20): 'By the law is the knowledge of sin.' The painful feeling of his powerlessness to realize virtue was, if I may so call it, the negative preparation for the crisis which transformed his life. His soul, hungering and thirsting after righteousness, found the attempt vain to nourish itself with its own works; it did not succeed in satisfying itself.

"Another circumstance, fitted to prepare for the change in a more positive way, occurred at this period. An inactive witness of Stephen's martyrdom, Saul could calmly contemplate the bloody scene -- see the brow of the martyr irradiated with heavenly brightness, and hear his invocation addressed to the glorified Son of Man, in which was revealed the secret of his love and triumphant hope. His soul was no doubt deeply pierced in that hour; and it was with the view of cicatrizing this wound that he set himself with redoubled violence to the work of destruction which he had undertaken. 'The hour shall come,' Jesus had said to His Apostles, 'in which whosoever shall kill you will think that he renders God worship.' It was really with this thought that the young persecutor raged against the Christians. Nothing but an immediate interposition on the part of Him whom he was thus persecuting could arrest this charger in his full career, whom the sharp prickings by which he felt himself inwardly urged only served to irritate the more.

His Damascus Experience -- Death and Resurrection

"With Saul's conversion a supreme hour struck in the history of humanity. If, as Renan justly says, there came with the birth of Jesus the moment when 'the

capital event in the history of the world was about to be accomplished, the revolution whereby the noblest portions of humanity were to pass from paganism to a religion founded on the Divine unify,' the conversion of Paul was the means whereby God took possession of the man who was to be His instrument in bringing about this unparalleled revolution. "The moment had come when the Divine covenant, established in Abraham with a single family, was to extend to the whole world, and embrace, as God had promised to the Patriarch, all *the families of the earth* But there was needed an exceptional agent for this extraordinary work. The appearing of Jesus had paved the way for it, but had not yet been able to accomplish it. The twelve Palestinian Apostles were not fitted for such a task. We have found, in studying Paul's origin and character, that he was the man specially designed and prepared beforehand. And unless we are to regard the work which he accomplished, which Renan calls 'the capital event in the history of the world,' as accidental, we must consider the act whereby he was enrolled in the service of Christ, and called to this work, as one directly willed of God, and worthy of being effected by His immediate interposition. Christ Himself, with a strong hand and a stretched-out arm, when the hour struck, laid hold of the instrument which the Father had chosen for Him. These thoughts in their entirety form precisely the contents of the preamble to the Epistle which we propose to study -- Rom. 1:1-5.

"What passed in the soul of Saul during the three days which followed this violent disturbance, he himself tells us in the beginning of Chap. 6 of the Epistle to the Romans. This passage, in which we hear the immediate echo of the Damascus experience, answers our question in two words: A death, and a resurrection. The death was that of the self-idolatrous Saul, death to his own righteousness, or, what comes to the same thing, to the law. Whither had he been led by his impetuous zeal for the fulfilling of the law? To make war on God, and to persecute the Messiah and His true people! Some hidden vice must certainly cleave to a self-righteousness cultivated so carefully, and which led him to a result so monstrous. And that vice he now discerned clearly. In wishing to establish his own righteousness, it was not God, it was himself whom he had sought to glorify. The object of his adoration was his ego, which by his struggles and victories he hoped to raise to moral perfection, with the view of being able to say in the end: Behold this great Babylon which I have built! The disquietude which had followed him on this path, and driven him to a blind and bloody fanaticism, was no longer a mystery to him. The truth of that declaration of Scripture, which he had till now only applied to the Gentiles, was palpable in his own case. 'There is not a just man, no, not one.' (Rom. 3:10.) The great fact of the corruption and condemnation of the race, even in the best of its representatives, had acquired for him the evidence of a personal experience. This was to him that death which he afterwards described in the terms: 'I through the law am dead to the law.' -- Gal. 2:19.

"But, simultaneously with this death, there was wrought in him a resurrection. A justified Saul appeared in the sphere of his consciousness in place of the condemned Saul, and by the working of the Spirit this Saul became a *new creature* in Christ. Such is the forcible expression used by Paul himself to designate the radical change which passed within him. -- 2 Cor. 5:17.

How He Regarded His Baptism

"Accustomed as he was to the Levitical sacrifices demanded by the law for every violation of legal ordinances, Saul had no sooner experienced sin within him in all its gravity, and with all its consequences of condemnation and death, than he must also have felt the need of a more efficacious expiation than that which the blood of animal victims can procure. The bloody death of Jesus, who had just manifested Himself to him in His glory as the Christ, then presented itself to his view in its true light. Instead of seeing in it, as hitherto, the justly-deserved punishment of a false Christ, he recognized in it the great expiatory sacrifice offered by God Himself to wash away the sin of the world and his own. The portrait of the Servant of Jehovah drawn by Isaiah, of that unique person on whom God lays the iniquity of all . . . he now understood to whom he must apply it. Already the interpretations in the vulgar tongue, which accompanied the reading of the Old Testament in the synagogues, and which were afterwards preserved in our Targums, referred such passages to the Messiah. In Saul's case the veil fell; the cross was transfigured before him into the instrument of the world's salvation; and the resurrection of Jesus, which had become a palpable fact since the Lord had appeared to him bodily, was henceforth the proclamation made by God Himself of the justification of humanity, the monument of the complete amnesty offered to our sinful world. 'My *righteous* Servant *shall justify* many,' were the words of Isaiah, after having described the resurrection of the Servant of Jehovah as the sequel of His voluntary immolation. Saul now contemplated with wonder and adoration the fulfillment of this promise, the accomplishment of this work. The new righteousness was before him as a free gift of God in Jesus Christ. There was nothing to be added to it. It was enough to accept and rest on it in order to possess the blessing which he had pursued through so many labors and sacrifices, peace with God.

"He entered joyfully into the simple part of one accepting, believing. Dead and condemned in the death of the Messiah, he lived again justified in His risen person. It was on this revelation, received during the three days at Damascus, that Saul lived till his last breath.

"One can understand how, in this state of soul, and as the result of this inward illumination, he regarded the baptism in the name of Jesus which Ananias administered to him. If in Rom. 6 he has presented this ceremony under the image of death, burial, and resurrection through the participation of faith in the death, burial, and resurrection of Jesus, he has; in so expressing himself, only applied to all Christians his own experience in his baptism at Damascus.

Reached the End of Mosaic Discipline

"To the grace of justification, of which this ceremony was to him the assured seal, there was added that of regeneration by the creative operation of the Spirit, who transformed his reconciled heart, and produced a new life within it. All the energy of his love turned to that Christ who had become his substitute, guilty, in order to become the author of his righteousness, and to the God who had bestowed on him this unspeakable gift. Thus there was laid within him the principle of true holiness. What had been impossible for him till then, self-emptying and life for God, was at length wrought in his at once humble and joyful heart. Jesus, who had been his substitute on the cross, in order to become his righteousness, was easily substituted for himself in his heart in order to become the object of his life. The free obedience which he had vainly sought to accomplish under the yoke of the law, became in his

grateful heart, through the Spirit of Christ, a holy reality. And he could henceforth measure the full distance between the state of a slave and that of a child of God.

"From this experience there could not but spring up a new light on the true character of the institutions of the law. He had been accustomed to regard the law of Moses as the indispensable agent of the world's salvation; it seemed to him destined to become the standard of life for the whole race, as it had been for the life of Israel. But now, after the experience which he had just made of the powerlessness of this system to justify and sanctify man, the work of Moses appeared in all its insufficiency. He still saw in it a pedagogical institution, but one merely temporary. With the Messiah, who realized all that he had expected from the law, the end of the Mosaic discipline was reached. 'Ye are complete in Christ' (Col. 2:10); what avails henceforth what was only the *shadow* of the dispensation of Christ -- (Col. 2:16, 17)?

"And who, then, was He in whose person and work there was thus given to him the fullness of God's gifts without the help of the law? A mere man? Saul remembers that the Jesus who was condemned to death by the Sanhedrin was so condemned as a blasphemer, for having declared Himself the Son of God. This affirmation had hitherto seemed to him the height of impiety and imposture. Now the same affirmation, taken with the view of the sovereign majesty of Him whom he beheld on the way to Damascus, stamps this being with a Divine seal, and makes him bend the knee before His sacred person. He no longer sees in the Messiah merely a son of David, but the Son of God.

The Light of Pentecost also upon Him

"With this change in his conception of the Christ there is connected another not less decisive change in his conception of the Messiah's work. So long as Paul had seen nothing more in the Messiah than the son of David, he had understood His work only as the glorification of Israel, and the extension of the discipline of the law to the whole world. But from the time that God had revealed to him in the person of this son of David according to the flesh (Rom. 1:2, 3) the appearing of a Divine being, His own Son, this view of the Messiah's work grew with that of His person. The son of David might belong to Israel only; but the Son of God could not have come here below, save to be the Savior and Lord of all that is called man. Were not all human distinctions effaced before such a messenger? It is this result which Paul himself has indicated in those striking words of the Epistle to the Galatians (1:16): 'When it pleased God, who separated me from my mother's womb and called me by His grace, to *reveal His Son* in me, *that I might preach Him among the heathen . . .*' His Son, the heathen: these two notions were necessarily correlative! The revelation of the one must accompany that of the other. This relation between the divinity of Christ and the universality of His kingdom is the key to the preamble of the Epistle to the Romans.

"The powerlessness of the discipline of the law to save man, the freeness of salvation, the end of the Mosaic economy through the advent of the Messianic salvation, the divinity of the Messiah, the universal destination of His work—all these elements of Paul's new religious conception, of *his gospel*, to quote the phrase twice used in our Epistle (2:16; 16:25), were thus involved in the very fact of his conversion, and became more or less directly disentangled as objects of consciousness in that internal evolution which took

place under the light of the Spirit during the three days following the decisive event. What the light of Pentecost had been to the Twelve as the sequel of the contemplation of Jesus on the earth, which they had enjoyed for three years, that, the illumination of those three days following the sudden contemplation of the glorified Lord, was to St. Paul."

AS THE CONVENTION DRAWS NEAR

FURTHER word is in order at this time with regard to the convention to be held at Pittsburgh, November 1-3. Since our mention of the matter in the October 15th issue of this journal there has been a general assembling and re-organizing of brethren of the Truth in the vicinity of Pittsburgh in one gathering. The first session of this new association was held on Sunday, October 6th, in the old Bible House Chapel, which hereafter is to be the regular meeting place of the newly formed Class. In a very interesting report of the first Sunday's services, the writer goes on to say

"You will surely appreciate the importance of about eighty brethren being present in the afternoon, with over a hundred in the evening. The 'Chapel' was again the scene of another spiritual gathering, and if smiling faces and radiant countenances offer a fair observation prospect, there was naught to be wished for. Brother Kendall in his forceful manner presented 'Prayer' in the afternoon, and 'Seven stages of the Church' in the evening. The singing was of the happy, spontaneous kind in which there was the real sense of spiritual fervor not heard in a long time hereabouts. The sense of all whom I conversed with indicated plainly a real deep appreciation of the situation and thankful acceptance of what appears a providential leading . . . I feel there was present a spirit of thankfulness and appreciation for the privilege of assembly under such happy conditions of freedom and lack of restraint. It is my hope that the first service day in the place made sacred by former associations, will be but the forerunner of many future like experiences. However, with me there has come also, a very present sense of the responsibility for the proper care and wise use of this service -- ministry, I feel would be a very proper expression. There rests now upon these who have started this movement a very grave responsibility, and I pray it may please the Lord to give wisdom and discretion that all may be done with wisdom and solely to serve His truth-hungry children in this section of the country. You have personally been through this very same experience and will join in the same feeling, I know.

"The convention prospect is good! . . . This should offer a real opportunity to spread the message of Christian Unity and Liberty as it is in Christ Jesus. To this end it seems proper to commend your offering the 'Herald' carrying this article [September 15th] for use among the friends."

Thus the foundation seems well laid for a united forward movement amongst the friends in Pittsburgh and vicinity, and it is hoped that the friends gathering at the convention in November from various sections of the country may serve to further encourage and stimulate the love and zeal of the brethren at large. The convention committee in Pittsburgh have under way what would seem to be a very interesting program. Amongst the speakers whom they expect to have present and to serve on the program are the following brethren, generally well known to the friends: Brothers P. L. Read,

S. J. Arnold, L. F. Zink, I. I. Margeson, J. J. Blackburn, Morton Edgar, J. G. Kuehn, G. S. Kendall, C. P. Bridges, H. E. Hollister and I. F. Hoskins.

It will no doubt be of more than in usual interest to those in attendance at the convention in Pittsburgh, that a special time is set aside during one of the days of the convention in which all the friends will have opportunity to visit Brother Russell's grave. Remember that this is an anniversary of the passing of our beloved Brother, a special service will be conducted at the grave in honor of him whose memory is cherished by thousands of God's people, and whose ministry has illuminated the pathway of many children of God in modern times. This memorial service will be held on Sunday.

Considering the time in which we are living and the sore trials through which many are passing, let us be reminded again of how these conferences upon holy things afford splendid opportunities for mutual helpfulness and of strengthening the bonds of brotherhood and love. Just at this time there comes to hand a report from the Class Secretary at Cincinnati, concerning the convention held in that city, September 27 and 28. An extract from this interesting report reads as follows

"Our convention was a season of deep spiritual fellowship. The Lord's favor was very markedly with us from the very start. The maximum attendance on Sunday afternoon was 146. It was indeed a very great pleasure to look into so many smiling faces."

Again we urge upon the friends, particularly on those who expect to attend the Pittsburgh convention, that there be a uniting in prayer that the blessing of God and the presence of His Spirit, may abundantly attend the assembling of the friends at this convention and that a real spiritual uplift may be experienced by all. Once more we suggest that any desiring to communicate with the friends in Pittsburgh concerning accommodations, etc., should address Brother George M. Wilson, 241 Rochelle Street, Mt. Oliver, P. O., Pittsburgh, Pa.

ENCOURAGING LETTERS

Dear Brethren:

Enclosed find one dollar for the "Herald" for one year. The copy containing the article on the chronology of the "times of the Gentiles," along with other additional copies, has been received, and many thanks for the same. You make it plain that we are very close to the end of this "present evil world." Like Lot of old we are vexed daily and hourly with the wickedness of the people, but we can rejoice and lift up our heads, as the coming of the Lord draws near.

We are thrilled by reading your paper over and over. Your standard of the Christian life is high, but no higher than the Bible teaches. I, along with the rest of my family, first saw the "Light" 36 years ago, from reading the first three volumes of Millennial Dawn. On account of wrong views brought out by the I.B.S.A. we broke away from them many years ago and since that time have been standing alone, as all others in the Class in this city have taken up with many delusions and are in great darkness, which is a cause of much sorrow to us

Hoping and praying that the Spirit of the Lord may remain with you in these times of fiery trial, I am

Yours in His name,

Mrs. S. H. B. -- Ohio.

My brethren, beloved in the Lord

Greetings of warm love in His holy Name, our living Head!

Another year has fled, and we are still left, whilst others are called upon to pass beyond the veil. I note that another dear Brother (McKechnie) has passed to his reward. "So He giveth His beloved sleep." The loving Father shall surely comfort the bereft sister, and shall cover her with His feathers. Such precious testimonies as are given by the faithful of the Household to comfort the left-behind pilgrims! Oh, we do praise and thank the Lord for the witnessing of His consecrated ones, which so heartens the isolated, whose steps falter in the uphill struggle.

Just here, my brethren, I want to thank you for precious light let in upon Scripture truth. Again, I repeat, that the secret questionings of my troubled heart are answered for my uplift, just as though I had laid my perplexities before you. Thus convincing faltering faith, that the blessed Lord who seeth and knoweth the yearnings of my heart directs His beloved servants who write to put into words the answers of sweet comfort. Unto Him be the praise and glory To none can the Heralds be greater comfort or truer "meat in due season" than to myself, who am cut off from fellowship with Present Truth people, excepting by correspondence with a few dear sisters in the Truth, as also your own most helpful spiritual exhortations. May we help each other by the prayer of faith, as we see the time of trouble at hand, and troubles thickening around us-sufferings by flood, fire; and earthquake, and unspeakable suffering by famine, as well as the horrors of dreadful crimes of a shocking character. But the Lord is in His Heaven. All's well with the earth. He is able to overrule even the powers of evil. May He keep His little ones faithful to the end.

I am enclosing a bank note, value £_____ for another year's subscription for the "Herald" for myself, also for one year's subscription to be addressed to a dear sister

I am, dear brethren,

Your sister by His grace,

A. G. -- Aus.

The Herald of Christ's Kingdom

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GUARDING THE HEAVENLY TREASURES

[Contributed]

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received

a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will?" -- Heb. 2: 1-4.

LET us go back some nineteen centuries and imagine ourselves members of that early Church in Palestine, born and reared according to the Jewish faith, firmly believing in the Divine supervision of Jehovah over the Jewish peoples, with a culture and a civilization dating back to the days of Abraham, when his faith in the promises of Jehovah caused him to be called the friend of God, and with the Law and the Prophets centering around us as a nation who will be a great factor in the working out of a Plan of Salvation. We are still worshipping with them in the temple -- we are attached by ties of family and of blood and of tradition. We have believed that out of Zion should come the Deliverer. Moses, the temple, and the old tabernacle in the wilderness, with its system of priesthood and its sacrificial ceremonies are all a part of our very being. We have been zealous above the average; we have honestly striven to serve God, and because of this there has been vouchsafed to us a deeper understanding of these things. A little window has been opened, and we have looked out and seen that a new epoch has dawned, that a new dispensation has come, that prophecy is fulfilling before us, that the Messiah has come, and the long looked for deliverance is about to be accomplished.

As we study the situation in the light of greater knowledge we see the old order was but a pattern of the real, the better thing, that the Aaronic priesthood was inferior to the new order of priesthood, that Levi while in the loins of Abraham paid tithes to Melchisedec.

Our hearts rejoice and we cast our lots with those of similar mind and conscience. We are living now above the clouds and we see that those sacrifices of the Atonement Day were significant of new sacrifices by (those sacrifices necessary to) the consecrated follower of the Messiah. All else seems like loss and dross -- the pride of life and the desires of the eye, and the desires of the flesh are seen in their true relative value. We experience the ecstasies of that first love and we determine that nothing can separate us from the love of God which is in Christ Jesus--neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other creature. -- Rom. 8: 38, 39.

Character of the Times

This briefly is the state of mind of those early Jewish Christians. Then comes the test. Nero sits upon the throne and his persecution of the Jews arouses a hatred which grows until over the horizon looms the black cloud of revolt. The Jewish people recall the magnificent prophecies concerning the nation -- God's care over them in Egypt and His final deliverance, the evidence of His presence at Sinai, His leading in the wilderness, and all their later experiences. Priest and politician are scheming for independence, they recite the deeds of the Maccabees, and they sing the war songs of David. They recall the prophecies concerning the nation as the supreme ruler of the earth. They remind them that they shall rule the nations with a rod of iron. They do not see, nor do they care to know the true significance of those songs and prophecies. They desire only to kindle to madness the minds of the people against the Romans. We see the people fired with ambition and rushing on to that awful disaster which destroyed every vestige of national life -- on to that tragedy of blood and of horror which came with the advent of Titus when he destroyed their temple and slaughtered thousands, the hand of Rome finally reaching to every corner of their national home and the Jew becoming almost a slave to the powers that then were.

In this state of the Jewish mind the teachings of Jesus became a crime not only against their faith, but against their nationalism; not only a heresy, but a base betrayal.

The followers of Jesus now became subject to a propaganda to recall them from their deflection from the Jewish ideals. Ostracism and persecution became the order, and upon those who were none too well grounded they had their influence. They turned their eyes from that unfailing Source of strength and power. The Greater, than Moses and Aaron began to dim before their eyes, and they were influenced by the things of the earth and the flesh. The spirit of fear became dominant in their minds; the spirit of love and of power and of a sound mind was becoming feeble.

The Culmination of Their Scriptures

It was to these Jewish Christians of Palestine that the writer of the Book of Hebrews says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The entire message is written from the Jewish stand-, point and can be properly understood only when we study it from that angle. They knew of the inspiration of the Word. They understood the feast days and the holy days to be divinely ordained. They knew that God at sundry times and in divers manners spake in time past unto the fathers by the Prophets, that is, He had from time to time given them the measure of His revelation which they were able to receive and which He wished them to have. Much was not understood by them, but was spoken for the benefit of those coming later, those upon whom the ends of the Ages should come.

There was no danger of these Jewish Christians turning away from the living God to the gods of the pagan. They were not asked to accept another and a different faith. They could readily understand that Christianity was the outgrowth of Judaism. It was the culmination of their Scriptures, the blossoming of the flower from the bud, into its full beauty and grandeur.

If the Adversary could persuade them that they had been a little overzealous, that while it was commendable in them to serve God -- surely it was -- but why not do it as God Himself had ordained in the Law? This was the creditable thing. God commends loyalty to His Word and rewards right living. This Nazarene was a zealot and unfaithful to the very Law of God. Being a Jew and showing the degree of disloyalty, He deserved the fate which befell Him, as did those active in spreading His doctrines and making proselytes. These and similar arguments were doubtless dangerous to their eternal well being, so the writer draws his comparisons of the greatness of the Law and of Moses with the greater glory of Jesus, for he says that God in these last days hath "spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." ,

Admonition to the Faltering

Great as was the former things in glory, how insignificant when compared with the new. The old order was by Divine authority, but was not intended to be permanent. The new order was by Divine authority, and is intended to be permanent, for He hath spoken by His Son whom He has made heir of all things, by whom also He made the worlds. The attempt is made in the Epistle to make the contrast as great as possible that those faltering by the way should be aroused to their danger-shocked, if you please. Hence the admonition to give the more earnest heed to the things which they had heard-put the two side by side, the old and the new, measure them from every angle, weigh them well and act according to the measure of a sound mind within them. Earnestness is urged, for it is a matter well worth their consideration in view of their eternal welfare. They had covenanted with God to sacrifice their all upon the altar, and a failure to do so was to be followed by the most serious consequences. Restoration to the favor of their fellows meant estrangement from God. They could not recede from their former stand without entering into the Second Death. Failure to give more earnest heed to the things which they had heard was the probability of letting those things slip. The meaning of the word slip in the original is to lose the contents of a vessel as by means of a leak; thus without replenishing, the entire contents would be lost; or again as though a vessel were tied to something in the midst of a swift current, so that the vessel should remain steadfast and should not be carried down the stream by the current to destruction.

These were momentous times for these Jewish Christians and it has always been a matter of earnest heed in all the years since the Age began. But may there not be as great danger to the Church of today as there was to this early Church in Palestine?

We believe that this admonition was written for the benefit of all, and that we can receive great good if we will follow it with the early Christian Churches in mind, and their particular attitude and training in relation to the old order of things.

All Need to Give More Earnest Heed

Our spiritual life depends upon our, experiences with Christ in our own lives. Christianity, as well as other religions, easily drifts. into formalism or ritualism and this means death. Ritualism belongs to the Law and the Law is dead so far as the Christian is concerned in his relationship to God and our Savior Jesus Christ. Ritualism passing as Christianity, has caused more suffering in the world than any one other cause. The bloodshed, the hatreds, the bigotry, the racial and religious prejudices and their results have largely been caused by this instrument of Satan. We are in danger of the spirit being supplanted by the letter. Works are among many replacing faith. Love, the crowning virtue of them all, seems to be an ever diminishing quality, even among many styling themselves as followers of Jesus. Pomp and ceremony, self-pride, adulation, and exaltation are ever present, while meekness and humility is rarely found. Summed up, the whole list of sins of the Church as well as the world at large is selfishness.

So our struggle to reach the ideals set by our Master is to conquer self, and until this is done, there can be no true growth or development in Christian character; for we are not Christians in Christ's order of things until we have laid down our lives upon the altar, which is so well illustrated by the brazen altar of the tabernacle. The expression, "When He had by Himself purged our sins," called to the mind of these Jewish Christians the sacrifices of their Law and the cleansing from sin and impurity which these sacrifices accomplished. The writer of those words did not mean the purification of man by instruction in Christian doctrines or by example. He referred to the sacrificial death of the Savior, the antitypical bullock. We as Christians must be able to say with the Apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." -- Gal. 2:20.

The Former Days of Illumination

There are several thoughts contained in the passage we have selected for study. First, the urge to give more earnest heed to the things they had heard lest they let them slip-that is to the promises, the prophecies, and all those things which they at one time accepted without question as true; the relationship to God through Christ which they had once so strongly experienced.

Second, the warning against the neglect of so great salvation.

Third, the reasons given why they should not fail in their Christian privileges.

The second point seems to be the center of the argument around which other things turn -- the neglect of this, so great salvation; and we will consider this before the rest. What does the writer mean by this neglect of so great salvation? We recall that these to whom he writes were not of the world, profane and irreligious, but were the professed followers of our Lord Jesus Christ, members of the priesthood. They had yielded their all on the altar of sacrifice. They had tasted and seen that the Lord is good. They could recall the former days, in which after they were illuminated, they had endured a great fight of afflictions, partly while they were made a gazing stock, both by reproaches and afflictions, and partly while they became companions of them

that were so used. They took joyfully the despoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

Their faith was growing dim. They had lost their first love, their old habits of life and of thought were again reviving in their hearts. They were growing weary of the long wait for the fulfillment of their hopes. They had expected the setting up of the Kingdom long before this, and their disappointment was causing the things which they had once heard and believed to slip. They were drifting with the adverse current of their day away from these things, out in the, broader waters which would lead to destruction. There was a strong tide running toward Judaism, which they had once repudiated, and unless they gave more earnest heed, they were in danger of being swept away from their Christian faith, away from Christ Himself.

The Dangers that Beset Them

This was the neglect which was menacing them. Not a rejecting of the Gospel, nor opposition to the doctrines and teaching of Jesus and the Apostles, but a neglect experienced by those who had trodden under foot the Son of God and had counted the blood of the covenant wherewith they were sanctified an unholy thing and had done despite to the spirit of grace. Their danger was neglect -- a passive sin not an active sin. They were becoming lukewarm. They were neglecting the means of grace. They no longer found joy in the "assembling of themselves together" as they once had done. They failed to consider one another "to provoke unto love and good works." They were casting side glances at the old Jewish pattern, forgetting the glory of the substance in the dim light of the shadow. The fear of men was crowding from their minds the fear of God. They were neglecting. And to even the human mind this is a humiliating experience.

Is it possible that there may be a similar heart condition in some of the Lord's people at this time? It is true that the evil influences to which we are liable are not the same. We are in no danger of the proselyting influence of Judaism or any other religion, new or old, but are we in danger of being carried by adverse currents into mere worldliness and neglect of the Divine ordinances? Are we liable to the strong delusions of our times? Our Lord said that we would be, and the Apostle Paul reiterated it. We see the effects of these delusions upon the nominal Church and the world. Various philosophies, and ethical systems, mysticism, theosophy and psychology, higher criticism, and evolution, are being taught and accepted by millions among so-called Christian peoples; and we see thousands and tens of thousands falling by our side. We are perhaps in no danger of these grosser evils and deceptions, but may we be turned aside by the stress of the times in other directions? May we by these be in danger of letting slip the things which we have heard? The constant stress of occupation and line of thought from contact with which we cannot escape may be our danger unless we are able to rise above them. Matters of lesser importance to our eternal welfare may gradually be substituted, until we find our love of Christ waning and our minds becoming of the earth, earthy. It may be trouble which threatens to overwhelm; it may be peace and happiness in undue measure; it may be the struggle against poverty and misfortune; it may be the pressure of business or the intoxication of success; or it maybe even an abnormal activity in religious work itself. Anything which so occupies our minds or demands our time in such measure that we have little strength or inclination to give earnest heed to the things which we have heard, places us in the same dangerous position in which the

Jewish Christians found themselves. We are as likely as they to drift away from that first love which also endangered the Church at Ephesus.

How Shall We Escape if We Neglect

And then to us may come the question, How shall we escape if we neglect so great salvation? The answer is found in the first part of the passage we are studying -- "We ought to give the more earnest heed to the things we have heard." We who have made a solemn covenant by sacrifice dare not neglect so great salvation. "For if after we have escaped the pollutions of the world through the knowledge of our Lord and Savior Jesus Christ, we are again entangled therein and overcome, the latter end is worse with us than the beginning. For it had been better for us not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto us."-2 Pet. 2: 20, 21.

It was a happy moment when we ceased to do evil and learned to do well, but it is only by patient continuance in well doing that we can hope to receive that crown of righteousness which is laid up for all who love the appearing of our Lord; our Head, our High Priest.

The act of consecration marked our passing from the court into the holy, from a humanly minded condition to that of spirit begettal, as Abraham's seed and heirs according to the promises, joint-heirs with Jesus Christ. And only by keeping our minds stayed on these promises can we be kept in perfect peace. "Eternal vigilance is the price of our liberty" in Christ Jesus. It is needful if we become not castaways to give, to the end of our days, earnest heed to the things which we have heard.

It was to Christians who had shown great zeal in the cause of Christ, who had suffered persecution for His sake, of whom the writer asks the question, "How shall we escape if we neglect so great salvation?" Earnest heed is needful that one may be more and more filled with the mind of God, the Holy Spirit of God, that it may inspire every thought, word, and action, and lead thus to the development of its fruits. Cease to believe and we again become condemned already. Cease to abide in Him and we are cast forth as a branch. No matter how great our early devotion and our patience, no matter how we labored and worked and how much we may have borne for His name's sake, neither did we faint, still it is needful that we give earnest heed to the things we have heard, for how shall we escape if we neglect so great salvation?

Inspirations from the Cross

There are several reasons given in the text why we should give more earnest heed. First, the source of this great salvation was our Savior Himself. For God "hath in these last days spoken unto us by His Son." At sundry times and in divers manners He had in times past spoken unto the fathers by the Prophets. These were but the servants of God; and likewise the angels, for "of them He saith, Who maketh His angels spirits and His ministers a flame of fire." He speaks now by the One whom the angels were commanded to worship, who is the brightness of His glory, the express image of His person, who created all things and upholds them still by the word of His power; who having purged our sins, is made heir of all things and is seated at the right hand of the Majesty on High. It is He who sacrificed His life, agonized in Gethsemane, died on the cross, and descended into the lowest depths of

degradation and misery that every human soul might come, if he will, into harmony with God. It is He, the Redeemer of all the world who spoke to them, warned them of their danger, and reproved them of their sins.

So He speaks today to us who profess to believe the living Christ -- He who passed not only through Gethsemane and the judgment hall to death, but by the resurrection into the Holy of Holies, crowned with glory and honor, through whom we are sanctified and for which cause He is not ashamed to call us brethren, for He says, "I will declare Thy name unto My brethren; in the midst of the congregations will I sing praise unto Thee." To quote from another: "And it is the living Christ that speaks to us. I cannot but feel that the religious life of Christendom has suffered grievous harm from the constant representation of the Lord Jesus . . . in the weakness and humiliation of His death on the cross . . . Men look upon Him in those dreadful hours when He was crowned only with thorns, when His scepter was a reed, when an imperial robe was thrown upon Him in mockery, when He stood as a criminal before an earthly ruler, when the cruel instruments of ecclesiastical tyranny were permitted to heap upon Him insult and scorn, when the rabble of a degraded nation triumphed over His apparent discomfiture, when He was deserted by His friends, when even the Divine glory was unable to penetrate the dense clouds of suffering and disaster into which He entered for the salvation of mankind: We hear Him asking for vinegar to relieve His burning thirst, crying out in the bitterness of His soul, because the light of God's countenance is hidden from Him. God forbid that we should ever cease to speak of having redemption in His blood. We are not ashamed of the cross. To us it is the symbol of triumph and the memorial of salvation. But it is not fitting that we should forget the glory which preceded or the glory which was to follow. He is no longer in Gethsemane, no longer on the cross, no longer in Joseph's sepulchre.

"We are adoring, not a living being, but a creation of our fancy, when we pray to a Christ crowned with thorns. He has assumed [that which is far beyond] His former glory. He reigns at the right hand of God. He wears the signs of the most awful and august authority."

If We Hold the Beginning of Our Confidence

Could we have a better reason for giving more earnest heed to the things which we have heard? How can we escape if we let them slip? Another reason for our earnest heed is the Church's participation in the glory of its Head--the glory of Zion, of which the Psalmist sings (Psa. 87) -- translated by another singer of later times thus:

"Glorious things of thee are spoken,
Zion, city of our God.
He whose word cannot be broken
Formed thee for His own abode.
On the Rock of Ages founded,
Naught can shake thy sure repose;
With Salvation's walls surrounded,
Thou shalt triumph o'er thy foes.

"Then the streams of living waters,
Springing from eternal love,
Will supply thy sons and daughters,
And all fear of want remove.
Who can faint when such a river
Ever flows their thirst to assuage?
Grace, which, like the Lord, the Giver,
Never fails from Age to Age."

"The Lord loveth the gates of Zion more than 411 the dwellings of Jacob." (Psa. 87:1.) This being true, how can we neglect so great salvation? And finally how shall we escape if we do neglect? This is the great salvation; there is no other for Christ's Church. We are not by the grace of God going to let these things slip. We are not, by the power of the Holy Spirit, going to neglect this great salvation.

"For we are made partakers of Christ, if [because] we hold the beginning of our confidence steadfast unto the end." And we know "it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, . . . for God is not unrighteous to forget. your work and labor of love, which ye have showed toward His name.

"Christ, the Wisdom and the Power!
From our labor's fleeting hour
To that timeless age of bliss
Which shall crown the toil of this.
Grant that all our life may be
Hidden and revealed in Thee.

"That our work may be Divine
Seek we not our own but Thine;
Lost to self and found in Thee,
Find we sweet humility,
Zeal by warmest love refined,
True devotion's single mind.

"So in Thee we shall be strong,
Seem the labor light or long;
And though clouds of self and sin
Darken round us and within,
So not dimly shall we see
Light to lighten all, in Thee."

"HE WILL COME AGAIN"

"He will come again!
Sometime He will surely stand once more
On the earth which His own hand hath made --
Only never as before,
Weary, lonely and in pain,
As the Lamb on whom our sin was laid --
Stretching out His hands in vain,
All the day, To a people gone astray.

"He will come again!
O, the word
Which our joyful ears have heard
Cannot fail, nor pass away.
He hath spoken! it shall be !
Our expectant eyes shall see
Him for whom we watch and wait
Coming soon to claim
All whose trust is in His name
For the hour is growing late
Time wears on
And the little while is almost gone.

"He will come again!
In the hope our hearts grow strong
Strong to bear the watching and the strain
Of the time between
Strong to bear His cross-to undertake,
For His sake All the burdens of the day
All the roughness of the way
Reaching out toward the things unseen --
Finding not our rest below --
Counting all the joys of earth,
All things here,
Sometimes dear,
Of but little worth,
Since we know
That at His appearing we shall see
All the glory, and the light
Hidden now from human sight
Of the risen One,
And, beholding, in His likeness be,
While eternal ages run."

THOSE WHO SHALL INHERIT THE KINGDOM OF GOD

*"Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."- -Matt.
5:3.*

THE question of, what we must be in order to inherit the Kingdom of God is most solemnly important and indeed is worthy of our most careful and prayerful consideration. It has been the all-absorbing theme of every one who has truly heard the voice of Him that speaketh from heaven, throughout the

Age. The earnest inquiry has been, What characteristics, what qualities, are essential to our attainment of that most blessed condition that God has to bestow? How can we so apply the Divine counsels and instructions that we will be filled with righteousness, obtain Divine mercy and everlasting comfort, be called the sons of God, and be permitted to see His face, obtain a great reward in heaven? Indeed so important was this matter that the great Teacher made it the central topic and theme set forth in several remarkable pronouncements which have been called the Beatitudes, given in what is generally regarded as the Savior's most celebrated discourse -- The Sermon on the Mount. We are justified in the conclusion that the substance of His sayings was caused to be recorded for the admonition and instruction of, all His true followers even unto the end of the Age.

While the character of our Lord, which we as His followers are to copy, is one; and the attainment of that one character or disposition means the attainment of all the blessings God has to bestow, nevertheless, in order to present the matter the more distinctly to our minds the Lord divides this one character or disposition into different sections, giving us a view of each particular part; just as a photographer would take a front view, right-side view, left-side view, rear view and angling views, of any interesting subject, so that all the details of construction might be clearly discernible.

Why the Poor in Spirit are Blessed

The first character-picture which our Lord presents we may reasonably assume was in some respects at least most important: It is Humility. "Blessed are the humble-minded poor in spirit] for theirs is the Kingdom of Heaven." We do not understand this to signify that humility is the only essential grace, and that whoever is humble will therefore attain the Kingdom; but rather that to the attainment of the Kingdom humility is a prerequisite of first importance. In other words, while all humble people will not attain the Kingdom, the Kingdom cannot be attained by .any one who is not humble: the Kingdom is theirs, in the sense that it is possible for this class to accept the terms and to attain to the honors and blessings, while all of a different attitude of mind-the proud, the haughty, the self-conceited, are absolutely debarred from any possibility of attaining the Kingdom so long as these contrary conditions lie at the foundation of their characters.

O that all of the Lord's people might see this point clearly and distinctly, and realize once and forever that "The Lord resisteth the proud and showeth His favors to the humble" exclusively! How this thought should put a guard upon every one of the Lord's little ones who is seeking to be conformed to the image of God's dear Son. How zealously they would watch and foster the development of this spirit of humility in their own hearts, and how it would be more and more discernible to others in their daily course of life, and what a blessing and what an influence for good, especially upon the "brethren," would result!

Growing out of this first essential quality or characteristic, as a tree of many branches out of the root, come the other graces of the Spirit, which the Lord has declared blessed-divinely approved. How different our Lord's teachings in this respect from all human teachings! Earthly wisdom would say, on the contrary: Hold up your head; think well of yourself, if you would have other people think well of you; be high-spirited, instead of poor in spirit, a little haughty, rather than of, humble demeanor; it will have a greater influence in many respects, for no one will think more highly of you than you think of

yourself, nor give you credit for more than you claim; hence, think highly of yourself, and claim much; carrying a high head, and having a lofty and self-important look.

Willing to be where He Places Us

No doubt there is worldly wisdom in, the worldly counsel; no doubt there is some truth in the worldly suggestion, so far as success in earthly matters in the present time is concerned. But here as in other instances, the Lord shows us that His ways are not as man's ways, but higher, as the heavens are higher than the earth. He assures us that he that humbleth himself shall be exalted in due time, while he who exalts himself shall be brought low, in due time. (Matt. 23:12.) In the Scriptures He points us to our dear Redeemer as the illustration of the humble and obedient One, whom He has now exalted to the right hand of Divine power; and our attention is also called *ho* the, great Adversary, who, taking a reverse course, sought to exalt himself, and has been abased, and is ultimately to be destroyed. -- Phil. 2:9 ; Heb. 2:14.

It is to the point here that we use the words of another: "To be poor in spirit is to have a humble opinion of ourselves; to be sensible that we are sinners, and have no righteousness of our own; to be willing to be saved only by the rich grace and mercy of God; to be willing to be where God places us, to bear what He lays on us, to go where He bids us, and to die when He commands; to be willing to be in His hands, and to feel that we deserve no favor from Him. It is opposed to pride, and vanity, and ambition. Such are happy: (1) Because there is more real enjoyment, in thinking of ourselves as we are, than in being filled with pride and vanity. (2) Because such Jesus chooses to bless, and on them He confers His favors here. (3) Because theirs will be the Kingdom of Heaven hereafter. It is remarkable that Jesus began His ministry in this manner, so unlike all others. Other teachers had taught that happiness was to be found in honor, or riches, or splendor, or sensual pleasure. Jesus overlooked all those things, and fixed His eye on the poor, and the humble, and said that happiness was to be found in the lowly vale of poverty more than in the pomp and splendors of life."

A sharp distinction should be noted between being poor in spirit and being poor in pocket, or in intellectual gifts and attainments. We have all seen people who were poor in these earthly senses, yet proud in spirit. The point to be noticed is that whatever our financial or intellectual gifts and conditions, the thing acceptable in the Divine sight is humility of spirit. Such a disposition is essential to those who would receive the wisdom which cometh from above -- they must have a humble appreciation of their own deficiencies and lack of wisdom, else they cannot receive freely, heartily, the wisdom which God is pleased to grant in the present time, only to those who are in the attitude of heart to receive it. And it will be seen also that this humility of mind is essential as a basis for the spirit of a sound mind-for who is in a proper condition to think justly, reasonably, impartially, except first of all he have a humble disposition? Hence we must agree that humility is a primary element in the disposition or mind of Christ.

Blessed are Ye that Mourn Now

The second essential or happy condition mentioned by our Lord stands closely related to the first -- "Blessed are they that mourn." Mourning of itself is not a grace, but it betokens an attitude of mind which is acceptable in the Lord's sight. Nor should we think of a mournful spirit, without

consolation or joys, as being a Christian spirit. We cannot suppose that our Heavenly Father and the holy angels are continual mourners, as they would certainly be if mourning possessed any merit of itself. The thought rather is, Blessed are ye that mourn now-to whom present earthly conditions are not entirely satisfactory and happyfying -- who are not blind to the difficulties and trials through which the human family as a whole is passing -- sin and sickness, pain and trouble, dying and crying

blessed are those who have sympathy of heart under present conditions, and to whom they are not satisfactory; for the time is coming when, under God's providence, a better order of things shall be instituted, and their dissatisfaction with present conditions will but bring them into closer sympathy and fellowship with those better things for which the Divine Plan is preparing. When God's Kingdom shall come and His will be done on earth as it is done in heaven, all cause for mourning and for sorrow and for tears will be done away; that will be a time for consolation, for satisfaction, to this class.

Indeed, a good measure of comfort comes to the Lord's people even in the present Age -- through faith built upon the exceeding great and precious promises of the Divine Word. The fact that they are able to discern the wrongs, the inequities, the distresses of the present time, creates in this class that very condition of heart to which Divine promises appeal, whereas others not so touched at heart with sympathy for the groaning creation, are unable to so thoroughly appreciate the hopes set before us in the Gospel. Hence it is by a natural law that such are drawn to the Lord's Word, and are enabled to draw therefrom consolation which speaks peace to their hearts, and gives them an inner joy which the less sympathetic cannot know under present conditions. Blessed are the sympathetic! Quoting again: "The Gospel only can give true comfort to those in affliction. (Isa. 61:1-3; Luke 4:18.) Other sources of consolation do not reach the deep sorrows of the soul. They may blunt the sensibilities of the mind; they may produce a sullen and reluctant submission to what we can not help; but they do not point to the true source of comfort. In the God of mercy only; in the Savior; in the peace that flows from the hope of a better world, and there only, is there comfort."

As we can cultivate the first of these graces, humility of mind, and by cultivation develop more and more of this first and essential characteristic, so we can cultivate also the second grace, the sympathetic spirit. To do this we should frequently think of others -- their interests, their trials, their difficulties, and should seek to enter into these as though they were all our own, and should seek to lend a helping hand and to "do good unto all men as we have opportunity, especially to the household of faith."-Gal. 6:10.

Meekness Represents True Greatness of Soul

The third of these graces which the Lord declares blessed is Meekness, or, as we would say, Gentleness. Webster's Dictionary defines meekness to be "Submission to the Divine will; patience and gentleness from moral and religious motives." It will be perceived that there is quite a difference between this patient, gentle submission to the Divine will, and the ordinary gentleness and patience which may frequently be exercised simply for the gratification of selfish desires. Patient submission to the Divine will is impossible to those who have not the first grace in the list, a humble mind: the proud and self-willed find it impossible to be submissive to Divine, conditions; self rises up, perverts their judgments, and misleads their

consciences to such an extent that they cannot have full confidence in Divine providence, but feel that they must put forth their hand and steady the ark.

It has been remarked in this connection that "Meekness is the reception of injuries with a belief that God will vindicate us. 'Vengeance is His; He will repay.' (Rom. 12:19.) It little becomes us to take His place, and to do what He has a right to do, and what He has promised to do.

"Meekness produces peace. It is proof of true greatness of soul. It comes from a heart too great to be moved by little insults. It looks upon those who offend them with pity. He that is constantly ruffled; that suffers every little insult or injury to throw him off his guard, and to raise a storm of passion within, is at the mercy of every mortal that chooses to disturb him. He is like the troubled sea that cannot rest, whose waters cast up mire and dirt."

Moreover, patient submission can be developed only in those who mourn, in the sense of having large sympathies, and who have been comforted by the blessed promises of God, through which the Holy Spirit comforteth His people. Realizing the evils of our time, and that they are permitted of God for the present for a wise purpose, these not only sympathize with the groaning creation, but this sympathy and the comfort received as its reward tend to make them patient, submissive to the Divine will. Remembering that all things are working together for good to them that love God, they are prepared to recognize Divine providence in whatever may befall them, and prepared also to look for the lessons of, those providences as blessings which will be helpful to them and to others, in preparing for the future and eternal joys.

How the Meek Inherit

This third grace -- patient submission to the Divine will -- which can be noted by those with whom we come in contact, might be said to be the outer manifestation of the second grace, which is inward, of the heart, and which might not be outwardly discerned by our fellow-creatures. The grace of sympathy manifests itself in our patient submissiveness in all the affairs of life, realizing that to those who are in Christ all matters are under Divine supervision, and this patience in respect to God's providences in our own circumstances and affairs leads also naturally and properly to patience with others in their weaknesses and failures and ignorance, and leads properly to helpfulness toward them as we have opportunity.

These "meek," patiently submissive to the Divine will, shall inherit the earth. The Lord did not mean, nor is it true, that the patient and submissive to the Divine will inherit the earth at the present time: quite to the contrary, the arrogant, the impatient, the aggressive, the selfish, succeed in grasping the chief things of power, of influence and of wealth now; and the patiently submissive have comparatively a poor chance. The reward of this grace, therefore, like the others, is future: following on under the Divine leading, these shall be heirs of God, joint-heirs with Jesus Christ; and the earth is a part of that great inheritance, which in turn, by Divine arrangement, they shall bestow at the close of the Millennial Age; upon the world of mankind who then survive-those proved worthy of eternal life by the Millennial tests.

As there is a sense in which the Lord's people are comforted now, so there is also a sense in which they now inherit the earth-a figurative sense, by faith. The Apostle speaks of this when he says, "All things are yours -- things present or things to come." (1 Cor. 3:21-23.) Those who have the proper

humble attitude of mind and are patiently submissive to the Divine will, get more of blessing out of the things of the present time than do their actual owners, because their hearts are in the attitude in which it is possible to receive blessing. The world, full of selfish craving, is never satisfied, never contented; the child of God, patiently submissive to the Divine will, is always satisfied" --

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."

The Hungry and Thirsty to be Filled

The fourth blessing is that of Hunger and Thirst after Righteousness. "Hunger and thirst, here, are expressive of strong desire. Nothing would better express the strong desire which we ought to feel to obtain righteousness, than hunger and thirst. No wants are so keen, none so imperiously demand supply, as these. They occur daily; and when long continued, as in case of those shipwrecked, and doomed to wander months or years over burning sands, with scarcely any drink or food, nothing is more distressing. An ardent *desire* for any thing is often represented in the Scriptures by hunger and thirst. (Psa. 42:1, 2; 63:1, 2.) A desire for the blessings of pardon and peace; a deep sense of sin, and want, and wretchedness, is also represented by thirsting. (Isa. 55:1, 2.) Those that are perishing for want of righteousness; that feel that they are lost sinners, and strongly desire to be holy, shall be filled. Never was there a desire to be holy, which God was not willing to gratify. And the Gospel of Christ has made provision to satisfy all who truly desire to be holy."

No one can have this hunger and thirst unless he previously have to a considerable extent the previous characteristics. If he have not humility of mind he will be satisfied with his attainments of righteousness, being unable to see beyond his own low plane, unable to discern the heights and grandeurs of the Divine perfection. He cannot hunger and thirst after that which he does not in some measure comprehend. Unless he have the spirit of sympathy, which discerns the wrongs, inequities of our present time (which in great measure mankind is unable to counteract and overcome -- by which some of the human family, very deficient in the virtues, have an overplus of wealth and influence and authority, while some possessing superior virtues have scarcely the necessities of life) he cannot yearn for the better condition of things which the Scriptures declare can be introduced only by the establishment of Messiah's Millennial Kingdom. It is a blessed indication then, if we find in our hearts a hungering and a thirsting for justice, for righteousness, for truth -- an antipathy to untruth in every form, and to all injustice, in-equity -- an antipathy, nevertheless, modified, influenced, controlled, by the third grace of this list, namely by patient submission to the Divine will. The control of this last quality is what the Apostle refers to when he says, "Let your moderation be known unto all men." It is this quality which stepping in hinders our hunger and thirst after righteousness, and our zeal for it (both as respects truth and practice), from making us anarchists or extremists in any sense of the word. This quality of hunger and thirst after righteousness, uncontrolled by the other of these graces of the Spirit, has led many worldly people, as reformers, into wild excesses; whereas the child of God although having this same hunger and thirst in a larger degree than others, yet, under the control of the spirit of a sound mind, instructed from the Lord's Word, rests in His promises and waits for their fulfillment,

patiently submissive, and assured of the victory of righteousness in God's due time, which he adopts as his time also.

Present Foretastes of Coming Joys

Those who have and cultivate this blessed hunger and thirst shall be satisfied, abundantly satisfied, by and by, when God's Kingdom shall be established, and when as a result of its reign all evil and all sin, all inequities (iniquities) shall be suppressed, and God's holy will shall "be done on earth even as it is done in heaven." Our hunger and thirst after righteousness is not to be destroyed, but, as our Lord promised, it is to be satisfied. The appetite for truth and righteousness will still be there, but the prevalence of truth and righteousness shall be its satisfaction.

In this grace, as in the others, there is a sense in which by faith we already attain some measure of the fulfillment to come-although it is but a foretaste. Those who have the hunger and thirst for righteousness, in line with the other graces of the Spirit, find in the gracious promises of the Lord that comfort and consolation which already, even in this present life can be assimilated by faith, and which proves to be "meat in due season for the household of faith," sustaining, strengthening, resting, and at least partially satisfying the hunger and the thirst, as they realize the Divine provision for everlasting righteousness is exceeding and abundant, more than all that they could have thought or have requested.

(Continued in next issue.)

"TAKE TIME TO BE HOLY"

[Contributed]

"Because it is written, Be ye holy; for I am holy." -- 1 Pet. 1:16.

WE cannot at any time make a close study of God's Word without discovering something more of the height and grandeur of the "calling" of this Gospel Age. Our conception of it is doubtless restricted to our spiritual attainments, and it is hardly to be expected that any of us will apprehend the fullness of its majesty while we are in the flesh, even by the aid of the Spirit's influence. Here is one facet of its beauty: God says, "Be ye holy; for I am holy." Have we as yet attained sufficient of the Spirit's power to understand this, God's word to us? He says, be ye like Me -- holy; and the Apostle adds, "As He which hath called you is holy, so be ye holy." Elsewhere the Apostle says, "This is the will of God, even your sanctification." This means the same thing, and we are told, "Without holiness no man shall see the Lord." Therefore, all who greatly desire to see Him, need to realize what this holiness is and seek prayerfully and earnestly to acquire it. May we be blessed together in our search for an understanding of this hidden treasure.

Holiness through Justification and Sanctification

We cannot think that God has set us an impossible task here, despite the fact that we were born very unholy, badly defiled by sin. At the outset of our consideration of this subject we are glad to realize that this injunction to be holy is not addressed to us as fallen humans, but as new creatures in Christ. This gives us an encouraging start, even though the admonition comes to us

while dwelling in these poor bodies. So, then, it is as new creatures in Christ we are admonished to be holy, as the One who has called us is holy.

Holiness in its perfection cannot be found in this world; it is as yet restricted to the heavenly state. What of holiness can be discovered here and now is related to our justification, and the sanctification which properly follows justification; consequently no unjustified person is holy in the sight of God. In other words, there is no holiness in the world today apart from the grace of God in Christ. There is a measure of holiness obtainable by grace, but its fullness is reserved to the state of glory.

It is interesting to the student to observe that the Greek word *Lagiasmos* is the one translated sanctification, and it is usually this same word which is translated holiness; so from this we see that there must be a close connection between the two words. At the same time we must recognize a distinction and a difference; for example, we understand the expression, "He which hath called you is holy," but we would not expect to read, He which hath called you is sanctified.

How delightful it is for the new mind to dwell upon all the varied means of grace God has provided for us as we seek to grow up into Christ. Even as justification and righteousness have so much in common, as representing either an actual or reckoned *standing* in God's sight, so holiness and sanctification have equally much similarity, as representing either an actual, or reckoned, *condition* in the sight of God. Had God been dealing with a perfect race, to make of them His heirs, the whole Plan would have been different in almost every particular, and they would not have had to work out their salvation in fear and trembling as we do, because for us the losing of faith would mean the losing of all.

Holiness Means Walking after the Spirit

So the admonition to us reads, "Be ye holy!" These words have been interpreted by some to mean to live a mystic, monastic, or aesthetic life, one apart from the natural course in a very literal sense. As we view the terribly fallen conditions around us on every hand, there is something appealing in this thought, but this does not constitute it the proper course to follow. It is safer far to be led by the teachings of the Bible, and by the example of the Lord and the Apostles. When we look at their lives we see something very much more practical, unselfish, and wise, and we recall the intercession, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." "They are not of the world, even as I am not of the world." "Sanctify them through Thy truth, Thy Word is truth."

It would appear, therefore, that God's Plan for His saints, is their sanctification -- their being made holy whilst dwelling in the midst of all that is unholy.

On examining the meaning of the word "holy," we find that it has several constituent parts; for example, it means, free from sin and sinful affections; pure in heart, temper, or disposition; pious; godly; hallowed; consecrated, or set apart. All of these things when applied to the new creature do not appear unreasonable. The new mind, and will, just craves all such qualities. So then, when we are enjoined to be holy, it is practically the same as saying, "Walk not after the flesh, but after the Spirit. For if ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

Let us, therefore, live "after the Spirit" until we are enabled to live in full harmony therewith in those blessed days which are to come.

As Applied to the Daily Life

How may we know if we are holy? In what way can we tell if we are walking after the Spirit? By self-examination: a careful and conscientious scrutiny of oneself. First, Am I free from sin? As new creatures we are free from original sin we know; and if there are no personal sins awaiting confessions and a cleansing way in the precious blood, then we are sin free. O happy condition! But what of sinful affections? Are they being continually suppressed or mortified? This is a more searching question perhaps, for it is an almost endless struggle for us, until our change comes.

God says, "Be ye holy; for I am holy." God is without sinful affections; and He graciously counts those who consistently strive to deaden these sinful inclinations, as being like Him -- holy. What wonderful grace! He surely could do no more to aid us.

Secondly: Am I pure in heart? Jesus through the Revelator says, "I am He that searcheth the reins and hearts." In view of this with what meaning to the holy ones comes the admonition, "Keep, thy heart with all diligence, for out of it are the issues of life." It is for them a matter of eternal life, or eternal death.

In all of these instances the heart represents the desires, affections, and it is not beyond the power of the new mind to control these things, by the grace which God supplies.

What of my temper, or disposition? Because the temper, or disposition, according to the flesh is wholly bad maybe, it does not mean that we cannot be holy.

Praise God, No! but it does not constitute us holy to excuse ourselves on this account. It does not help us to say, "You see I always had an evil temper" ; or to say, "Well, it is only my unfortunate disposition, just my way." No brethren, God's holy ones will find no satisfaction here, no place of rest. So long as there is impurity in the heart, temper, or disposition, they will earnestly desire the cleansing work to proceed, and will actively co-operate therein. For them to have reason to question progress in this direction would find them in earnest supplication at the Throne of Grace, entreating that they be kept in remembrance by the Lord, and the cleansing work continued at any cost to the flesh, remembering that "Without holiness no man shall see the Lord." -- Heb. 12: 5-13.

Hallowed for the Master's Use

Piety and godliness are essential to true holiness: there must be reverence and veneration towards God, and love of His character and plan; a determination never to presume on His love, or to fail to show grateful appreciation for all His benefits. For a child of God to speak lightly, or flippantly, of things pertaining to God is a presumptuous sin, to be confessed and atoned for. A true saint approaches the presence of God, either in approaching His house, or engaging in prayer, with respectful awe and veneration, yet with a rejoicing heart, and with holy boldness through the precious Name of our Lord and Advocate.

"Be ye holy; for I am holy." Be ye God-like. The laws of God, and the expressed will of God, reveal Him to us. They teach us of those things approved by Him, and thus we learn to understand what we must endorse, and what to practice in our life, if we would be holy, like God. The new creation takes delight in this, and ever seeks to conform to such practices and precepts, paying little heed to the protests of the flesh, or of those of the world round about. Thus gradually are they hallowed for the Master's use.

"Be ye holy" -- wholly consecrated and set apart. The world has very little use for a holy child of God. The most outstanding instance of this is to be found in the experiences of the One who said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord." God would not have us, as footstep followers of Jesus, cut ourselves entirely off from the world; by no means! Our holy life is marked out by the objects we pursue whilst living in this world, the things we set our affections upon, and the purpose and aim which govern it; but little, if at all, is it affected in God's sight by the conditions attending it, or the details surrounding it. We must be in the world, but not of it, for our life is hid with Christ in God, and the only way we are enabled to express that life is by being holy in word, and thought, and deed.

Preparedness to see Our Beloved

The poet who wrote, "Take time to be holy; speak oft with thy Lord," has given us an inspiring thought. "*Take* time to be holy" -- purposely set apart time for seeking holiness, by reflection, prayer, communion, and fellowship with the Spirit. No doubt we all respectfully regard a ripe Christian character, and rightly too; but we must not imagine that such a character came into existence without the experiences we here speak of. The rough and tumble of life has its purpose for good to those rightly exercised by it, but the hallowed moments of fellowship through the Spirit are still more necessary to the end in view. Let us, beloved brethren, *take* time to be holy, and speak oft with our Lord.

"Take *time* to be holy." The brief period thus set apart each day will bring grander results and more lasting by far, than all the hours spent otherwise. It is not to be expected that infrequent seasons of this character will be equally fruitful; how could they be?

Neither should we expect a rapid development of holiness; how could there be? Therefore the sooner we enter upon this course, if not already followed, the more surely may we hope to become enriched in holiness, and preparedness to see our Beloved-the King in His beauty.

God intimates that to be holy is to be like Him. It was in this way that Jesus revealed God, for He too was holy. This being so, it seems difficult to understand that His revilers and persecutors, His tormentors and murderers counted themselves God's chosen people. Yet in one sense this was true. Not in the sense that they were influenced by God's Spirit, or that they understood God's Spirit; but simply on account of the piety and faithfulness of those who had gone before them, God had chosen this people as His people, the recipients of His favors, and the channel of His Truth. Referring to this the

Apostle says, "Unto them were committed the oracles of God"; but though this was so, they proved, as a people, utterly 'Unworthy of such favors.

Holiness Means to Love Him Supremely

Stephen witnessed of this. He reminded them that they had rejected. Moses whom God appointed as His servant, and then proceeds to say, "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear. This is he, that was in the Church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt." This spirit of disobedience never seems to have left, these people, so that when later the One specially representing the Greater Moses arrived, they rejected Him as well, and put Him to death. In wondrous fashion does history repeat itself again and again.

To be holy, is not only to be like Him, but to love Him supremely and to, reverence His Word. Not to confess Him with the lips, and the heart to be far from Him; but to be honest and earnest students of the Bible, and worthy footstep followers of God's Son. To be holy after this fashion means to be misunderstood by merely professing followers, and to be subject to their scoffs, and to their futile judgments. Such treatment may be taken as evidence that the Adversary is using his "tools" to mar the great work of the Master Builder upon His own. None of these things should move us, except to offer proper thanks to God for His sufficiency of grace each day, and to encourage us the more in the good way.

EARLY MORNING DEVOTION

"And they gathered it every morning, every, every man according to his eating." -- Exod. 16:21

THERE is no time like the early morning hour for feeding on the flesh of Christ by communion with Him, and pondering His words. Once lose that, and the charm is broken by the intrusion of many things, though it may be they are all useful and necessary.

You cannot remake the broken reflections of a lake swept by wind. How different is that day from all others, the early prime of which is surrendered to fellowship with Christ! Nor is it possible to live today on the gathered spoils of yesterday. Each man needs all that a new day can yield him of God's grace and comfort. It must be daily bread.

All true prayer has a transfiguring influence. It brings us into the immediate presence of God. The holy of holies in the ancient temple, where the Shekinah was, was no holier than where you bow every time you pray. You are looking up into the face of Christ, Himself. John was not nearer to Him, lying on His breast, than you are in your praying. One cannot thus look up into the face of Christ and not have some measure of transfiguration wrought in him.

Then prayer is the reaching up of the soul toward God. It lifts the life for the time into the highest, holiest frame. A prayerful spirit is full of aspirations for

God. Its longings are pressing up Godward. It is the transfiguring of the spirit which purifies these dull earthly lives of ours, and changes them, little by little, into the Divine image.

Rise earlier to be more alone with Christ in the morning. Let neither the pressure of business, nor the allurements of pleasure, e, nor the tendencies of the flesh, nor the drowsiness of spirit, keep thee from thy morning interview and converse with the King of kings. -- *Selected*.

MEMOIRS OF A FAITHFUL CHRISTIAN LIFE

"Her children arise up, and call her blessed." -- Prov. 31:28.

THOUGH this publication has never followed the custom of publishing obituaries, neither memoirs of the brethren as they finish their earthly course, there are cases that may very properly and to the spiritual profit and encouragement of the reader be made the exception. Indirectly there has come before our attention of recent date a brief but very interesting review of the life of one of the beloved in Christ who recently passed away in Dundee, Scotland. It is that of Mrs. Annie Murray, who reached the end of her earthly pilgrimage, July 29th, 1929. Sister Murray, who was evidently a worthy example of the Christian life, was quite well known to many of the brethren in Scotland, who can testify of the sweet fragrance that she has left behind as a result of her life of consecration to the will of God. Brethren who visited Great Britain from the United States during the years 1922, 1924, and 1926, well remember Sister Murray and can no less ardently bear testimony to her apparent deep spirituality and rounded out Christian character.

Another in his memoir of a well beloved brother remarked that "There are some things that ought not to be spoken of a yet living man; but our lips may perhaps be unsealed when God has taken him." It is somewhat in the spirit of this remark that we are submitting below extracts from the memoir of Sister Murray's life, written by her son, who is also a fellow-disciple in Christ and whose consecration to the Lord has evidently been inspired by the unusual and noble example of his mother.

Entered Christian Work in Early Life

After briefly referring to a number of items relating to her early life, mention is made of her marriage, and that she and her husband as members of the Free Church of Scotland, entered the Lord's service together, living consistent Christian lives. The memoir continues:

"The activity of Sister Murray's mind was apparent in these early days, for despite the many and varied duties of a country household she was able to give much thought to the higher things. Intemperance, and the dread that its sorrows might invade her little home circle, prompted her to some mode of attack, and she used her pen in writing many vigorous letters which appeared in the Dundee newspapers. The editor of one daily paper was interested in her articles and visited her while on a holiday trip, and encouraged her to send in her contributions, which he revised and trade suitable for publication. For several years following, many topical items from her pen appeared in the Dundee press. In these early days she came under the influence of Baptist

Church belief through a cousin who had joined that denomination. It was then that Bible study became an attraction to her, although no change was made in her church life. The Lord had something better in store. Church work and Sunday School work claimed a share of her attention. I well remember when as a small boy at the Sunday School the minister intimated one morning that a kind lady in the congregation had offered a book prize to the boy or girl who could hand him the longest list of 'Thou shalt nots' to be found in the Bible. I little realized that while eagerly searching the bookcase for helps to find the 'Thou shalt nots,' in a parcel close to my hand lay the prize I was striving to win. I did not win it. Another well remembered incident of boyhood days was when mother offered me a year's subscription to a boys' magazine, 'The Boys' Own Paper,' when I could repeat to her the 14th chapter of St. John's Gospel. I won that prize, and what is of much greater importance, learned beautiful words of comfort and encouragement that have been indelibly stamped on the memory. Every reference to that chapter in John in after life brought back vivid recollections of a mother's tender care."

Walking in the Light

The memoir here relates how reverses came into the family and how the father suffered severe physical affliction. The circumstances led them to settle in Dundee, Scotland.

"The first year in Dundee was spent in visiting different churches and sampling various beliefs, and strange to say, although having a leaning towards Baptist Church doctrines, they again became connected with the United Free Church. It is evident that the Lord so arranged matters that when His due time would come only one step would be necessary to free them from all sects and systems. The Church they joined was ministered to by an old clergyman, the Rev. John McPherson, 'Brimstone Jock,' as he was termed in his younger days. At this time he was giving a series of lectures criticizing the Higher Critics, and these proved to be of the greatest interest to Sister Murray. And now comes her first introduction to 'Present Truth,' and to what proved to be one of the most important milestones in her life. Brother Crawford and Brother Cormack visited Dundee in 1902 on a colporteur trip, and one of these brothers knocked at her door one day and presented 'Millennial Dawn,' Volume I. The minister's warnings against Higher Criticism were occupying Sister Murray's mind and the brother was met through a narrow opening of the door with the disconcerting question, 'And what would you like to do with our Bible?' The question was evidently satisfactorily answered, for the door opened a little wider, and still wider until the brother was ultimately invited. to come in and sit down and tell her more. The two brothers were invited back that same evening and the seed they sowed then fell on good soil and ultimately reaped a rich harvest. At first the book had little interest for the father and son. Mother was always delving into obscure subjects and 'Millennial Dawn' was, just another of the dry books that lay about the house. But Sister Murray soon saw that she had found something of great value, and her ready mind was quick to assimilate the Truth. Brothers Crawford and Cormack introduced her to others who were interested, and thus the nucleus of the Class at Dundee was formed, and for a few years many of the meetings were held in her home.

Faithful in the Master's Vineyard

"The father and son soon saw that some entirely new influence had come into the mother's life. In the past she had always been searching but had never been satisfied, but now some new vital force was influencing her. The result of their investigations was that, to her great joy, all three were able to symbolize their consecration together, and were immersed by Doctor Edgar in 1903. A visit to a Glasgow Convention about this time was a great stimulus to Sister Murray and fostered the desire to be up and doing something to help in the spread of the glad tidings. A few books were procured from London and with much trepidation she commenced to do some colporteur work. This venture met with encouragement and more books were sent for, until colporteur work became a regular feature. When looking over her papers the other evening we came across several accounts for books sent her from Eversholt Street, London.

"These early experiences in the work led her to think that, with her little family in full sympathy, she might try further afield, leaving Dundee to be worked by those who could spare only an hour or two daily. This course meant ploughing a lonely furrow, but this seemed to suit her best. She accordingly made a practice of doing her housework and as far as possible preparing the meals for the family in the mornings, and devoting the afternoon and evening to colporteur work in one or other of the towns and villages in the surrounding district, taking a month's season ticket by rail to the town she intended to work. She continued this service for a considerable time and was privileged to spread the Message in parts where it would not have been profitable for the regular colporteurs to work at that time."

At this point the son makes mention of further trials and adversities, principally that of affliction that further overtook both his father and mother, from which Sister Murray experienced a measure of relief and recovery. "During this period active service for the Truth had to be laid aside, but Sister Murray was alert to take advantage of any opportunity to spread the Message. At this time Spiritism was occupying public attention, and she took up her pen again and commenced an attack on this error in the newspapers. She set ablaze a fierce controversy which raged for many weeks, and through this she was able to present a wonderful testimony to the Truth through the newspapers.

Enduring Hardness as a Good Soldier

"One of the many brethren they became acquainted with through the Truth was Brother Peter Luke, of Perth, and they found in him a kindred spirit. When Brother Murray was convalescent Sister Murray again looked for opportunities for service, and she persuaded Brother Luke to join them in a colporteur trip among the mining villages in Fifeshire. This venture was a very successful one: the homely trio, one of them on crutches, gained the confidence of the miners, and in after years the reminiscences of this work were the most pleasant of their varied experiences. Brother Murray endeavored to attend to the two rooms they had engaged, and prepared the meals, while the two colporteurs went each in their different directions with their books.

"Brother Murray regained a measure of good health and with the aid of an artificial limb was able to resume his old occupation, although requiring continual care and attention. These duties and declining health made it impossible for Sister Murray to make any further sustained effort in the colporteur field, any further work being of an occasional character.

"In 1918 the hurried publication of 'Volume VII' brought about a crisis in the Dundee Class as in most other Classes throughout the world, and Sister Murray had no difficulty in discerning that the book was valueless, either as instruction to the Church or as a witness to the world. When a division was forced, she took her stand with others who saw the futility of endeavoring to stay in fellowship with those who were being led so far astray by false shepherds.

"In February 1919 she was deeply grieved by the loss of her husband, Brother Murray. Tuberculosis had again shown itself, and he died without completely regaining consciousness after an operation in Dundee Infirmary .

...

In High Repute amongst the Brethren

"Of her influence in the Dundee Class much need not to be said here, as brethren outside her family circle will have this in better focus. She never went to a Class study without having the subject well thought over beforehand. She did not confine her reading to Brother Russell's writings only. Her books were many and varied and thus at the study meetings she brought the findings of various authorities to bear on a question, and was often misunderstood. She seemed to have the gift of sensing how a discussion would develop, and endeavored to view every subject from some unexpected angle. Although she read much, she had the strength of will not to be influenced by all she read 'Tabernacle Shadows,' and kindred topics were studies that she took the greatest pleasure in, and was able to bring to bear on these subjects a clarity of thought that was peculiarly her own. One sister remarked that when the Class was being tossed about by the stormy winds of controversy, Sister Murray often took the helm and guided it in quiet waters. "Of, her private' life it can truly be said that it was that of a genuine Christian. Her Bible and Manna Book were her companions at the opening and closing of each day. At the time of her death her Manna was still open as she had left it that morning at the text for the day (July 29th) 'Our God whom we serve is able to deliver us.' It was very evident that she was endeavoring to put the principles of the Christ-life into daily practice.

Through Death's Dark Vale

"For several months prior to her death it was very evident that strength was declining fast, and when the end did come it was not unexpected."

Coming down to her last illness, Brother Murray relates how "She was conscious and her mind quite clear till near the very end. During the spasms of pain there was no murmur or complaint except the oft repeated prayer, 'Lord Jesus, take me home.' At one period she remarked, 'I am suffering some pain, Sonny, but it is nothing to what He suffered hanging on three nails.' It brought to mind a talk we had at the Memorial season regarding the different views that are held as to the number of nails used in the crucifixion of our Lord We heard her say, 'My Lord and my God. He has been friend, husband, brother, father to me every day.'

"She clasped the hands of my wife and myself together in both her own and exhorted us to continue to love one another, and 'to follow her even as she followed Christ,' and she asked 'that this same message be sent to the Dundee Class There were many expressions of deep thankfulness for the filial love that bound the little home circle together, that there is no need to

mention in detail. Following this it was not possible to catch her remarks, but she was quite conscious of us all and lay with her blue eyes gazing earnestly into each face in turn, as if saying a last fond farewell And so there passed to her reward a sincere follower of the Master, a devoted wife, and the best of mothers."

In reviewing a life of faithfulness such as the foregoing, one is reminded that it is the same old story that has been told of devout and saintly servants of God in all ages; the story of hearing the voice of Him that speaketh from heaven, of yielding all to that voice and then struggling on through the years, through suffering and trial, and by faith in the sure promises of God, gaining one conquest after another, until at last the laurels of victory and triumph are won. How truly the record of a life of faithfulness unto death bears testimony to the power of God's saving grace

THE CONVENTION AT WORCESTER

A delightful season of fellowship indeed was the Convention just held in Worcester, Mass., October 12 and 13. The blessing and spiritual uplift experienced by all surely exceeded what the majority had anticipated, and the goodly number present on Sunday, upwards of one hundred, was most encouraging. It is only about one year that the Class at Worcester has existed as it is now constituted. The brethren in Worcester, similar to the friends in many other parts of the world, found themselves in a situation and in such circumstances that it was necessary to take a stand in defense of Christian liberty and other great principles associated with the Christian faith. Their numbers have been growing, and in the Lord's providence they were led to, arrange the recent Convention, inviting the friends from surrounding points to join with them in the two days of fellowship. Their expectations were more than realized, as the brethren came from various points around of considerable distance. The dear friends of the Worcester Class may be well assured that those who came from neighboring Classes and participated in the Convention exercises, were equally blessed. The Lord was present, according- to His promise. By way of conveying some impressions of what the Convention meant to the friends in Worcester, we cannot do better than submit the following letter just received from the Secretary of the Class:

Dear Brethren in Christ:

With our hearts still singing the praises of our Heavenly Father do we write this letter, desiring to express through the pages of the "Herald" our deep felt gratitude and thanks to you and all the dear saints of God who attended the Convention at Worcester, Mass., October 12 and 13, and helped to make it one of the best and most blessed of conventions we ever attended, and we have attended quite a few.

The Worcester friends will never forget those few hours in heaven -- seated together with Christ and His saints in heavenly places. It seemed as though the dear ones all came filled with the Holy Spirit and determined to encourage and strengthen one another and specially the Worcester friends, so much so that we found that our weak, earthen vessels were far too small to receive it and to contain it all. How earnestly we pray our dear Heavenly Father that this Spirit may ever continue to be so manifested among us until

we shall all have the blessed privilege of entering with our Bridegroom into the wedding-chamber.

Never shall we forget the smiling faces, that beamed with joy, reflecting the heavenly Message, and long shall the memory of the loving words of the brethren linger in -our hearts and minds to continue to spur us on to greater faithfulness and loyalty to our dear Savior until we shall reach the goal of, our heart's desire; then and only then, shall we, be able to express in, words, what our hearts now desire to say, in thanking you all and praising our Heavenly Father who arranged it all for His children.

Yours in Christ, Worcester Ecclesia