

# The Herald of Christ's Kingdom

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## FULLNESS OF JOY

*"These things write we unto you that your joy be full." - 1 John 1:4.*

JOY MAY be regarded as the effervescence or overflow of true and genuine happiness; and it is our Heavenly Father's good pleasure that His children should be so full of happiness as to 'bubble over' all the time. To this end He has prepared a table before them, even in the presence of their enemies, and filled their cup of happiness full, even to running over. (Psa. 23:5.) This table of good things is His precious truth, to which we, who were poor condemned creatures under sentence of death, but sincerely penitent and desiring to return to God, have been graciously invited.

There, most prominently spread out before me, lies a most precious document; it is my **pardon**, sealed with the precious blood of Christ and signed by the great Sovereign of the Universe. It reads. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." And thereto is appended this emphatic assertion, challenging contradiction -- "It is God that justifieth: who is he that condemneth? (John 3:16; Rom. 8:33, 34.) "What !" I exclaim, "does that mean me?" Yes, says the document, if you are one of the world -- one of the condemned posterity of Adam -- and willing to accept this free gift of God through Jesus Christ His Son, then this pardon is yours. And you need no one else to tell you so. Do you not hear? "It is God that justifieth. Who is he that condemneth?"

With tears of gratitude I gladly accept the favor; and, truly, if there were nothing more on the table we might well say, Our cup is full. But no: there is more, much more; and, drying my tears, I see that side by side With this blessed document Lies another which guarantees full restoration, to all the willing and obedient, of all the rights, privileges and blessings originally granted to our father Adam, but which he long ago forfeited, not only for himself, but for all his posterity. It reads, "Times of refreshing [or renewing] shall come from the presence of the Lord; and He shall send Jesus Christ, . . . whom the heavens must retain till the times of restitution of all things, which God hath spoken by the mouth of all His holy Prophets since the world began." (Acts 3:19-21.) Praise the Lord! I exclaim; that fixes a definite time when the blessings of liberty from sin and death shall begin to be actually realized.

### Bride of His Royal Son

Oh, how we rejoice! And even though we still wear the prison uniform of a diseased and dying body, and still abide within the prison wall of this present dying condition, we rejoice in hope of the glorious day of release.

But while clasping and holding and rejoicing in this precious hope, realizing that I am now recognized as a child of God and that in due time I shall be attired and blessed accordingly, my eye catches' sight of a beautiful card. With trembling hand and a vague suspicion that this may be still another

message of Divine love, I lift it and read: "Hearken, O daughter, and consider and incline throe ear; forget also throe own people and thy father's house: so shall the King greatly desire thy beauty; for He is thy Lord, and worship thou Him." -- Psa. 45:10,11.

Was ever a proposal of marriage couched in more delicate and beautiful phrase? With astonishment I read it, again and again. Surely it can mean nothing less than this: I am invited by the King of kings to become a member of the Bride of His Royal Son -- His only begotten Son and Heir of all things. And since clothed with the imputed robe of righteousness, which hides all the unrighteousness of my own robes, I am really considered beautiful in the eyes of the King, I am told, so that He desires to make me a member of His Bride -- if I am willing for His dear sake to forget my own people and my father's [Adam's] house-the world in general, with all its hopes, aims, and ambitions.

### **Oh What Condescension!**

And while I gladly accept the offer and hasten to make ready for the glorious consummation, I find on this same bounteous table explicit directions as to how I may fit myself to behold the King in His beauty -- of how I must appear in this precious robe of righteousness which now makes me beautiful in His eyes, and that I may work out upon it the "fine needle work" (pains-taking embroidery) of an actual righteousness. Then, too, there are encouragements to perseverance in overcoming the world, to faithfulness in making ready for His appearing and to watchfulness against any snares by the way. Then there are warnings of the dangers and hardships of the pathway which are permitted to prove my love and loyalty by my faithful endurance. And there are copious promises of grace sufficient for every time of need. And there is line upon line to assure and reassure my faith in my Heavenly Father's good pleasure to thus exalt me to joint-heirship with His Son and to make me meet for such exaltation by making me also a partaker with Him of the Divine nature. (2 Pet. 1:4.) Then there are precious secrets for those thus elected of God -- with reference to the time and manner and circumstances, etc., of the Lord's appearing and to the glory and honor and blessing of the coming inheritance and the blessed mission of the coming Kingdom. Ah! surely, Lord, "Thou hast prepared a table before me in the presence of mine enemies: my cup runneth over," and I rejoice with joy unspeakable and full of glory.

Ah, says the inspired Apostle who wrote of some of these things, and who saw the Lord and heard His teachings when, He was here in the flesh, "These things write we unto you that your joy me be full. That which we have seen and heard declare we unto you, that ye also may have fellowship with us [fellow-heirs of the same promises]; and truly our fellowship is with the Father and with His Son Jesus Christ." (1 John 1:4, 3.) Oh, what condescension on the part of the Divine Father and Son, and what favor toward us! We all are one -- one family -- the Divine royal family whence universal blessings shall shortly flow to all in heaven and in earth.

But hold: there may be some who unworthily claim this honor while really they have no part nor lot in the matter. The only conditions upon which we can claim these precious promises are those of faith and obedience. And if we are still trusting in the finished redemptive work of Christ, and obedient to the heavenly calling, we are walking in the light of God's promises and instruction. And since in God is no darkness at all, and He has promised to

guide us continually by His Spirit through His Word, we cannot walk in darkness while we follow His leading. And in thus following where He leads -- and hearkening to His voice, and in making known our wants and our gratitude and love in prayer, which He has promised always to hear and heed, we have sweet fellowship with Him and with His: dear Son, our Lord Jesus. And not only so, but we have sweet fellowship also with all saints who, are faithfully traveling in the same way.

"This, then," says the Apostle, "is the message which we have heard of Him and declare unto you, That God is light, and in Him is no darkness at all." If we have fellowship with Him we are walking (progressing) in the light -- in the light which Divine truth sheds about us and in the light of His approving countenance.

"If we say that we have fellowship with Him, and walk in darkness [walk contrary to His truth] we lie [for God does not lead His children that way], and do not the truth." Ali, there is the trouble. If any walk in darkness [away from the truth and toward error] it is not God's fault, but their own,, in not obeying the truth. Let us walk in the light.

## **A GROUP OF POLISH BRETHREN FIND LIBERTY**

Word reaches us that a group of some five hundred Polish brethren located in the vicinity of Dearborn, Michigan, have recently been led to protest against what they have come to see is deception and perversion of the Truth by those with whom they and we were formerly associated.

Inspired with the desire to help other brethren they have requested us to bring this experience of theirs to the attention of our readers. Surely our hearts are all deeply touched at this fresh evidence of our Lord's grace, and we are sure that the prayers of the friends everywhere will go up on their behalf that they may be enabled to stand fast in their newly found liberty.

Any desirous of getting in touch with this group of friends should address Brothers George H. Kostin, S. James Schmidt, M. M. Kostyn, 5063 Eugene Ave., E., Dearborn, Michigan.

## **A VISIT TO THE LAND OF PROMISE**

TRAVELS IN THE HOLY LAND

SERIES II.

### **Haifa**

THIS MORNING we are anchored in the Bay of Acre, which indents the coast of Palestine and makes its city Haifa a safer port for entering the Holy Land than the former one of Jaffa. Before us lies the town with a mountain for its background; this is Mt. Carmel and we shall ascend it before starting on our way to Tiberias. Here Elijah built his altar to prove before the people that Jehovah and not Baal, was God. On the top a monastery is built over a rock grotto, the traditional home of Elijah. Greek and Latin have each traditional spot throughout the Holy Land well covered with chapel and

shrine and often their claims conflict. In some few cases these traditional sites rest upon slightly reasonable inferences, but in the main, these claims are far from reason and often ridiculous and must be left only to the most credulous. Let us, therefore, even before we set foot upon this beloved soil, comfort ourselves with the assurance that we can still "look up to the hills" and from them receive help, for their enduring skylines and their soft, unchanging colors are the same today as in the days of the Prophets, the Apostles, and the One who so often sought their quietness for rest. There is still left to us the blue lake, the lovely valleys, and the bright shades of the wild flowers, even now to the contemptuous Arab but "grass of the field" of no use except to be burned for warmth when gathered and dry, but dear to our hungering eyes for the Master's feet pressed among such as these as He drew from their beauty a lesson of assurance and faith.

We will not then, as do many, seek some sign, some exact spot, but find content in all that nature has preserved for us, letting the rest lie hidden in the dust to which it has long since crumbled. Therefore, when a place is spoken of as **traditional** it is just that and no more.

A flat barge with rough benches comes out to us to act as a tender and upon this we are towed by a small tug slowly to the shore. We step into our waiting auto and ascend the climbing road up Mt. Carmel. Our guide with bronzed intelligent face is to be with us throughout Palestine. His fine courtesy is not acquired but is as much a part of him as his oriental face and thoughtful deep-set eyes. He is a graduate of Beirut College. We soon reach the summit of the mountain 2400 feet above the sea and look down upon Haifa, a city of some 40,000 inhabitants, and the new Jewish town nearby. The mountain on which we stand is green and pleasant and the view down over the blue bay is most lovely. We visit the small grotto under an altar in the monastery chapel, and then start downward upon our way. Soon we cross the brook Kishon where Elijah slew several hundred false prophets. (1 Kings 18:40.) Riding through a pleasant valley among more or less green hills with the red anemones lifting their bright heads all along the way, we reach the Plain of Esdraelon, or Jezreel, where Gideon won his victory, where Saul was overwhelmed in death, and where later the Crusaders added much to its history, but tomorrow we shall cross the entire length of this fine fertile plain on our way to Jerusalem. Twenty-three miles from our starting point we reach Nazareth high up on a hill-rimmed plain. We do not stop for we shall come this way again.

We are nearing our destination when on our left we see a flat-topped rocky hill, the traditional Mount of Beatitudes. Its real name is Horns of Hattin and it is historically memorable in that it overlooks the spot where the Crusaders made their last stand and were so badly defeated by the mighty Saladin.

### **Only God can Lift the Veil**

The road is a very good one all the way from Haifa to Tiberias and the entire trip by auto takes less than two and one-half hours. We have passed on our way several working-gangs of Arabs repairing the road, this constant attention keeping it in its fine condition. We also pass at close intervals groups of women with black robes, soiled and often ragged. They are the real burden-bearers, and tillers of the soil, for the men, resting, squat about or lie in the warm sunshine on the moist earth much of their time. The tiny donkey of the East is everywhere in Palestine, usually with some heavy burden and often upon that is seated like the proverbial "last straw" a great Arab whose

feet must be curled upward to avoid striking the ground. The indolence of their owners and their overpowering desire to lie or sit about is a saving note in these small creatures' lives. They look so hopeless, yet so patient, and in their sad, wise eyes seems written all the suffering of their past generations, for the Arab is often a cruel master. Occasionally we notice in the field near the road a Moslem at prayer. There is a spirit of devotion about these people at such times that in spite of prejudice commands respect. Out in the open, or within their mosques, they are utterly oblivious to all else when at their devotions. It helps one to understand their fanatical zeal and wild cruelty when one of their holy places is, to them, touched in desecration. An attempt by Jews to stretch a screen across the court in front of the Wailing Place was their excuse for the late riots, although there is a deeper and underlying reason, no doubt. The knowledge that so much of their land has already been sold to the Jew, and the fear of sometime losing their holy sites and places is that which may stir them yet into a fierce activity that no human force can stop. One feels a menace in the Holy Land constantly; it is in the very air, a deep rumbling, audible to the spirit only, but ever-present and uneasily felt, and the conviction grows that not the British Army with aeroplanes and guns, but God, alone, can save the Jew his life and his country later on. Time may prove this conviction wrong, but the idea at present possesses me strongly.

But to return to the road we have left for a moment -- suddenly at a curve the Sea of Galilee lies revealed to our happy sight. We are still many feet above it and must wind downward 1100 feet before we reach Tiberias, on the shore, where we shall spend the night. How beautiful it is, lying rippling in its many notes of blue, shading from a smoky darkness in some places to brighter tones, or a delicate tinge of green where the water is more shallow, for Galilee at best is but 150 feet deep. The hills that encircle it, rich and green on its western shore, but barren and in soft pastel shades on the eastern side, draw their summits backward as though in fear of hiding from the first eager gaze this jewel of all Christian hearts -- the beautiful lake so closely associated with the life of Jesus.

### **Capernaum**

Tiberias, largely Jewish, is still noted for its hot baths once so popular with the Romans. The spring pours its hot water from the base of a hill, one mile from the present town. After a luncheon at the good German hotel where the fish of Galilee, "Peter's fish," are always prominent on the bill of fare, we start on our afternoon's drive to Capernaum, some ten miles distant on the north shore of the lake. On a former visit here we sailed across Galilee in a frail old craft, realizing at the time how unable it would be to cope with angry waves should one of the sudden storms arise. Since then an accident did occur in which several tourists lost their lives and this service was discontinued, the trip being made now by auto.

The way we must take is the ancient old coast road which now, with its smooth modern surface, runs pleasantly along the sea for some ways, edged closely by the shore on the one side and by the green hills on the other which roll upward so gently that the ascent from the lake is easy and with but a short climb upward the seeker for solitude would be hidden from the gaze of those below. "He went up into a mountain to pray," we find our lips repeating as we pass by these scenes so much a part of the ministry of the One who sailed this lovely lake and traveled this same shore. Soon the hills which have so closely followed the coast line sweep backward in a deep

semi-circle, widening the distance between them and the shore, thus forming the rich little plain of Gennesareth, one of the three fertile plains of Palestine. We notice new nurseries of pine trees, part of the re-forestation movement known as Balfour Woods, and learn that fine oranges are grown here. We pass a small group of miserable mud and stone huts representing today all there is to remind us of Magdala, town of Mary Magdalene. Farther on a mass of ruins marks the probable site of Bethsaida, home of the fishermen, Peter, Philip, and Andrew. In a tiny bay three small boats, sails reefed, are being drawn to shore by three men now out and wading the shallow water. Nothing at else is in sight upon the lake and at the moment the years melt away and the fishermen of Galilee are coming home.

### **The Synagogue at Capernaum**

Soon we leave the paved road to run its smooth way on to Damascus and detour over a rough rude trail that winds through high, thick masses of daisies, "marguerites" as our guide calls them, and the red anemones, and a purple "grass of the field" which I cannot name. Bedouins are dwelling here in their dark tents of camel's hair with flocks of black goats and numbers of donkeys. These are the lowliest of all the Arab peoples, these nomadic dark-skinned tribes; a much better and higher class is the "fellaheen," the agricultural and settled Arab.

Reaching our destination we leave our cars and enter the excavation through the gate by the monastery which jealously guards the ruin's of the marble temple. Thick grass grows over the entire site of where Capernaum is supposed to have been, except where this mute reminder has been uncovered. The temple is in a more advanced state of reconstruction than when I first saw it five years ago. It, without doubt, dates from the Jewish times, for on its fine pillars and frescoes are profusely carved the pomegranate, the fig, the vine with its grapes, and the seven-branched candlestick, all emblems of Israel's faith. The last named I search for carefully among the neatly arranged blocks and fragments that lie about awaiting their proper placing but fail to find it. I appeal to the kindly monk who resides alone here and who has come out to walk with us; he instantly understands, although he speaks little if any English, and he leads directly to a stone I had passed many times failing to note the clearly carved lamp. The supposition which makes this temple so interesting is that it was the synagogue built by the grateful centurion and it may have once resounded to the Master's voice. Looking at the well-preserved flight of stone steps leading up to its entrance, uncovered in the same state as the builders left it, one is thrilled with the thought that those Sandled Feet may once have pressed each tread. As we look about us we are reminded of His prophetic words, "And thou, Capernium which art exalted to heaven shall be brought down to hell" -- hidden and covered by the green sod, nothing remains of the once busy city but these uncovered, broken blocks and pillars of carved, white marble.

Before leaving we walk through the long hall of the monastery and step out through the wrought-iron gates that open upon Galilee's shore. We are informed that these big gates were bent and twisted off their heavy hinges last year by one of the lake's worst storms. It is hard to realize such a force in so small a sea.

### **Tiberias**

We reach Tiberias as the sun is setting, and late in the evening walk several blocks to visit a caravansary. The large door is opened for us, and lying about on the floor, wrapped in their sleeping mats of wool or braided straw, are many men, their beasts of burden at the far side of the room. Sacks, filled with greasy skins containing olive oil, have been lifted from the animal's backs, and lean against the wall, awaiting the continued journey of the morrow. The cost for a night's lodging is about ten cents for each man and beast. In such a place as this, near Bethlehem of Judea, the Savior of the world was born.

We retire for our night's rest in the comfortable Hotel of Tiberias, now well equipped with electric lights, where before we found candles, and with good running water, where once the humble washbowl and pitcher served our needs. Several hours before daylight I am awakened by a strange chorus, the deep baying and the sharper barking of dogs, the crowing of many roosters, the sighs of camels, and the occasional unpleasant noise of a small donkey, an incongruous note. Louder and louder the chorus grows, then softer and slower, only to break forth again with all that early morning enthusiasm. Not even in our smallest villages could we hear such rural sounds, for in this eastern land all the flocks and herds are brought home at night. As I listen I wonder at the harmony of it all, high voices and low, some near, some far, all blending together in that morning's awakening song; the pastoral life of the early times is about us -- the life of the Bible, sweet in its very simplicity. The realization that this was so much a part of our Lord's life on earth has much to do with the satisfaction I find in it, and it becomes more than a recompense for the broken rest. The stars still shine brightly down upon the town, and touch the dark hills that roll away behind it; beyond the low roofs of the intervening buildings a glimpse of Galilee is discernible even in the darkness; at half-past four the muezzin cries from the minaret of the mosque, a stone's throw away, calling the faithful to prayer, and later on the sun breaks forth over the desolate hills of the eastern shore, the hills of the wild Gadarenes. The night in Tiberias is over, and the later hours of the morning find us well on our way to Nazareth. -- G. M. H.

*(To be continued)*

## **BY THE RIGHT WAY**

*"And He led them forth by the right way, that they might go to a city of habitation." -- Psa. 107:7.*

THAT he may have the leading of the Lord throughout all the way of his earthly pilgrim age, is undoubtedly the earnest longing and prayer of every sincere child of God. The reason for this is obvious. The strongest, the most advanced in the life of the Spirit well know their own weakness and insufficiency; that without the constant assistance of the Lord, failure would mark all their efforts. There are forces and dangers seen and unseen which none can at present match. The Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His Spirit and His unerring wisdom.

The Prophet in his review of the Lord's dealings with Israel of old in the wilderness was sure that God had "led them forth by the right way, that they might go to a city of habitation," that is, to an abiding place, a home, even though that way was a way of adversity and of sore trial through the long

years of the wilderness experience. How important for one to know how he may have the Divine leading, and how he may possess the assurance that He is really being led of the Lord!

The Lord's people in this Age are represented as the sheep of His pasture, that they are being shepherded and led by the Good Shepherd into green pastures and beside still waters; and, says the Apostle, "As many as are led by the Spirit of God, they are the sons of God." It is this leading of the Spirit that is so essential. Before one can be led of the Spirit, he must possess the Spirit, and in order to possess the Holy Spirit, he must get into the attitude of an obedient son of God. And this, as the Scriptures testify is achieved by a positive renunciation of sin and by a full surrender of all to Him. Then we are at the point where His leading commences and where He begins to "work in us." Another, writing upon this subject, has submitted some thoughts that are quite clear, and we believe well sustained by the Lord's Word

### **"God's Work in Us"**

"God does not perform His work mechanically, irresistibly, or by lion force. He works by promptings, movings, checkings, suggestions, inspirations. If we treat these workings with neglect, they subside; and the soul resembles one of those deserted pits in which the machinery and debris tell of the busy tides of workmen that have long since ebbed away. If, on the other hand, we carefully obey them, they become more powerful; and our obedience makes their effect permanent in our characters.

"Obedience to a Divine prompting transforms it into a permanent acquisition. It is a new piece of workmanship, whether of gold, silver, or precious stone, built into the fabric of the spiritual nature. There is one important matter, however, which we must bear carefully in mind. If we attend only to the inner working and striving of God's Holy Spirit, we may become confused as to what is really His; for Satan will simulate it, that he may annoy us, transforming himself into an angel of light.

"We should therefore remember that God educates His children by three agencies-by the Word, by the Spirit, and by the events of Providence. And these three always agree in one; they never clash. Whensoever, therefore, we are sensible of a mighty striving within our hearts, we should test it by the Word of God on the one hand; and on the other we should await the opening of circumstances. If we follow the inner light without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, -we shall be unpractical.

"Let it be our chosen attitude to open our whole heart increasingly to the inworking of God. 'We are His workmanship, created unto good works.' And now let us ask Him to work in us to will those good works, so that our will, without being impaired in its free operation, may be permeated and molded by His Will; just as light suffuses the atmosphere without displacing it. And let us expect that He will infuse into us sufficient strength that we may be able to do His Will unto all pleasing.

"Thus day by day our life will be a manifestation of those holy volitions and lovely deeds which shall attest the indwelling and inworking of God. And men shall see our good works, and glorify our Father which is in Heaven."

## **BELOVED BRETHREN FINISH EARTHLY LABORS**

*"They shall be mine saith the Lord of Hosts,  
in that day when I make up My jewels." -- Mal. 3:17.*

Dear Friends:

In sorrow and yet with gladness of heart I am writing to say that our dear Brother Oleszynski has finished his course and gone to meet the Lord he served so faithfully for 38 years. The end came April 29th, at the home of one of the Polish friends in South Bend, Ind., and, as was to be expected, while he was still serving the Lord's people, traveling from town to town, in spite of his 73 years, and though beset with great physical infirmity. His last hours were spent in intense pain and suffering, but in the last moments he gradually fell into a deep, quiet sleep which ended all his earthly trials and tribulations; henceforth only glory for evermore. "Blessed are the dead who die in the Lord." We rejoice for our dear Brother's sake and are renewed in our determination to be faithful also unto death, even as he :so well set us an example.

Born in Warsaw, Poland, he at one time prepared to enter the priesthood, but circumstances opening his eyes to the true condition of affairs in the recognized Church, he left all, finally losing all faith and lapsing into infidelity. Emigrating to America, however, with a heart still hungering for light amidst earth's darkness, about 1891 he became acquainted with the only Polish Brother in the Truth at that time (who has long since rejected the light) and recognizing the true voice of the Shepherd, he gave his all to the Lord. Ever since then, he has been the instrumentality through which innumerable Polish people have been into the Truth. His position amongst the friends was somewhat analogous to that of our dear Brother Russell, in that both were elders used not only locally but in establishing Classes throughout the land: Brother Oleszynski was sent to Europe several times by Brother Russell and was the means of interesting many in Poland.

Discerning the true trend of affairs which began to creep in after Brother Russell's death, he valiantly strove to keep the brethren firm in their recognition of the Headship of the Lord only, and like others of the Lord's people was rejected and publicly ostracized. However, the Lord has used him abundantly since in the work among the friends, and he was faithful in his stewardship to the end. "Be thou faithful unto death and I will give thee a crown of life."

The last rites were held from his home in Harvey, Ill., and some fifty automobiles of the friends were present, a great tribute to one who was much maligned during his lifetime. The ceremony was held on the lawn adjacent, with one discourse in Polish by Brother Tabaczynski and one in English by Brother. L. W. Jones. Because of the multitude of friends and also the outdoor meeting, no doubt considerable witness was given to the observing public, with what results the future will show.

The final resting place was on a beautiful hillock, which will always serve to remind us that "Beautiful for situation, the glory of the whole earth, is Mount Zion, the city of our King," our final resting place, and of which our Brother so longed and labored to be a member. May his passing spur us all on to a greater determination to be of :that class also, whose earthly members are

now rapidly passing beyond the veil. "Precious in the sight of the Lord is the death of His saints."

Yours in the only Hope worth while,

W. J. S -- III.

Dear Brethren in Christ:

I wonder if it would be taking too much of your valuable time to write you about the passing of our dear Brother R. P. Barton of Weatherford, Texas, who died April 7th.

Brother Barton was an old soldier of the cross, being 68 years of age and having been in the Truth for more than thirty years had been with Brother Russell on several occasions. He always welcomed each Pilgrim Brother and enjoyed their visits so much.

We have known Brother Barton many years -- been in his home, and he in ours. He was a great help to us, and to all who knew him. To know Brother Barton was to love him. He was firmly rooted and grounded in the Truth and had the ability to reveal the Divine Plan of the Ages to others, thereby giving a reason for the hope that was in him, through Christ Jesus, walking humbly in the sight of the Lord. He was honest, upright, and kind in all his dealing with his fellow man, always having a deep desire to follow the Lord's leading as he saw it.

It was through Brother Barton that we were induced to read the "Herald," having read the Tower for many years, and we feel so grateful to him, and to the Heavenly Father for the privilege of knowing and loving Brother Barton.

We also desire to express our appreciation of the "Herald." May the Lord's blessings be upon you in the work. We desire the prayers of the friends that we may hold out faithful to the end.

Your brother and sister in Him,

Mr. and Mrs. F. C. -- Texas.

## **HALF HOUR MEDITATIONS ON ROMANS**

No. 8

*"How then can man be justified with God?" -- Job 25:4.*

*"The just shall live by faith." -- Hab. 2:4; Rom. 1:17; Gal. 3:11; Heb. 10:38.*

THUS FAR in this series we have sought to profit from the life and example of our author, by refreshing our minds with respect to the outstanding incidents of his early years, his conversion and his apostolic career. We have also made inquiry as to the "saints" in Rome to whom he wrote, and have endeavored to place ourselves in their midst. Then, too, we took the time to notice the chronological as well as other relationships which the Epistle to the Romans bears to St. Paul's other letters, as well as to the remainder of the New Testament. In our last "meditation" we satisfied our selves that we may come to the study of our Epistle in the confidence that except for some variations of very minor significance, the more important of which we specifically noticed, we have the text as it left the Apostle's hand. This last conclusion was reached after an examination of the three-fold testimony of

the Greek Manuscripts, the Ancient Translations, and the Quotations which are to be found in the writings of Christian authors of the second century.

### **A Fourth Witness**

While we listened to these witnesses, a fourth witness stood in silence, waiting to be heard. We refer to the Internal Evidence afforded by the Epistle itself. This, which we are about to examine, is not satisfying only to our heads, but rejoices also our hearts. Many who know little or nothing of the testimony of the three witnesses previously examined, nevertheless by a diligent study of the Epistle itself, by a whole-hearted "obedience to the faith" it inculcates, and by a faithful attempt to the best of their ability to practice its precepts, not only recognize that it is a "genuine production" of the Apostle Paul, but also realize that it is none other than a part of the inspired "Word of God which liveth and abideth for ever."

### **An Affectionate Embracing of the Truth**

We have already (in October 1, 1929 issue) had our attention drawn to the necessity of a right attitude of heart in approaching the study of this Epistle, and have noted that it is to those who hunger and thirst after (not information so much as) righteousness, that it especially addresses itself. In the words of Thomas Chalmers "there must be an affectionate embracing of truth with the heart; and there must be a knowledge which puffeth not up, but humbles and edifies; and there must be a teaching of the Spirit of God . . . . For let it be observed, that the wisdom of the New Testament is characterized by moral attributes. It is pure and peaceable and gentle, and easy to be entreated, and full of mercy and good fruits, and without partiality and without hypocrisy. Let us not confound the illumination of natural argument, with that which warms the heart, as well as informs the understanding -- for it is a very truth that the whole demonstration of Christian doctrine may be assented to by him who is not spiritual but carnal."

As, therefore, we stand on the threshold of the Epistle to the Romans, which the above writer calls "by far the mightiest and closest of those demonstrations" let us, with Moule, renew our determination "not to analyze only or explain, but to submit and to believe." With "our beloved Brother Paul" let us "bow the knee to the Father of our Lord Jesus Christ, that He would grant us according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in our hearts by faith; that being rooted and grounded in love, we may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we may be filled with all the fullness of God." -- Eph. 3 :14-19.

### **The Epistle's Broad Outlines**

At the beginning of our study of this Epistle it will be profitable for us if we first seek to grasp its broad outlines and note the divisions into which it logically falls. If in subsequent meditations we are led to dwell on individual passages and texts, those gems of truth will appear to greater advantage and shine into our hearts with an added luster if we have the outlines of the Epistle well drawn in our mental vision. Let us for the time being imagine ourselves back amongst those beloved ones of God in Rome, hearing the Epistle read for the first time. The Gospel narratives according to Matthew, Mark, Luke, and John have not yet been written. It is doubtful if we have

seen any of the few portions of the New Testament that have been written up to this time. Some of us have been raised in the Old Testament Scriptures, although few if any of us actually possess a copy of our own. Others of our number have been brought up in heathen idolatry. All that any of us know of the Gospel has come to us by word of mouth, and that not from an Apostle's lips. And yet, somehow, in the Lord's providence the blessed Message has come our way, that by simple faith in the precious blood of Jesus, we may be saved, and with weak and trembling faith we have believed. Now a letter has been brought to us by Phebe, written by one specially commissioned by our risen Lord Himself to strengthen our faith, and confirm us in our consecration.

### **A Preferred Method of Reading an Epistle**

Of one thing we may be very sure-when that letter arrived it was read, and re-read. May we suggest to all who are sharing these meditations with us, that at this time we extend our "half-hour" to an hour and a half, and re-read the Epistle. Those who are in the habit of reading an Epistle at a sitting, without stopping, will not need to be persuaded to do this, now. They know the advantages which accrue from such a habit. For those with whom this will be a first experience there awaits a sense of satisfaction and refreshment not otherwise obtainable. Moreover, as we read, let us do so with the thought in mind, as before suggested, of tracing the outlines of the Epistle only, reserving to subsequent occasions the consideration of its details.

It will not be difficult to see that the Epistle consists of three main divisions, which may first be stated and then discussed in the following order

1. Preface
2. Exposition of the Gospel
3. Conclusion

#### **Preface**

"Like St. Paul's other letters, the Epistle to the Romans begins with a **preface** (1:1-15), which includes the address and a thanksgiving, and which is intended to form the relation between the author and his readers. But in this letter the **address** is more elaborate than usual. This difference arise from the fact that the Apostle did not yet knew personally the Church to which he was writing. Hence it is that he has strongly emphasized his mission to be the **Apostle of the Gentiles**; for on this rests the **official** bond which justifies the step he is taking (ver. 1-7). The **thanksgiving** which follows, and which is founded on the work already accomplished among them, leads him quite naturally to apologize for not yet having taken part in it himself, and to express the constant desire which he feels of being able soon to exercise his apostleship among them, as well for the confirmation of their faith and his own encouragement, as for the increase of their Church (ver. 8-15)."

#### **Exposition of the Gospel**

The Apostle's exposition of "his" Gospel extends from Chapter 1, verse 16 to Chapter 15, verse 13, It falls into two main subdivisions, one, chiefly doctrinal, the other chiefly practical. The doctrinal portion, or that which relates to principles, extends from Chapter 1, verse 16 to the end of Chapter 11. The practical portion is that which seeks to make application to the affairs of everyday life of the principles laid down in the doctrinal portion. It

begins with that well known passage (12:1): "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and ends with the passage of equal dearness to the believer's heart (15:13), "Now the God of hope fill you with all, joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit."

### **Doctrinal Portion of Gospel Exposition**

In this portion of his Epistle the Apostle gives us four things

1. A concise statement of his great theme, which he sums up in the words of the Prophet Habakkuk, "The just shall live by faith." -- 1:16, 17.
2. A discussion of this theme. -- 1:18-5:21.
3. His answer to one important objection, or The relation of sanctification to justification. -- 6:1-8:39.
4. His answer to the other important objection, or, The explanation of Israel's rejection. -- 9:1-11:36.

"After the full, solemn, and digressive greeting and thanksgiving" which we have seen is contained in the preface, St. Paul passes in a very skilful and yet "in a most natural manner" to the development of his all-absorbing subject. "He proposes to show that the salvation of every man, whoever he may be, rests on the righteousness which faith procures; he supports this proposition immediately by a Scripture declaration," namely, Hab. 2:4.

In the development of this Gospel theme, three leading thoughts appear:

1. The world's need of such a righteousness.
2. God's provision to, meet that need.
3. "The ruinous work of Adam has been reversed by the healing work of Christ."

### **The World's Need**

"Since the necessity of this mode of salvation arises from the universality of sin which deserves God's wrath, the Apostle proceeds to prove that all have sinned. Of the sinfulness of the Gentiles he gives a truly fearful picture in the rest of the first chapter; and then, (to the twentieth verse of the third chapter) he enters on the proof that the Jews have sinned no less fatally." Wrath being on all, even on the Jews, the world is in evident need of salvation.

### **God's Provision to Meet that Need**

"The free and universal **gift** of the righteousness of faith given by God to men" was made possible, the Apostle declares, "by the expiatory work of Jesus Christ. (3:21-26.) It is offered to Gentiles as well as Jews, in accordance with the principle of Jewish monotheism. (3:27-31.)" "Aware of the extreme novelty" of these conclusions, he devotes the fourth chapter to show that "this mode of justification is in keeping with the decisive example, that of Abraham." The first eleven verses of chapter 5 assure the consecrated believer that "whatever may be the tribulations of the present, this righteousness of faith will never fail him." Even now he has by faith received the atonement (5:11), and is therefore reckoned perfect through Christ, and

ultimately he will be saved from wrath ("restored to the proper condition of a son-liberated from sin and from death, which is the manifestation of God's wrath") through that same faith in the precious blood of Jesus. -- 5:9.

### **Adam Versus Christ**

"This universal condemnation and this universal justification" are traced in the remaining verses of chapter five to Adam and Christ respectively. The Apostle there shows them extending "their . opposite influences, the one of condemnation and death, the other of justification and life, over all mankind, but in such a way that the saving action of the one infinitely exceeds the destructive action of the other."

### **The Relation of Sanctification to justification**

Having established the principle of righteousness by faith, the Apostle proceeds to meet objections. The evilly disposed mind, knowing nothing experimentally of the power of the Spirit of Christ in the consecrated believer to war against sin, will be prone to respond to the matchless grace of God as set forth by the Apostle, with the suggestion that we may therefore "continue in sin that grace may abound." While this suggestion will find no place in the heart of one who is hungering and thirsting after righteousness, the Apostle realizes that such an one will nevertheless be concerned to know if justification by faith will "be able to found a **rule of holiness** comparable to that which followed from the Law, and without having recourse to the latter. After having excluded the Law as a means of justification, are we not obliged to return to it when the end in view is to lay a foundation for the moral life of believers?" The answer to this question like the Apostle's development of the Gospel Theme itself, contains a discussion of three principle ideas

1. Justification by faith contains a principle of holiness.
2. The Law is no more able to sanctify than to justify.
3. The Spirit of Christ gives victory over sin.

Every Christian of experience will realize how great the temptation is for us to dwell upon (rather than merely touch the outline of) the doctrine now advanced by the Apostle. For while it is undoubtedly implied in the earlier chapters, now, in chapters 6, 7 and 8, the truth appears in all its sparkling beauty, that we are to be delivered not alone from the, guilt of sin, but also from its power. The faith which justifies is not indeed "dead belief but inspiring confidence. And when we have once thus believed with the heart, then . . . belief becomes self-surrender; self-surrender becomes self-conquest; self-conquest rises into mystical incorporation with Christ in. unity of love and life, and this passive union soon passes into an active force, the life in Christ, the life (which is) not in the flesh, but in the spirit. And thus all true faith is inseparable from works. Justification becomes sanctification. The guilty man becomes a holy man. The wicked man is turned from. his wickedness and lives. The leper is cleansed. The prodigal comes home. The soul is saved." Oh! how good is the news of the Gospel. "It is a message of peace to all who will receive it. It tells us how we may be found in Christ, not having our own righteousness, but that which cometh from God, even the righteousness which begins with the faith of simple trust in God and ends in the faith of union with His spirit, and fulfillment of His will."

### **Is there Unrighteousness with God**

After showing that there is a principle of holiness in the relation to Christ on which justification by faith rests, which carries the consecrated "believer into communion with that death to sin and life to God so perfectly realized" by our Lord Jesus, the Apostle proceeds to deal with the next objection: "If salvation rests on the righteousness of faith, what comes of the promises made to the people of Israel, who have rejected this righteousness? What becomes of the **Divine election** of which this people was the object? Is not the faithfulness of God destroyed?" Again the Apostle makes a threefold reply

1. God is Sovereign Lord of all; nothing can restrict His freedom.
2. In the exercise of His liberty God always acts justly, and His rejection of Israel is no exception to this rule.
3. As a matter of fact the rejection of Israel is only partial not absolute, merely temporary not final, and will result in the blessing of all mankind.

What "food for thinking Christians" is contained in these chapters (9, 10, 11)! How clear and convincing are the Apostle's conclusions! What comfort they contain! If the temptation was great with us to linger lovingly on the previous section (chapters 6, 7, 8) what shall we say now, when before our wondering eyes we see him exhausting all the aspects of this question in a discussion "which may be called the masterpiece of the philosophy of history." But we cannot attempt in this outline to even approximately reproduce the details of his argument. We can only rejoice in the knowledge that nothing can hinder the free flow of God's mercy which is from everlasting to everlasting upon them that reverence Him, and in the further fact that His promises are ours, and that they are all yea and amen in Christ Jesus. Even the promises to Israel which up to this time have been understood to give that nation an almost exclusive claim to God's favor, cannot operate to prevent Him from extending His mercy to whom He will, and moreover, while this may seem an astonishingly new doctrine, the Apostle shows that it is nothing more than the proper understanding of their own Scriptures.

### **Practical Portion of Gospel Exposition**

"Justification by faith, after having been positively established has come forth triumphant from the two trials to which it has been subjected. The question was asked: Could it produce holiness? It has shown that it could, and that it was the Law which, in this respect, was powerlessness itself." The question was asked: Could this offer be extended to the Gentiles without violating, the promises to Israel? It has shown that it could. What yet remains? "One thing only: To show the new principle grappling with the realities of existence, and to depict the **life** of the **believer** who by faith has obtained justification."

Far from being a "simple appendix" not specially related to what has gone before, this practical portion of the Epistle, "rests not less than the doctrinal portion, on the theme formulated in Chapter 1 verse 17, 'the just shall live by faith,' for it completes the development of the word **shall live**, begun in Chapters 6, 7, and 8." First the Apostle sketches the consecrated believer's life in a **general** way in Chapters 12 and 13; then he applies the moral principles there established to the **special** circumstances of the Christians in Rome. (14:1 to 15:13.) In the **general** application four prominent ideas are developed:

1. The consecration with which the believer's new life in Christ begins. -- 12:1, 2.
2. His life as a member of the Church. -- 12:3-21.
3. His life in relation to the state. -- 13:1-10.
4. The goal in view. -- 13:11-14.

"The Apostle lays down, as the basis and point of departure for the redeemed life, the living **sacrifice** which the believer, touched by the mercies of God, makes of his body, in order to do His perfect will, which is revealed more and more to his renewed understanding.

"This gift of himself the believer accomplishes, in the first place, as a **member of the Church**, the Body of Christ, by **humility** and **love**."

He carries it out, in the second place, in his relation to the "powers that be" which are permitted to rule "until He come whose right it is"; "and he does so in the two forms of **submission** to authorities, [except where this would conflict with the Law of Love which is the Law of Christ] and **justice** to all."

That which animates and sustains him in all his relations both with the other members of the Church and with the world from which that Church has been called out, is the glorious **hope** which he has unceasingly before him, that of "Christ coming again, and with Him the day of salvation breaking" -- a day which shall prove to be a day of salvation indeed to those who are found clothed with Christ.

After the application of the principles developed in the first eleven chapters to the **general** life of the consecrated believer, the Apostle proceeds to make **special** application to the brethren in Rome, the leading thought of which is found in Chapter 15:2, 3: "Let every one of us please his neighbor for his good to edification, for even Christ pleased not Himself."

### **Conclusion**

"This local application, while closing the practical treatise, restores the author and his readers to the midst of the Church of Rome; it thus forms the transition to the **epistolary conclusion**, which corresponds to the introduction (1:1-15). From verse 14, indeed, the style again becomes that of a letter.

"This conclusion treats of five subjects.

"1. **15:14-33**: After having a new justified the very considerable didactic work which he had written them by the commission which he has received for the Gentiles, the Apostle reminds the Romans that his apostolic work is now finished in the East. He hopes, therefore, soon to arrive at Rome, on his way to Spain. This piece corresponds exactly to the passage, 1:8-15, of the preface."

"2. **16:1-16**: He recommends to his readers the bearer of his letter, and charges them with greetings for all the members of the Church known to him. To these personal salutations he adds, for the whole Church, those with which he has been charged by the numerous churches which he has recently passed through."

"3. **Ver. 17-20:** He invites them in passing, and in a sort of postscript, to be on their guard against the Judaizing emissaries, who will be sure to make their appearance as soon as they hear of a work of the Lord at Rome."

"4. **Ver. 21-24:** He transmits the greetings of those who surround him, and even lets his secretary Tertius have the word, if one may so speak, to greet them in his own person."

"5. **Ver. 25-17:** He closes with a prayer, which corresponds to the desire with which he had opened his letter, when he said, 1:11, how much he longed to be able to labor for their strengthening. He did what he could with this in view by sending them such a letter. But he knows well that his work will not produce its fruit except in so far as God Himself will do His part in working by it: 'Now to Him that is of power to stablish you according to my Gospel.'"

## **THE GLORY OF MAN AS THE FLOWER OF GRASS**

*"He hath stripped me of my glory,  
and taken the crown from my head." -- Job 19:9.*

EVERYWHERE there may be found appeals to men's courage, initiative, enterprise, and endurance -- appeals, which if heeded will demonstrate qualities of character that are admired by all noble-minded people. Because of this very general approval of the ability to attain a desired goal by persistent effort, it is but natural for men to glory in their own achievements. Under such general conditions it is not surprising that anything in the nature of what is termed an "inferiority complex" is considered unmanly and unbecoming. The normal man, from the world's viewpoint, is the individual who has plenty of this self-confidence, plenty of pride in his ability to accomplish things -- the man who can point to his successes, and say, I have succeeded in this undertaking solely by reason of my own skill and effort.

This self-confidence on the part of men in general is a good and, up to a certain point, a most commendable thing. Human history is full of the successful exploits of self-confident persistency and courage, and without this characteristic predominating more or less in the minds of very many of the race, the progress of mankind would have been well nigh impossible. All honor therefore to the men who have had faith in themselves, and who by their achievements have been -benefactors. As outstanding men among their fellows they have much whereof to boast, at least in the limited realm of earthly things.

### **The Death of Self-Confidence**

But there is a "realm. in which self-confidence has no rightful place," says another, writing on this subject and presenting a contrast between self-confidence and confidence in God. "So long as self-confidence continues here, there is no hope. Only when self-confidence dies can something worth while really begin. And this realm is the most important that man ever touches or ever can touch; in it are not only temporal but also eternal values. It is so fundamental and vital in human existence and happiness that all other values pale into insignificance beside it. It is the realm of salvation, or eternal life.

"The moment the word salvation is spoken, another word should be spoken with it. That word is Gospel. For there is only one way of salvation, as there is one Gospel. And, strange as it may seem, the Gospel is the death of self-confidence. It offers men something infinitely better than self-confidence; it assures them of something infinitely better than the most stalwart self-confidence can ever achieve.

### **Divine Remedy in the Gospel**

"A popular human proverb is that God helps those who help themselves. It is not found in the Bible. The Gospel is something quite different; as some one has truly said, it tells us that God helps those who cannot help themselves. Indeed, in the things that matter most it is only those who cannot help themselves that God helps.

"All man-made religions and all man-made schemes of advancement and human progress, appeal to men's pride. The Gospel never appeals to the pride of men, but always and only to the opposite: their consciousness of need. Human wisdom would say that this pauperizes men; Divine wisdom assures us that it enriches men. The Gospel is not the product of men's wisdom; it is 'the power of God, and the wisdom of God,' even though it is 'unto the Jews a stumbling-block, and unto the Greeks foolishness.' And of this wisdom that exactly reverses the wisdom of men Paul boldly declared: 'I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.'

### **God's Description of Sinful Man**

"God provided the Gospel because He knew, as He has told us in His Word, that men left to themselves are helplessly, hopelessly, eternally lost. They are lost because of sin and its all-pervasive, destructive power in their lives. A sinner can have no justifiable self-confidence; and all men are sinners. In the chapter (the third of Romans) that declares that 'all have sinned, and come short of the glory of God,' we find also the terrible indictment of the human race: 'There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes.'

"This is God's own description of human nature left to itself. It does not mean that every human being has committed all these overt acts of sin, but that every one has within himself or herself a sinful nature of this sort, and the root of all these sins.

"There is not much room for self-confidence here. Appeals to the pride of such sinful human beings fall rather flat, when the truth is known and the facts are faced. There is only one sincere cry possible: 'God be merciful to me a sinner.' And God has already been merciful, by giving His own Son to die a shameful death on the cross as the sinner's Substitute. The wages of sin have been paid-by Christ. When God three days later raised Him again from the dead, He gave a receipt for the payment in full, as some one has said

concerning the resurrection. Those who are willing to accept this payment in their behalf are saved. That is the Gospel.

"Self-confidence dies when God's Word is really believed concerning ourselves, our exceeding sinfulness, the temporal and eternal consequences of our sin, and the great sacrifice made in our behalf by the Son of God as our Savior. When confidence in self is forever ended, and confidence in Christ begins, then indeed the new life begins. 'Old things are passed away; behold, all things: are become new.'"

## **THE PROMISE OF DIVINE GUIDANCE**

*"The meek will He guide in judgment." -- Psa. 25:9.*

AMONGST the promises of the Lord relating to the present pilgrimage of the saints, none is more precious than that which gives assurance of Divine guidance and of the leading of the Lord. Yet it is evident that this blessing is not realized and enjoyed by many of the Lord's people in a satisfactory way, and to the extent that His Word warrants them in expecting. Those who recognize their difficulties thus, should go directly to the great Fountain of truth and grace, and lay their burden before Him, looking diligently at the same time into His Word. If this is properly done, the inquiring one will be led to recognize that the promise of Divine guidance is to the fully surrendered soul, and to such as have taken all the steps required in obedience to the light given them.

It is important to know and to experience first of all full surrender to the Lord; because if there is any reservation of self-will, the way of such an one is sure to be obstructed in a measure, and his vision will not be clear regarding any particular point in which He may be seeking the Lord's leading. The first thing, therefore, is to be sure that we really do purpose to obey the Lord in every respect. If then this is our purpose, and our hearts need only to know the will of God to consent to it and to do it, then we surely can not doubt His willingness to make His will known and to guide in proper paths. There are many definite promises in reference to this ; the Master's own words are before us: "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him for they know His voice." (John 10:3, 4.) "But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Again, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -- Jas. 1 :5.

In consideration of such Divine assurances, and many more of similar character, we must believe that Divine guidance is promised us, and our faith must therefore confidently trust in and accept it. This is essential, for the Apostle James warns: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. 1 :6, 7.) Let us settle this point, then, once and for all time, and allow nothing to turn us from a steadfast faith in regard to it, that Divine guidance has been promised, and that if we seek for it in the Lord's way, we are sure to receive it.

## **Delighting in the Will of the Lord**

The promise is, "The meek will He guide in judgment." The meek are the teachable ; they are the submissive ones ; they delight to do the will of God. And right here is the delicate point with many, of **delighting** in the will of God where it means the crossing of their own cherished desires and affections. Another has suggested that the difficulty often lies in distinguishing God's will for us from the advice of our friends.

"Perhaps there are certain paths into which God seems .to be calling you, of which your friends disapprove. And these friends, it may be, are older than yourself in the Christian life, and seem to you also to be much farther advanced. You can scarcely bear to differ from them or to distress them; and you feel also very diffident of yielding to any seeming impressions of duty, of which they do not approve. And yet you cannot get rid of these impressions, and you find yourself therefore plunged into great doubt and uneasiness."

Is not the difficulty in this case most obvious that the individual is trying to please two parties of diverse minds? And this our Lord assures us cannot be done. How important in this connection is the standpoint of faith -- the faith that will launch out into the life of full consecration and surrender to the will of God, and which will cause us to remember that our God has all knowledge and all wisdom; and as remarked by another, it is "very possible He may guide you into paths wherein He knows great blessings are awaiting you, but which, to the short-sighted human eyes ground you, seem sure to result in confusion and loss. You must recognize the fact that God's thoughts are not as man's thoughts, nor His ways as man's ways; and that He alone, who knows the end of things from the beginning, can judge of what the results of any course of action may be. You must therefore realize that His very love for you may perhaps lead you to run counter to the loving wishes of even your dearest friends. You must learn, from Luke 14:26-33, and similar passages, that in order to be a disciple and follower of your Lord, you may perhaps be called upon to forsake inwardly all that you have, even father or mother, or brother or sister, or husband or wife, or it may be your own life also. Unless the possibility of this is clearly recognized, you will be very likely to get into difficulty because it often happens that the child of God who enters upon this life of obedience, is sooner or later led into paths which meet with the disapproval of those he best loves ; and unless he is prepared for this, and can trust the Lord through it all, he will scarcely know what to do."

Let us, therefore, dearly beloved, more and more seek for and strive for that faith that will resign all to Him. and that will enable us to so diligently search our hearts that we will discern what the mind of the Lord is, and thus have fulfilled in us the good promise of His Word, of guidance and help all along life's pathway, until we reach the heavenly goal.

## **SUBMISSION AND CONFIDENCE**

WALK HUMBLY with God." (Mic. 6:8.) The sum of our duty and privilege as Christians is comprised of submission to and confidence in God: This is the normal state of a holy will, the basis of its volitions, the sweet undercurrent of its consciousness, which gently constrains it to step aside

from the plumed ranks of its conceited prerogatives and rabbinical assumptions, down into the company of the little children, lisping, "Abba, Father," with every decision.

In the degree that this state becomes habitual to the will, do peace and rest take possession of the soul. Cutting loose from self and every object but God, as a regulating center, brings a spiritual equipoise to the desires and affections.

God would have all His children learn this simple, yet profound lesson of unconditional submission to and confidence in His will and ways. The stout resistance of the natural will, contesting every step in the way to an attainment of this state, makes needful much providential discipline in most cases; and it would seem that often there is an alteration of purposes in such heavenly teaching: one series of providences bringing the soul into a condition of blind and helpless submission to God's will, and another set inspiring confidence in His character; the process being continued in order that after the soul has "suffered awhile," it may become established, strengthened, and settled. (1 Pet. 5:10.) Willing obedience in the schooling would abbreviate the painful discipline, and bring the subsequent rest-life earlier; for God cloth not willingly afflict us. -- Lam. 3 :33.

In proportion as the Christian becomes submissive and confiding toward God, is true spiritual service for God possible; for as the self-consciousness of the soul is supplanted by God, consciousness, the will, ceases from its own works, and enters into its rest in God's will, so that God worketh more and more in the soul both to will and to do of His good pleasure, and the good works result which God hath before ordained that we should bring forth. (Eph. 1:10.) Thus a new world of opportunities opens up continually. Every circumstance assumes the aspect of an occasion significant of God's will and the soul's pleasure. The Heavenly Father, well-pleased, saves the important errands for His most faithful and affectionate child. And work for such a child is in a sense its pastime, for the child does what it most loves to do-pleases its father! Such a life is at once working and resting.

Do you know this sweet experience, my fellow-Christians? If so, you are aware of the need of watchfulness, lest the enemy of our peace either thrust or decoy you from your position of submission and confidence.

But if you do not know this experience, let me ask, Are you willing to know it? longing to know it? Then you may know it! However harassing are your daily cares, you are for that reason in the exact position to receive this experience, as the gift of Christ, who calls not to the idle and unburdened, but says, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for My yoke is easy, and My burden is light." -- *The Testimony of Jesus*.

## "TRUST"

"Leave God to order all thy ways,  
And hope in Him, whate'er betide,  
Thou'lt find Him in the evil days  
Thy all-sufficient strength and guide;

Who trusts in God's unchanging love,  
Builds on the rock that nought can move.

"What can these anxious cares avail,  
These never-ceasing moans and sighs?  
What can it help us to bewail  
Each painful moment as it flies?  
Our cross and trials do but press  
The heavier for our bitterness.

"Only thy restless' heart keep still  
And wait in cheerful hope; content  
To take whate'er His gracious will,  
His all-discerning love hath sent.  
Doubt not our inmost wants are known  
To Him who chose us for His own.

"He knows when joyful hours are best,  
He sends them as He sees it meet;  
When thou hast borne the fiery test,  
And art made free from al deceit,  
He comes to thee all unaware,  
And makes thee own his loving care.

"Nor in the heat of pain and strife,  
Think God hath cast thee off unheard,  
And that the man whose prosperous life  
Thou enviest, is of Him preferred.  
Time passes and much change doth bring,  
And sets a bound to everything.

"All are alike before His face;  
'Tis easy to our God most high  
To make the rich man poor and base,  
To give the poor man wealth and joy.  
True wonders still by Him are wrought  
Who setteth up, and brings to nought.

"Sing, pray, and swerve not from His ways,  
But do thine own part faithfully,  
Trust His rich promises of grace,  
So shalt they be fulfilled in thee;  
God never yet forsook at need,  
The soul that trusted Him indeed."

## **LETTERS OF ENCOURAGEMENT**

Dear Brethren:

Your welcome letter of April 10th stating that Brother L. F. Zink will visit the Pittsburgh Class on Sunday, April 20th, is much appreciated. As we are also expecting to have Brother George S. Kendall of Washington, Pa., that Sunday we have arranged a one-day convention and enclosed herewith are several programs.

We were pleased to have Brother P. L.. Read of Indianapolis with us last Sunday and also Brother H. E. Hollister of New York. Both gave us very helpful discourses.

The Class has appreciated very much the Pilgrim visits of the brethren sent out by the Institute. Their ministry has always been a blessing and help to the friends, and we are thankful for the provision our Heavenly Father has made in this way for our spiritual needs.

The celebration of the Memorial of our Lord's death was held at 8 p. m., Friday April 11th, in the auditorium of the old "Bible House," now known as the O. of I. A. Temple. Eighty-eight partook of the emblems. The service was an inspiration to each one of us to renew our consecration and strive to make our calling and election sure. The room and the surroundings brought back to many of us thoughts of Brother Russell and of Memorial services which we had celebrated there, and we were reminded of Peter's reply to our Lord's question to His disciples, "Will ye also forsake Me?" "Lord, to whom shall we go? Thou hast the words of eternal life."

With Christian love and prayers for the Lord's blessing on your work, I am,

Yours in Christ,

J. C. J. -- Pa.

Dear Brethren in Christ:

Loving greetings in the Lord!

I have sent my renewal subscription for the "Herald" to the brethren at Letchworth, and in common with many of the Lord's saints scattered over the earth would like to voice my appreciation of His never-failing care and love for His children. How true the Scriptures are, and how sure are our Father's promises of fulfillment.

When first I came to understand something of the wonderful Divine Plan 'of the Ages some years ago now, I bought a text (Joshua .1:5), which would ever remind me of God's faithfulness as I looked upon it. The words were originally spoken to comfort and reassure Joshua, but oh, how they have been a source of strength to all God's saints, as they have realized the promise was also for them, in Christ Jesus, in whom all our Father's promises are sure of fulfillment. From that time till now I have realized the truth of that promise -- "I will not fail thee, nor forsake thee"; and through the varied circumstances of life, "joy and sorrow interwoven, love in all I see." The promise still lives for the child of faith to sustain, until the promised land is reached.

I am indeed very grateful to our Heavenly Father and our beloved Lord and Head, who has arranged that all "who hunger and thirst after righteousness shall be filled," using your labors of love for Him and His saints as one of the means of grace to refresh, cheer and comfort His people in these last days, by giving kindly advice, exhortations to be ever vigilant, to stand fast in the liberty wherewith Christ makes free . . . . Just recently we were glad to pass on a Herald to a fainting soul, still in captivity. One of the articles especially appreciated was the one entitled "The Delays of Love," which helped this saint of God, renewing her faith and trust in Him, for she is a great sufferer, but never murmurs, and gives the praise to the dear Lord for keeping her through it, all. Other Heralds were passed on, and now you will rejoice with.

us that this sister once again enjoys the liberty in Christ, and when able attends our little Class.

Realizing the activities of the enemy against all in responsible positions amongst God's saints, I have written the above to encourage you to continue still to "lay down your little all" in His service. It is wonderful what the Lord did with the five loaves and two small fishes, when His Father blessed them, and so too your labors of love for Him and His are used by Him for the comfort and blessing of His people. The letters I always look for, as they are to me a link with the brethren all over the world, of like precious faith, who are united by the same Spirit, having been immersed into Christ's death, that in His due time we might share in His resurrection. May the promise, "I will bless thee and thou shalt be a blessing" be the portion of all the dear ones, who labor in this ministry, to the glory of His name. With love in the Lord,

Yours in the One Hope of the Gospel,

N. D. S. -- Eng.

Dear Brethren:

Enclosed find \$1.25 for which please send Vol. II of "The Revelation of Jesus Christ." I have Vol. I, and have read it too, and can truthfully say I have never read any work so plain, decisive and of such instructive character in my life. It will open the blind eyes, and cheer the heart of all who read it, more especially those who love Christ. I am anxious to receive the second volume and await it with pleasure.

Yours in the love and service of our Master,

Dr. C. L. C. -- Wis.

Dear Friends and Brethren

"Herald" of March 15 is here. We notice the announcement of a new tract, "What is Truth?" and a synopsis of same. Naturally we are much interested and would be glad to have 25 copies. We still have an ample supply of other tracts, for which we are glad of the abundance. We are careful to try to reach interested ones.

We find occasional inquirers who see the tract, "Where are the Dead?" on display in the store. Two young men came in a few days ago just from Texas -- one of them a reader of Truth literature. His partner in their business saw the tract and called his attention to it. We gave them a copy of the "Herald" on "Our Lord's Return and Aft About Hell," and a copy of the "Plan of the Ages." A traveling salesman picked up the tract on the "Dead," and I found him reading it and gave it to him to carry along to study. Such occasions form our "ministry," for which we rejoice, and appreciate having the attractive reading matter as a "preacher."

We send herewith check for \$ \_\_\_\_\_ to be used in the ministry of the "Good Tidings" -- "which shall be to all people."

Yours, hoping, and seeing by faith the nearness of that time,

R. M. -- Ill.

**The Herald of Christ's Kingdom**

## ANOTHER ANNUAL REPORT

IN BEING permitted once more in the Lord's providence to present another annual review of the endeavors, labors and ministry of the brethren of this association, we do so in the spirit of hearty thanksgiving and gratitude to the Giver of all good, for His kindness and grace that have hitherto helped us and brought us thus far in the journey toward the heavenly Canaan.

These yearly reviews of our united efforts in the Master's service may be made occasions of spiritual profit to us if we earnestly examine ourselves individually and collectively before the Lord. We are of one mind in recognizing from the Word of God and the signs about us, that the Kingdom of Heaven draws nigh, which means that the Church is about to conclude her earthly pilgrimage and to experience the glorious exaltation with her Divine Lord, to be followed by the restitution of all things. These are truths of vast importance and suggest the most solemn question: Are we ready for that promised glorious assembling together when we shall meet one another in the new life and behold our Savior face to face! Have we the fruits of the Spirit well ripened in our characters and is the Holy Spirit grandly shed abroad in our hearts? All Christians of experience well know that the greater their trust in the Lord and the more zealous and devoted they are to His cause, the more rapid will be their progress in the race for the heavenly prize set before them. Truly, since by God's grace we are given to discern with clearer vision the goal of glory, honor, and immortality in association with our Redeemer in the glorious work of His Messianic Kingdom of a thousand years, we may earnestly ask, What manner of persons ought we to be in "all holy living and godliness?" while awaiting that blessed consummation.

The various means and resources which in the Lord's providence are at our disposal today, we have sought to use in carrying out the commission and instruction of our Divine Master, to preach the Gospel to the meek, the teachable, and such as hunger and thirst for truth and righteousness. That commission embraces further the announcing in as clear a form as possible that spiritual truth which our Lord said contains sanctifying power -- "Sanctify them through Thy truth, Thy Word is truth." That Word from above has sanctifying power because it reveals what is that good and acceptable and perfect will of God. In the primitive Church the spoken word was the principle means of proclaiming the truth. Now in addition to that form of ministry God's people can make use of the printed page, which affords a very wide field of activity and ministry of the Gospel. By this means those who are isolated and who live in remote districts can have the Divine Message proclaimed to them and have the Truth brought to their door through the mail, and thus have the advantage of Christian fellowship and close communication with other Christians even though they can seldom meet with other brethren face to face.

### Days of Peril

Our publication, "The Herald of Christ's Kingdom," has proven to be one of the most effectual means of encouraging and edifying the Lord's people generally. Through this medium the friends not only receive profitable expositions of spiritual truth, embracing doctrinal, devotional, and prophetic lines of study, but realize additionally a means of touch and more or less of

fellowship through the letters and testimonies that are frequently published. Occasionally an article appearing in the journal has been suggested by a testimony or question contained in some letter received in the office.

Perhaps if there is any one line upon which there is full harmony .and unity of thought amongst the brethren, it is that of the belief that we have approached unto the end of the Age, that we are living in the last days of the Church's experience and that this time is one of peculiar and crucial trial upon God's people the world over. The recent years during which new and strange circumstances have come about, which have been the occasion for various issues, questions and problems amongst the brethren of the Truth generally, confirms the conclusion- that the present is indeed the perilous days of which the Apostle wrote.

It has seemed therefore that there is a special need in these days for a ministry, having as one of its principal objects that of comforting the brethren, of confirming the faith of the saints and of assisting them to preserve a clearness of vision with regard to events and conditions in the Church as well as the providences of the Lord amongst His people; further, that of encouraging the friends in the attitude of sobriety and watchfulness as well as zeal in the service of our Master.

While the attitude of those having the responsibility of this ministry is definite and positive with regard to all those doctrinal truths that are clearly defined in the Scriptures, especially that which is fundamental to our standing and fellowship in Christ, they have endeavored to maintain a broad and tolerant attitude toward those who differ on one or another of the details of our faith, and to avoid making tests of those points of difference that are not vital to our salvation and fellowship. While due consideration must be given to an intelligent understanding of the essential doctrines of Christ, our brethren believe that a heart appreciation of doctrinal truth is even more important, and therefore have sought to encourage, in the various articles in the "Herald" the devotional spirit, which is the spirit of consecration, and to impress upon all, the need for a practical application of the principles of the truth to the daily life, in order to the realization of the promised sanctification of the Spirit, and the achievement of that end or goal placed before us -- that of being made meet for the inheritance of the saints in light.

### **Should Seek to Put Away Spirit of Intolerance**

There is sore need today for a clearer understanding of the great privilege that Christians have of being united in Christ. From the commencement of this ministry nearly twelve years ago, there has been featured in the "Herald" the importance of recognizing the broad basis of Christian fellowship -- that the brethren everywhere should seek to put away the spirit of sectarianism and intolerance and to recognize the grand foundation on which all should stand and be united together, that basis being faith in the redeeming blood of Christ and consecration to the Divine service. Nor do we know of any better method of breaking clown the barriers that keep various brethren apart, and of encouraging the spirit of unity amongst the brethren, than that of urging upon all a larger possession of the Holy Spirit, and of laying before the friends line upon line and precept upon precept of the Divine counsels and the Divine will as to how brethren should dwell together in unity and seek to build up one another in our holy faith, as members of the same Body of the Anointed One.

In this connection the brethren who have had this ministry in charge desire to acknowledge the various sympathetic and helpful suggestions bearing upon one feature or another, that have come from brethren here and there. Indeed we take occasion here to remind all that the brethren appointed to these positions of service each year, as directors and as members of the Editorial Committee, make no claims to have any monopoly over the Truth or over the interpretation and exposition of spiritual truth; nor is there the slightest thought among any of our brethren that this Institute is a Divine channel, having the custody of the Church and the brethren, and appointed of God to decide for all what is truth. To the contrary, all such claims have been stoutly resented as being positively unscriptural and entirely out of order for any brother or any company of brethren to make. And we have urged upon all to consider that the ministry of this Institute is one of co-operation in which all may share who desire to be thus associated together. As the readers of the "Herald" are aware, brethren of ability outside of the Editorial Committee are invited to contribute articles for publication. In harmony with the foregoing we have recently had inserted on the second page of the "Herald" as a standing feature the following statement:

"The brethren having this ministry in charge desire it to be fully understood that the co-operation of their consecrated brethren everywhere is at all times most welcome. Suggestions designed for the promotion of 'Zion's' welfare are not only cordially invited, but may be sent in, in the full assurance that they will receive very sympathetic consideration."

### **How the Brethren May Co-operate**

The "Herald" subscription list has continued to keep up very well, with encouraging increase. The list now stands at approximately 3000 subscribers, which probably represents three times that number of interested readers. While from one standpoint the number seems small, yet in the light of all the circumstances of our day and in view of what we are led to reasonably expect for this time, it seems that there is much room for encouragement in the measure of response and in the number of brethren in various parts of the world who are able to exercise spiritual discernment and appreciate their privileges of standing free in Christ and of growing in His likeness.

We have called attention from time to time to the fact that the friends may secure extra copies of each issue of the "Herald" for distribution among those who appear to be susceptible to the message. Certain articles are thought to be specially in season and appealing; the friends have been assured that they may feel free to order these, or send us addresses and we will mail the paper direct. A good number of the friends have taken advantage of this and are constantly ordering extra copies, especially of certain issues. Then we made the further suggestion not long since that we would be pleased to include an extra copy of each issue of the "Herald" free to every subscriber who would promise to pass on such copy to others who showed signs of interest and a desire to read. This suggestion has met with very favorable response and a good number are now receiving extra copies, which we believe are doing a good work in spreading the Message and reaching other interested hearts. It is hoped that still others will realize their privilege of being regularly engaged in giving out sample copies of the journal.

### **Work of the Evangelist**

What we may designate the evangel department of our work relates to the ministry of brethren traveling from place to place and visiting sometimes the twos and threes and other times regularly organized Classes, numbering from five to one hundred. How alike to the circumstances in the primitive Church are those of our time in respect to this line of the ministry! Under the direct guidance of the Holy Spirit through the Apostles the evangelistic ministry was the one principally employed for spreading the Message and comforting and building up the brethren. Various brethren of ability were directed here and there to minister to the spiritual needs of the Churches, to "confirm the souls of the saints"; and the Divine blessing richly attended all such endeavors. Of the good results of this service in our midst, we have constant evidence through the letters which come from far and near. The messages received indicate that these ministries are increasingly in demand and of spiritual uplift to the friends.

During the past year five brethren have given considerable time to this branch, and the various travels and tours have included much of the United States and Canada. A number of additional brethren have been enabled to make local visits from their home towns to other Classes on Sundays, which have been productive of real encouragement and help to a good number. To the Lord or glory be all the praise, and to His people, the true wheat,. more and more of blessing.

Miles Traveled 52,037  
Meetings Held 698  
Total Attendance 11,513

### **Forsake Not the Assembling**

General gatherings of the brethren in the nature of conventions continue to be fruitful in spiritual blessings of encouragement, zeal and brotherly love. This is as it should be. In the early Church believers were admonished to come together frequently for fellowship and to exhort one another in the life of faith. In fact they were warned not to forsake the assembling of themselves together, "and so much the more as ye see the day drawing on." Now we see "the day" of Christ nearly at hand and we are anticipating in the near future marvelous developments and events. Truly, then, how much the more we should seek the fellowship of saints, seek those influences of the Spirit by which to realize fresh courage to press on in the pilgrim way until our gathering unto Him is complete.

Our association has co-operated in some fifteen of these general conventions during the past year; notices of these and reports concerning them have appeared in the "Herald"; hence we will not mention further details here. From what many have written us concerning the encouragement and spiritual uplift received, it seems evident that these conferences have been most profitable and refreshing seasons of fellowship. And the convention spirit continues active; at the time of preparing this Report there are as many as six general gatherings planned for this season in various parts of the land, which no doubt will afford opportunity for a considerable number of brethren to realize further encouragement.

### **All May Share in the Ministry**

The privilege of witnessing to the Truth through the distribution of free literature, tracts, etc., is still appreciated. by many, and a method we most

earnestly recommend to all to avail themselves of as far as they have opportunity. The distribution of the tracts has not gone forward on a large scale, but there have been quite a good many of the friends here and there giving out the message in this way, sometimes sending the tracts through the mail and at other times passing them direct to individuals whom they hope thus to interest. Letters are continually received in our office from those who have just been handed a tract, and apparently real interest has been aroused as indicated by the inquirer expressing his deep interest and asking for a copy of "The Divine Plan," or by requesting a "Herald" subscription, etc. We have just recently had printed a fresh supply of five different tracts treating the Truth in general from various standpoints. Mention of the different topics of these tracts is frequently made on the second page of our journal, and the brethren are urged to order these freely for general distribution. We are confident that none who thus serves in the spirit of love and consecration to God will be without a resultant blessing.

### **Expositions of Divine Truth**

The branch of our ministry represented in the circulation of the several expositions of the Bible, is one that continues to have the Lord's blessing in a real encouraging measure. First amongst these are the six volumes of "Scripture Studies," by our beloved Brother Russell. The First Volume of "Studies in the Scriptures," "The Divine Plan of the Ages," we regard as especially appropriate for general circulation, containing as it does an epitome and a most lucid setting forth of God's eternal purpose. For this reason the Institute published a special edition of this volume some years ago and we still have a supply of these on hand.

The two volumes of the exposition of the Apocalypse, "The Revelation of Jesus Christ," and the exposition of the prophecy of Daniel, are continually in demand and are being well received by many of the friends who in their correspondence are repeatedly giving assurance of how much they are being assisted and uplifted spiritually in the study of these expositions.

The volume recently announced in the "Herald," "The Desolations of the Sanctuary," written by two brethren in Germany about two years ago, and of late translated into English by friends in this country, is quite in demand and is going rapidly into circulation. Just at this time there is more than the usual awakening amongst the brethren with whom we were formerly associated, and this volume being a careful, sober and dispassionate review of the circumstances and developments since Brother Russell's death, which have resulted in the most severe and crucial tests among the brethren of the Truth the world over, ought to be the means of doing a vast amount of good; indeed it is a work that is very much needed and many are acknowledging that the entire situation is clearing up before them in the light of this exposition. We know of no better instrumentality of helping other brethren who admit that they are sadly confused and distressed.

### **Speaking often One to Another**

Growing out of the various branches and activities of this ministry is the work of the correspondence. The issuing regularly of the "Herald," the constant sending forth of various Scripture expositions, together with the general distribution of free tracts, form the background for our correspondence work. Aside from many communications containing orders, letters of deep and grateful appreciation are received daily, some of which

are published in the journal. Others make requests for further explanation regarding some portion of Scripture, doctrinal lines or with regard to some feature of the ministry. Still others are letters of general fellowship, sometimes relating to Christian experience of both joys and sorrows, and others asking for advice and counsel in connection with some deep perplexity or crucial trial. All of these messages are most welcome even though we cannot always give as extended answers as we would like. Indeed it is counted as a sacred privilege to assist other weary and way-worn travelers, who often specially encourage with the word of assurance that our prayers and feeble efforts have been availing. Number of letters and cards received, 4,948. Number of letters and cards sent out, 6,155.

### **Unto the Uttermost Part of the Earth**

Since our literature, the "Herald," Bible expositions, tracts, etc., go to many of the foreign countries, it is understood that these also are included in this report. Amongst these are the following countries: Canada, Great Britain, Australia, New Zealand, Greece, France, Germany, Finland, Scandinavia, Holland, British West Indies, South Africa, etc. There are faithful brethren in all of these countries who are very zealous and active to cooperating in this ministry and are doing all they can to encourage and assist others in a better understanding of the Lord and His providential leadings as they relate to the last times. The awakening and development of interest looking this way has been quite keen of late in several of these countries which gives confidence that the Lord is truly dealing with His people and assisting them out of confusion and distress into the light and liberty in which they truly rejoice. We would snake mention again that many of the "Herald" articles are translated into the German and Finnish languages and are given general circulation amongst those people. Our dear Brother Lauper of Degersheim, Switzerland, is principally responsible for issuing the "Herald" in the German language and Brother Waino Berghall of Finland is looking after the issuing of a regular periodical in the Finnish language. The faithful labors of brethren in Great Britain, Australia and elsewhere are most warmly appreciated. The Spirit of our gracious Master as it is evidenced in His people of every clime, is the same, and draws together in one common bond of brotherhood true disciples of Christ.

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## **TREASURER'S FINANCIAL STATEMENT**

May 15, 1929 to May 15, 1930

Balance on hand May 15, 1929 \$ 938.71

Receipts during year:

Tract Fund \$6,843.81

Herald Subscriptions 3,140.19

Revelation Volumes 232.82

Daniel Volumes .....90.01

Volume I ...65.08

Bibles, Mottoes, etc 628.15

Rentals 240.00

Notes Receivable 1,000.00 12,240.06

\$13,178.77

Disbursements during year:

Herald	Expense	\$5,739.92
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Free	Literature	453.50
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Pilgrim	Expense	3,266.45
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Office	Expense	710.95
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Revelation	Volume	Expense	42.50
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Daniel	Volume	Expense	10.00
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Bibles,	Mottoes,	etc.	424.84
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Administration	Expense	234.90
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Maintenance of Property 981.68 11,864.74

Balance on hand, May 15, 1930 \$ 1,314.03

## **AUDITORS' STATEMENT**

Brooklyn, N. Y.; June 7, 1930.

To the Pastoral Bible Institute:

Your committee appointed, one member each by the Ecclesias at Boston and Lynn, Mass., and Brooklyn, N. Y., have today examined the books of account of your financial officers for the year ending May 15, 1930.

We find the books carefully and neatly kept, found no errors in the accounts, and believe the attached statement to be correct.

Respectfully submitted,

(Signed) W. J. Hollister  
C. P. Bridges  
W. J. Davis  
*Auditing Committee.*

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### **Be of Good Cheer**

As a final word, while all brethren who are faithfully co-laboring with the Lord in the work of making ready the Bride for union with the Heavenly Bridegroom, may consider themselves greatly honored in such ministry, yet it is always well to remember that the complete design and purpose are primarily the Lord's; and the principle of our Father's dealing with us --

allowing us to be light-bearers to others -- seems to be as much or more to develop and bless us through the incidental labor and sacrifice, as to bless those to whom we bear the light; for unquestionably God could spread the Truth without our feeble aid. And the Lord has, so placed us that our sacrifices must be free-will offerings, and the measure of our sacrifice and self-denial, in whatever form must, in our Lord's sight be the gauge of our love and appreciation of His favor and of the exceeding great and precious promises. Let the brethren everywhere be zealous, in encouraging one another to stand fast in the faith, to bid each other be of good cheer and of thankful heart; while we trust that we all shall be more faithful and more used in the blessed service during the year begun, and that it shall be yet more rich in grace, knowledge, love and good works of faithful stewardships, let us render thanks for the favors and blessings past; for by the grace of God: we are what and where we are.

## **THE ANNUAL MEETING**

The Annual Meeting of our association set for the first Saturday in June has just been concluded. The brethren assembled at the appointed time, about two o'clock on the above date, and the meeting continued for about four hours. Though the attendance was not large, the meeting was an interesting one and an occasion for the brethren to give hearty thanks to the Lord for the evidences of His manifold blessing and His providential care whereby another year had been spent in His service in which earnest endeavor had been made to advance the interests of the Truth and to honor the name of the Lord. Considering that the brethren of this association are scattered over a vast amount of territory involving several thousand miles distance, it was not expected that a large proportion of the members of the Institute could be present in person; thus it was that the majority took advantage of the provision made whereby all could be present by proxy.

The meeting was opened with exercises of worship and praise, hymns, etc. In the prayer that was offered, the grace and goodness of the Lord as revealed in numerous ways was thankfully acknowledged and His special blessing invoked upon the conference to the end that His will might be carried out and His good pleasure fulfilled in the exercises of the Annual Meeting.

Following the reading and approval of the Minutes of the Annual Meeting of last year there was a general review of the work of the year just closed; the Reports of the Secretary, Chairman, and Auditing Committee were read. These were all heard and accepted with pleasing interest and appreciation and on motion were unanimously approved.

The meeting was then open to any suggestion or constructive criticism. This opportunity was taken advantage of and there followed a general discussion in which various suggestions and points were expressed with regard to how the work of the ministry might be extended and present methods improved upon. As a result of this discussion several resolutions were offered and passed setting forth several recommendations to be submitted to those who should constitute the newly elected trustees. This feature of the meeting being concluded, the next was that of balloting for directors for the ensuing year, after which the results were declared, showing the election to office of the brethren whose term had just expired; the vote was approximately

unanimous. The names of these having already appeared do page 149 of the May 15th issue of the "Herald," we omit mention of them here.

It was gratifying to observe that the results indicated a more extensive interest taken in this election by the friends throughout the entire field, and the vote more general and widespread than had been realized for several years. The brethren again appointed to office as directors gratefully appreciated the confidence thus expressed in their re-election and regard the outcome as an evidence of endorsement of the proceedings and achievements of the past, confirming what is generally expressed in the correspondence of the brethren far and near. The re-elected brethren were entirely willing for their services in this direction to terminate altogether, and to commit the responsibilities to others, if that were the Lord's will and the wish of the friends. They now earnestly solicit the prayers of the friends in all parts, that during the year just ahead they may in the spirit of piety and true consecration, endeavor to handle the holy things in such a way that the Lord may be pleased and the interests of His Truth and His people may be prospered according to His will.

In the meeting of the newly elected Board of Directors, which followed the Annual Meeting, the outlook before them was earnestly considered, and was an occasion, as indeed are all the Directors' conferences, of deep and personal self-examination, that everything in the nature of pride, ambition, selfishness, and roots of bitterness may be kept down, and that their own spirits may be chastened and brought into full subjection to the mind of the Lord.

## THE NEW COVENANT

[Contributed]

*"Behold! Days are cowing, says the Lord, when I will complete  
a New Covenant with the House of Israel  
and the House of Judah". -- Heb. 8:8, Diaglott.*

DURING this Harvest time, our returned Lord and Head has been pleased to shed much light upon the pathway of the consecrated concerning the "deep things" of God. Among the truths made clear to the watchers, those relating to the Covenants and Sin-offerings stand out prominently, for they are intimately associated with the deepest of all truths, namely, the understanding of what is the Scriptural viewpoint regarding Christ -- that since Pentecost, "Christ" is not one, but many. "As the body is one, and hath many members: so also is Christ." (1 Cor. 12:12.) The question of the Covenants lies at the very foundation of the Divine Plan, yea, and at the foundation of our faith too, because if these matters are not understood, we shall not have a strong faith to enable us to withstand the assaults of the Adversary, in this evil time during which we live. We shall be liable to be tossed about by every wind of doctrine, and possibly make shipwreck of our faith altogether.

Those who have been privileged to "walk in the light" for a number of years, can look back and see that from time to time the Lord has permitted various ones to raise serious doubts on these very things, in order to test the faith of His people in His precious Word and their unqualified allegiance to Him. This is only to be expected, for it is our appreciation of the mystery of Christ

and the part which the Church is privileged to have, by His matchless grace, in the Sin-offering and in the mediation of the New Covenant, which make for vital union with our living Head. If our great Adversary can take from us this key to the Divine Plan and thus measurably detract from our fellowship with Him, he knows that he has done no small thing. Today, once again, these precious teachings of the Divine Word are being called into question by many of the Lord's people and it would seem profitable, therefore, that a review should be made of the things which we have learned on this subject, in order to be "thoroughly furnished" in regard to the truth in this connection.

To obtain the right perspective of the subject, it will be necessary to outline briefly the other two great Covenants which are set forth in the Scriptures. There are many covenants mentioned in the Bible, but three, the Abrahamic Covenant -- generally termed the "Promise" -- the Law Covenant and the New Covenant, are of outstanding importance and are quite distinct from other individual covenants. They indicate the nature of the blessings and hope for each Age and have to do with the world's salvation from death and sin; for instance, the Law Covenant determines when the Jewish Age began and when it came to a close, containing the hope which God offered to His people at that particular time.

### **The Abrahamic Covenant or Promise**

The oldest of the three Covenants is the one which was made and confirmed in Abraham's day. It was a Promise, or Covenant, regarding a son and was fulfilled in miniature, when Isaac was born to Abraham through Sarah; as the Apostle affirms, "This is the word of promise, At this time will I come, and Sarah shall have a son." (Rom. 9:9.) In reality, as explained by the Apostle Paul when writing to the Galatians, the Promise made to Abraham related to Christ, as we read: "Now to Abraham and his seed were the promises made. He with not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." (Gal. 3:16.) As the Apostle affirms, there is only one seed of the Promise, which was not a promise to the world, although it vitally affected their interests. The very fact that it was stated to Abraham that this Son (that is, Christ) would be so great that He would be able to bless all the families of the earth, implied exaltation to heavenly glory. (Gen. 22:17.) The blessing of the families of the earth, however, is not done under the Abrahamic Covenant, but when Christ has been made complete, the Covenant will cease to operate and the New Covenant will be ushered in, through which the blessings will come. In harmony with this, after the marriage of Isaac and Rebekah and the death of Sarah, Abraham took another wife, Keturah (meaning "fragrance"), who fitly represents the New Covenant, and the fruition of the Divine Plan -- an everlasting tribute to the Divine Author.

### **Who is Christ?**

The Apostle brings to our attention, once again, that Christ is not one but many members, when he demonstrates that the Church are called to be joint heirs in the same Promise. All know the allegory of which he makes use -- Sarah represents the Covenant, Abraham typifies God (Isa. 54:5), and Isaac, the one brought forth, fitly represents the children of the Covenant. Thus, he affirms, "Now we, brethren, as Isaac was, are the children of promise." (Gal. 4:28.) Again, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) This Covenant has as its object, therefore, the selection and bringing forth of Christ, that privileged company

which will bring blessing to all the families of the earth -- "heirs of God, and joint-heirs with Jesus Christ." (Rom. 8:17.) As the antitypical Isaac class, by Sarah (who is mentioned in Galatians only in connection with the Abrahamic Covenant), Christ is thus brought forth, not through the New Covenant, but by the oldest of the Covenants -- the Abrahamic.

Although the Covenant was made and confirmed in Abraham's day, it was "barren" of results for many years -- until Christ came. During the corresponding period in the type, Ishmael, the child of the bondwoman, Hagar, was born to Abraham, and this is a figure of the Law Covenant. Hence we read, "Why then the Law (Covenant)? It was appointed on account of transgressions, till the seed should come to whom the promise related; having been instituted by means of angels, in the hand of a mediator." (Gal. 3:19.) The Apostle points out, however, that the Law Covenant did not in any way affect the Abrahamic Covenant. "Now this I affirm, that a Covenant -- engagement previously ratified by God [that is, the Abrahamic Covenant, the Law issued four hundred and thirty years afterwards does not annul, so as to invalidate the promise." -- Gal. 3:17, Diaglott.

### **The Law Covenant**

The Law Covenant was made with the Jewish nation only on the one hand and God on the other, with Moses as mediator -- being made binding by the blood of typical sacrifices. (Heb. 9:18.) These sacrifices, however, unlike those which followed later, did not take away sin, for the Jews were regarded as the people of God and promised to keep the Covenant -- although, from the literal point of view, every child of Adam is a sinner. However, as the Apostle argues, until the Law came, sin was not imputed, and not until they had been bound by the Law Covenant by the sprinkling of blood, did they realize that they were not able to keep the Law; so God gave them **subsequently** a Day of Atonement. The enjoining of the Law Covenant and the Day of Atonement, are two pictures which must be kept separate, to avoid confusion; thus, the Law contained a shadow of the sacrifices that were to follow. The Covenant could not give life to any of the dead and dying race; it served rather as a standard, whereby it could be proved whether those **already possessing** life were worthy of its **continuance**. The only one in this category, as all know, was the Lord Jesus. This Covenant, therefore, revealed to those in the right attitude of heart, their fallen condition and, as the Apostle affirms, it thus led to Christ, the One who could take away sins. "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." -- Gal. 3 :24.

### **Law Ended**

In Romans 8:3, 4, the Apostle declares, "For what the law could not do, in that it was weak through the flesh, God sending His Son in the likeness of sinful flesh, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." In the type, Hagar (who pictures the Law Covenant), was cast off and sent away, not because of her own sin, but because her child, Ishmael, mocked the true child of promise. (Gen. 21:9.) Likewise, in antitype, the children of the Law Covenant were cast off, not because of any weakness on the part of the Covenant itself, but in view of their own sin and inability to keep the requirements. "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? [There was not a "bill of divorcement,"

because Hagar had not sinned] . . . Behold, for **your** iniquities have ye sold yourselves, and for **your** transgressions is your mother put away." -- Isa. 50:1.

The Age of types and shadows with the Law Covenant, ended, as in the allegory of Abraham and his wives, with the birth (bringing forth) of the true child of promise -- Christ. "Christ is the end of the law, for righteousness to every one that believeth." (Rom. 10:4.) The Apostle also sets forth the same truth in Romans 7, under the figure of husband and wife. He told those to whom he was writing that the husband (Law) was killed (ended) in the sacrifice of Christ and that they were free, therefore, to be married to another husband. "Wherefore, my brethren, ye also are become dead to the law by the Body of Christ; that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." -- Rom. 7:4.

The Law Covenant, therefore, ended with the conclusion of the Jewish Age and forthwith the older Covenant; which until that time had been "barren" of results, began to bring forth fruit. (Isa. 54:1.) The Abrahamic Covenant will continue to operate until Christ is fully brought forth -- Christ the Head and Christ the Body, all one in Him and then will the New Covenant have been ratified and will go into operation.

### **The New Covenant**

The New Covenant, then, which it is desired to consider particularly, is yet future in the Divine Plan. It will be remembered that this Covenant was first mentioned by Jeremiah, the Prophet, "Behold the clays come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah." (Jer. 31 :31.) A clue is given concerning the time when this Covenant (which is to be made with Israel), will go into effect, for in verse 33 it is recorded, "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." The Prophet Joel makes it clear that "afterwards" God will pour out His Spirit upon all flesh. The days, quite evidently, refer to the days of the Gospel Age, when the Spirit is given only to the servants and handmaidens (Joel 2: 28, 29), whereas "after those days" has reference to the Millennial Age and time of Israel's favor; and it is after those days that this New Covenant will be made and completed. -- Heb. 8:8.

This is quite in harmony with the argument of the Apostle in the Book of Hebrews. It is affirmed therein that "now hath He obtained a more excellent ministry" -- that of making atonement in "heaven itself," by reason of His high exaltation -- and, continues the Apostle, "By how much also He is the mediator of a better covenant, which was established upon better promises," which identifies Him as the One who has been appointed the Mediator. It is one thing, however, to be the Mediator, but quite another thing to mediate-that is, to begin the function of the office; in like manner, our Lord is King, but He has not yet begun His reign of power. In verse 7 of the 8th Chapter of Hebrews, the first covenant is contrasted with the second, "If that first covenant had been faultless, there should no place have been sought for the second," and in the following verses the words of the Prophet Jeremiah are quoted, which give the necessary details. It is evident that the Covenant must be future, for "they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord : for all shall know Me, from the least to the greatest." In passing, it should be noted that the New Covenant is never spoken of in the Scriptures in relation to spiritual life; no, human life

only. The first Covenant offered perfect human life to Israel, and had they been faithful, they would have become a nation of priests to bless the world, but it was not "faultless," hence the New Covenant is to be established, which is to bring perfect human life (first to Israel), and it will not fail to bring this to pass, for it is a "better" Covenant.

### **"When I shall take away Their Sins"**

Further, the New Covenant is to be made with Israel when regathered. "Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be My people, and I will be their God and I will give them one heart, and one way, that they may fear it Me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them." -- Jer. 32:37, 40.

In further confirmation of this fact we draw the attention of the reader to the following additional Scriptural testimony on this point. "Like as I pleaded 'with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant.'" (Ezek. 20:36, 37.) "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore." (Ezek. 37:26.) "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price . . . . Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." (Isa. 55: 1-3.) The Apostle demonstrates that blindness in part is come to Israel "until the fullness of the Gentiles be come in," and then proceeds, "So all Israel shall be saved [when the call to the Gentiles closes] : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob [the work of the glorified Christ in the Millennial Age] : For this is My covenant unto them, when I shall take away their sins." (Rom. 11:26, 27.) Israel did not keep the Law Covenant and hence are receiving "double" for their sins. "They continued not in My covenant, and I regarded them not, saith the Lord" (Heb. 8:9), which agrees with the marginal reading of Jer. 31:32; "Should I have continued an husband unto them ?" No, they were cast off, but this New Covenant, however, is to be made **after** the time of disfavor and confirms the interpretation of the phrase, "after those days."

Some have suggested, however, that while the New Covenant is future, as shown above, it is already in operation during this Age, because, it is claimed, none can come to God except through a covenant. In order to examine this matter, therefore, it is necessary to see how a standing before God is obtained in this Age and to realize that a covenant is not essential for this purpose, if God pleases to have it otherwise.

### **Faith-justification**

Many centuries before the New Covenant was even promised, God was pleased to accept into fellowship with Himself, those who would exercise the necessary faith, for example, Abraham and the other Ancient Worthies. They certainly did not come to God through any covenant, but on the basis of faith, and it is this method which God has graciously adopted for the calling out of

Christ during the Gospel Age. The Apostle tells us that the faith of Abraham, was "imputed to him for righteousness" and adds, "It was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead"-our justification is like that of Abraham and in each case such are justified by faith in God (and in His Son) and not justified by a covenant. (Rom. 4:22-25; 5:1.) Once we are justified by faith, we have peace with God, needing not for any one to mediate between us (just like the Ancient Worthies), for this is the Age when "no man can come to Me, except the Father which hath sent Me draw him." (John 6:44.) Thus, we draw nigh to God, not through a mediator, but at His own gracious invitation. It is only by faith in Him that we gain access to the grace wherein we now stand -- the matchless grace of the High Calling. Jesus died not to purchase spiritual life for us, but the perfect human life lost by Adam, and if we are willing to consecrate all to His service, then the Father is willing to release us from all condemnation (not merely covering our faults and blemishes, as He did with Abraham, in justification) and to lift the death sentence, giving us all the benefits of Christ's sacrifice which we should have had in the next Age. This constitutes our bodies a **living sacrifice** (Rom. 12:1), for they could not be made alive if atonement had not already been made for "Himself and His house" in the Most Holy (heaven itself). We are only given life in this sense if God sees that we are willing immediately to relinquish it in consecration, for this is the Age of sacrifice. Once we are in Christ, however, as part of the great Priest "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1.) The vital point is that we do not come into "Christ" and thus receive the blessings of the Abrahamic Covenant through the operation of the New Covenant, but on the basis of faith. In other words, we get a standing before God (like Abraham) in the first place not through a covenant, but through the exercise of faith. How different this arrangement from that when the New Covenant is inaugurated; it will be enjoined (like the Law Covenant) and the people will not be invited to come to God, but will have to obey if they are to live before Him. In the days of the New Covenant, each man will die for his own sin (Jer. 31 :30), which is not the case at present. Moreover, once in Christ, we are regarded as part of Himself, and again, need no mediator, for Christ has no need to mediate on behalf of Himself.

While This might not convince some, it should be made clearer if two questions are now considered, (1) Who is the Mediator of the New Covenant? and (2) How is the New Covenant ratified? This will prove that the Covenant must be future and, incidentally, that we, therefore, cannot be under the Covenant, if it is not yet in operation.

### **Who is the Mediator?**

There seems to be a little confusion on this point. Because the Apostle often states that Jesus is the Mediator, many maintain that Christ, the Priest of not one, but many members, cannot be the Mediator -- that the Mediator is Christ the Head alone. Before dealing with this point, let us notice a few texts which associate the Church in the mediatorial work. "I have heard thee in a time accepted . . . now is the accepted time; behold, now is the clay of salvation." (2 Cor. 6:2.) This applies to the Church and is a quotation from Isa. 49:8. "In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee [future tense], and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

The Prophet looks back over the accepted time (the Gospel Age) and then looks to the future -- the New Covenant, to bring restitution. This must include the Church and is in harmony with Isa. 42:6: "I the Lord have called thee in righteousness, and will hold, thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles."

In 2 Cor. 3 the Apostle contrasts the inauguration of the New Covenant with that of the Law-verse 7, " If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall [future] not the ministration of the spirit be rather glorious ?" He states in verse 6 that we are able ministers of the New Covenant, but far from affirming that we have already entered the office of ministration, he tells us in verse 12 that this is our hope -- "Seeing then that we have such hope, we use great plainness of speech."

### **The Mediatorial Christ of Many Members**

Jesus, as a man, was not the Mediator, but when He came to Jordan, He was there begotten to the new nature and received the earnest of the great heavenly inheritance which would enable Him to bless all the families of the earth. It was the anointed Jesus, as the Christ of God, who was the Mediator, although He did not then begin to mediate. Some suggest that Jesus mediated on the Cross, but sacrifice and mediation are quite distinct, the former being simply the basis for subsequent mediation, which implies functioning between two parties -- certainly not the work of one in death. At His resurrection, Christ entered into His inheritance actually, but He did not mediate (although the Mediator), and likewise, He did not commence His reign, (although the King of glory). Why did Christ not begin the mediatorial work? Because after Pentecost, Christ was no longer to be one, but many members were to be added -- "As the body is one, and hath many members: so also is Christ." (1 Cor. 12:12.) In harmony with this, "the anointing which ye have received abideth in you" (1 John 2:27), and the Church is made part of Christ. The mystery now revealed shows that the Body is Christ just as much as the Head and does not exist distinct from the Head, but lie is in all things to have the pre-eminence. (Col. 2:18.) If the Head, therefore, is the Mediator, so also must the Body members be sharer in that work, in the same way as they will be sharers (joint-heirs) in the Promise and kingly power. Why, therefore, is it so often mentioned that Jesus is the Mediator? We answer, in order to identify the suffering Jesus as the one to whom this office belonged. Had the Apostle told the Hebrews to whom he was writing that Messiah was the Mediator, they would have agreed, but they would never have connected Him with Jesus who lived and died in their midst. In addition, it has helped to veil the truth, so that only those who are possessed of the Spirit of God can perceive the deep things which have thus been graciously hidden to all except those who are in Christ. To prove this, notice "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2 :5), for if this were taken literally, it would mean that only Jesus, as a man, is the Mediator, whereas now He is the Lord of glory and cannot be the Mediator, since He is no longer a man. If it is seen, however, that it **identifies** the One to whom the office belongs, then all is plain and the Scriptures, as a whole, are harmonious. In like manner it is recorded, "I am Jesus whom thou persecutest" -- He was Christ in the glory of His resurrection power, but He speaks of Himself as Jesus, so that Saul could connect Him with the Man who lived and died in their midst. -- Acts 9:5.

It will be seen, therefore, that the Covenant, from this point of view alone, cannot be in operation, because the Mediator has not yet been completed and made ready to mediate.

### **How is the Covenant Ratified?**

Here again, isolated texts are taken and an argument built around them which will not stand the test when compared with other Scriptures. "This is My blood of the New Covenant, which is shed for many for the remission of sins." (Matt. 26:28.) Confusing the blood of the Covenant with the Covenant itself, it is argued that it was ratified when our Lord died, although the Scripture does not make the slightest suggestion to this effect. The text does show, however, that all the life value which will eventually be used in the sealing of the Covenant, is inherent in the blood of Jesus.

Taking another line of thought -- we notice that our Lord informed the disciples that the "cup" represented His life which would be shed for many for the remission of sins, and He asked them whether they were able to share in that work of atonement "Are ye able to drink of the cup that I shall drink of?" (Matt. 20:22) which was a clear invitation to die as He died, not on account of one's own sin, but for those of others -- sacrificially. In harmony with this the Lord also asks whether we are able to be baptized with His baptism. His baptism into death meant sacrifice on behalf of others, and even so we are called, as members of Christ, to fill up that which is behind. -- Col. 1:24.

It is well known that atonement in Israel was made in two stages. First the priestly class, "himself and his house," were atoned for by the blood of the bullock, and then the people received remission typically, as a result of the offering of the blood of the Lord's goat. In harmony with this, our Lord has, so far, removed the "offense" (Rom. 5:18) from His members, by His offering in heaven itself, and when Christ is complete, the offering on behalf of the people (which corresponds to the sealing of the New Covenant) will be concluded. Then, and only then, as in the type, the great Priest will come out and bless the people. He "will appear a second time without a sin-offering, to those who are expecting Him, in order to salvation." -- Heb. 9:28, Diaglott.

### **"That by Means of Death"**

This conclusion is in harmony with the Apostle's argument in Heb. 9:13, 15, which shows His great work in antitype. In verse 13, he mentions the blood of bulls and of goats which made atonement year by year in two parts, **first** for the Priest's house and **then** for the "people" in general, giving an annual inheritance; also the ashes of an heifer -- all of which formed the basis for offering during the succeeding year. Then, says the Apostle, if these were effectual only for a year, how much more shall the blood of Christ, the great Priest, "purge your conscience from dead works to serve the living God?" (in the same way as in the type -- **first** for His members and **then** for the "people"). "And for this cause He [Christ, of not one, but many members] is the Mediator of the New Covenant, that by means of death [sacrificially], for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Those under the first Covenant were the Israelites, and one version makes it clearer by saying, "those who have been invited:" Under the New Covenant, they will be the class in question and the world in general. Such will receive this "eternal inheritance" in contrast to the annual inheritance under the Law.

Even as the blood of bulls and goats refers to the sacrifice of atonement in type and antitype, so the ashes of an heifer, being that which succeeded the typical atonement, refers to the events subsequent to the antitypical Atonement Day (the Gospel Age) to the Millennial Age and mediation of the New Covenant. Under this heading, therefore, the New Covenant is not yet in operation because Christ is not yet complete, and it is the blood of Christ which ratifies the Covenant.

These teachings, which we believe to be in harmony with the truth as set forth in the Scriptures and explained in the "Tabernacle Shadows" booklet, have been the means of bringing all the floodlight of truth during the Harvest-time. "We saw clearly enough that the bullock represented our Lord's sacrifice and that the only other sacrifice burned outside the camp was the goat, and hence that the Apostle must have referred to us, the Church, the members of the Body of Christ. This has been the basis of our presentations to the Church for these twenty-nine years. [Brother Russell, writing in 1909]. We consider it the only key to all the wonderful harmonies of the Divine Word, as they are now in our possession by the Lord's favor. We have no doubt whatever that our great Adversary would like to take from us this valuable key to the Divine Plan, which is the Church and her special call to the privilege of sacrifice now and the privilege of glory by and by. The Apostle made no mistake." (Z. '09, 215, 216.) Yet some are allowing the Adversary to take this "valuable key" from them today and they are denying that they have any sacrifice to make as priests—they are renouncing their "profession." (Heb. 3 :1 ; 4:14.) Are we going back to the old views of Babylon, or are we going to remain loyal to the truth, as it is now in our possession ? The Adversary is most subtle. Beware!

"Laid on Thine altar, O my Lord Divine,  
Accept this gift today, for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make,  
But here I bring, within my trembling hand,  
This will of mine -- a thing that seemeth small;  
And Thou alone, O Lord, canst understand,  
How, when I yield Thee this, I yield mine all."

## **A VISIT TO THE LAND OF PROMISE**

SERIES III

TRAVELS IN THE HOLY LAND

### **From Tiberias to Nazareth**

WHEN WE ascended and reached the height where yesterday we had our first glimpse of the Sea of Galilee, we glance back for a final good-bye and then proceed on our journey south. On our left stands Mt. Tabor, a lonely sentinel, and to our right is again the Hill of the Beatitudes: We pass through olive groves and tilled fields, where the Arab with his rude plow made from a crooked branch of a tree and tipped with a piece of iron, turns the surface of the soil. His team is usually of cattle, sometimes a lone animal, but occasionally we see one of the big water-buffaloes hitched together with a small donkey -- the awkward motion and the incongruity of the pair may well

have been the inspiration for St. Paul's admonition, "Be ye not unequally yoked . . ." As we journey through the Holy Land, we are reminded at every turn of some suggestion or beautiful passage from the Word of God and the Bible becomes to us a new book.

We stop at Cana, a small, squalid village, and enter the church built over the traditional spot where Jesus performed His first miracle. This church is not the first one that was erected here centuries ago, but fragments of the old floors are shown and replica of the water jar stands in the center, glass enclosed. We have the word of the friar in charge that the **original** jar is in some city whose name I do not remember, but this claim is a modest one compared to many we shall hear later. Before entering and upon leaving the church we are besieged by a crowd, thrusting their wares upon us, beseeching us to buy their mats of lace, their postcards, their small miniatures of primitive plows, and we are glad to enter our autos and hurry away through the narrow crooked street. How beautiful the name of Cana has sounded as we visualized from the Bible narrative that wedding feast and its glorious Guest! And it was the home of Nathaniel, that Israelite in whom was no guile. How disappointing is this place still called by that name, but over nineteen centuries have elapsed and it is merely occupying something of the same site.

And now, five miles farther on, we sweep into Nazareth, whose rim of hills shuts the town in from the beautiful view that might otherwise have been hers from this high plateau. Nazareth has grown since we last saw it, if several big monasteries and a new Protestant church may be called growing. These hospices, I understand, are built to give refuge to the many pilgrims who visit these places, and the Greek and the Latin churches vie with each other at every turn, the Greek far outstripping the Roman in the possession of the coveted, traditional sites. We are taken to the Cave of the Annunciation and we peer into the kitchen of Mary and the workshop of Jesus. These places are always inside or under churches and, it seems needless to say, are not worth our smallest effort.

There are cliffs around Nazareth any one of which might have been the place where they sought to cast Jesus down, but the traditional "Hill of Precipitation" is a long distance from the town and there seems no reason for the claim.

A fountain, hidden under the altar of a Greek chapel, gives Nazareth its water and has been its, one source of supply from all times. The water is now carried in pipes down to the main street where the women and children gather with their water jars. To the fountain itself, then unmarred and unhidden by the gloom of the church, came Mary, pausing perhaps for a few words with her neighbors in the cool of the day, and we visualize also a little lad, growing in wisdom and stature, a small jar upon his own head as he accompanied his mother upon the same errand.

## **Nazareth to Jerusalem**

The direct route to Jerusalem from Nazareth, if not the same road, is the same way the Patriarchs traveled so many long years ago; here also walked the Prophets, weary but courageous; conquering armies marched along; and even the Master must often have taken this way, for it runs along the central ridge, or watershed of the land, forming the natural route for those traveling north or south.

All along, the very land itself, plain and hill and valley, teems with hallowed and historical associations. First we descend, for Nazareth nestles some 1100 feet above the level of the sea, into the Plain of Esdraelon, or Jezreel. This is the great plain of Palestine, smooth and fertile. It has been bought up by the Zionists and their modern little villages, here and there, scatter themselves over the land. In a wayside field a plowman is at work, not with crooked branch or bent root of some old olive tree, but with a modern plow and good horses. On this plain, drenched with the conflicting blood of the centuries, east has met the west and perhaps the old civilization which has stood against all progress, never-changing, is seeing the beginning of a better day.

Some distance along, the little town of Nain, always known by that name, lies to the right of us. It is but a few miles away and we can just see it clustered on the side of a hill. Dean Farrar has somewhere said that one of the few places we may be sure that Christ walked is along the rocky road that leads up to Nain. But it is away from the good, main road and so tourists seldom visit it. We think of a sad, little procession that wound its way slowly out from this village one day with sorrow soon turned to joy. How commonplace it looks now as we gaze that way, barely discerning it as it lies in the distance against the dark slope.

When we arrive at the town of Jenin we are at the border line of Galilee and Samaria. The low, green hills of Samaria are lovely all the way along and the scenery is, in all, beautiful. I have traveled through the towering Alps and beside the lovely lakes of Switzerland, no doubt in general opinion the loveliest, most scenic country of earth, yet I find the hills and valleys and mountains of this humbler land so much more satisfying to my sense of beauty. "Why is this so?" I must inquire within myself. and the answer comes that I am as one gazing upon the face of a beloved. And those who would also love this land will understand, I am sure, why the grass is a little greener, the air a little clearer, and the flowers a little brighter as I describe them than those of any other country of earth, beautiful though it may be.

## **Where Dwelt the Samaritans**

We see a small mountain-rimmed plain lying to the right, the plain of Dothan, where Joseph's brethren were tending their flocks when he came to them upon his errand. Traditional, yes, but all about us is the ground made interesting and sacred to us by those who, unwittingly, in that far day ministered unto us.

We stop for luncheon at Nablus, the modern representative of Shechem. To this place Abraham came with his flocks and herds, and by the altar which he here built was made to him the promise that all the land to east, north, south, and west should be his and his seed's forever. "Are the small, new, red-roofed hamlets we have passed today something of the beginning of the fulfillment of that promise?" we wonder,

On the wide veranda of the Nablus hotel a man, dressed in a long, dark robe, rises to meet us. His ascetic face is lighted by his large, dark eyes. He announces with a smile that he is "only a good Samaritan" as he solicits funds for the Samaritan school for children whose people are very poor. This bit of interesting history I find in a guide book concerning this sect: "With a view to rival, and if possible supplant, the worship of the Jews at Jerusalem, the sect of the Samaritans, reinforced by some noted Jews who had been expelled from Jerusalem for unlawful marriages, built a great national temple on Mt. Gerizim. This temple, erected 200 B. C., was destroyed by the Jews about one hundred and thirty, years before Christ. Notwithstanding the destruction of their temple the Samaritans continued to worship on the summit of Gerizim; and it is a notable fact that they have observed the Passover on this mountain, in strict accordance with the Mosaic ritual, in almost continuous succession year by year, from the destruction of Jerusalem Until this day. This is the only place on the face of the earth where the blood of the paschal lamb has been shed and its flesh eaten, in accordance with the Jewish ritual, since the destruction of Jerusalem."

Nablus, or Shechem, as some like to call it, is in a well-watered spot, and has a fine setting in luxuriant vegetation. It has many fine well-built homes and is the most pleasing city of the country.

### **Jacob's Well in the Valley of Shechern**

It is well here to mention the oranges purchased for and presented to us several times along the way by both our chauffeur and our guide. The Jaffa oranges are the finest in the world and are in great demand in England, where millions of crates of this fruit are consumed yearly. Large, some of them even enormous in size, they are globes of sweet, rich juice such as we have never tasted in those produced in our own country. A gentleman, a Jew, sailing on the Mauretania from New York to Haifa, expecting to spend several months in Palestine, had informed me that, according to an investigation made by a professor from the University of California at the request of the state, the soil of Palestine suitable for citrus growing is 50 per cent richer and better for the purpose than that of California. He has himself purchased 7,500 acres of this land, 1,400 of which are already planted, the work starting four years ago.

Perhaps one of the most reasonably identified spots of the Holy Land is "Jacob's Well" at the entrance to the valley of Shechem. The Samaritans still look upon it as such and the traditions of Moslem, Jew, and Christian declare it to be so. It has been marked by a chapel since the fourth century. These chapels may have protected these traditional spots, but they have also destroyed the whole effect and natural setting. When we think of the well where the flocks and herds of the patriarchs watered and which the later and more blessed memory of our Savior has hallowed, and then find, when we reach the place, no well in sight and that we must descend into a dark, damp building whose only lighting falls suggestively upon conveniently placed collection boxes and a table of post cards, we feel bewildered and strangely cheated. But outside is still our recompense: there is the landscape upon which His eyes rested as He, tired and worn, conversed with the despised Samaritan woman, ever ready to impart to the humblest and to those who were naught, His wonderful words of life; and the twin mountains, Mt. Gerizim and Mt. Ebal, rise now as then abruptly front the plain with the narrow green valley of Shechem between -- the one, the sacred mountain of

the Samaritans, called by them the Mount of Blessing, the other, known to them as the Mount of Cursing.

### **Nearing Jerusalem**

Winding up out of the narrow, rich valley we pass through a higher country that continually grows rockier until the stones lie scattered all about, sometimes being gathered out and formed into numerous, irregular little fences or terracing the sides of hills. The stonier the soil becomes the more joyously do the scarlet beds of the poppy-like anemones spring up everywhere like a resurrection promise from a land once stained yet hallowed by that sacred blood. To the southward a finely pointed hill rises conspicuously. Three thousand feet above sea level, it is said to command a most wonderful view of all the country from the Mediterranean to the mountains of Moab just beyond the Dead Sea. It is the generally accepted site of Mizpah and is known to the inhabitants as Neby Samwil -- Tomb of Samuel. Five miles more and Jerusalem lies before us, and our hearts are stirred and our eyes dim, for though there are many cities and many mountains there is but one Jerusalem; ; and there are no other hills like these that hold and encircle her -- Zion, Moriah, and Olives And Calvary's brow is there though it may not be given to me to know the exact spot. But somewhere just ahead He was scourged, He was crowned with thorns, He was crucified!

"Under this Eastern Sky,  
Amid a rabble cry,  
A Man came forth to die  
For you, for me."

*(To be continued)*

## **RECENT CONVENTIONS**

### **"IMPRESSIONS OF THE BOSTON CONVENTION"**

One of the brethren present at the Boston Convention .gives the following interesting report:

"It is becoming the practice of the Bible Students to make Holy-days of holidays, thus returning to the original meaning and intent of the word. Accordingly, about one hundred and seventy-five of the brethren from Ohio, Pennsylvania, New York, and New England assembled in Boston on Memorial Day for a three-day convention, May 30, 31, and June 1; not to celebrate the occasion by decorating graves, but to memorialize .our Heavenly Father's great Plan under which, eventually, 'All that are in their graves shall hear the voice of the Son of Man and shall come forth'!

"Restrictions of space forbid an attempt to more than refer to the various excellent discourses delivered, the several interesting and joyful Praise and Testimony services held, and the profitable occasions for fellowship, conference, and mutual edification afforded at the Convention.

"We were reminded of the Psalmist's words: 'Behold, how good and how pleasant it is for brethren to dwell in unity.' The unity exemplified in the Boston Convention did not arise from a worldly community of interests. It was not a unity based on a similarity of appearance, one nationality, one

habit of thought, one set of opinions, one manner of expression, one 'great and wonderful work' to be accomplished in the Master's name -- which He perhaps may some day disown as not authorized by Him. No! Differences in appearance, nationality, habits of thought, opinions, and manner of expression, were manifest; but the bonds that draw Christ's people together, that make their fellowship profitable, are the seven the great Apostle enumerates: 'One body, one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father over all. This is the only complete and perfect basis for the unity of Christ's Church; and where it prevails in fullness, as in the Boston Convention, there will be found the spirit of Christ, there is liberty, and there is edification and blessing for all participants.

"There were many other Bible students who might have met with us there, and received a blessing, who were absent. Why? Why, we asked ourselves, will brethren continue to pursue other lights that fail them, bringing sorrow, doubts, fears, regrets?

"Not forsaking the assembling of ourselves together, as the manner of some is' -- surely this applies to all the Lord's people. Surely it means in the little meetings of the Classes from week to week, and the larger conventions from year to year, as opportunity offers -- 'and so much the more, as ye see the Day approaching.' These precious opportunities for meeting in the 'solemn assemblies' of the Church will not continue forever. The time is coming, quickly we believe, when 'The voice of the Bridegroom and the Bride shall be heard no more at all in her.' Then perhaps we shall regret if we have missed any opportunities we might have grasped, for listening to those heavenly voices. They were heard at the Boston Convention. It was good to be there!"

### **THE ONE-DAY CONVENTION IN BROOKLYN**

The one-day Convention of Bible Students announced for Brooklyn, Sunday, June 8th, was all that could have been reasonably anticipated. A general testimony meeting and three discourses made up the program for the day. There were of course seasons of intermission which gave opportunity for personal contact, greetings and exchange of thought. There were approximately 125 present at the largest meeting at three o'clock. Considering that there were brethren present of various viewpoints and yet all standing on the great essentials of our faith, the general spirit of freedom and tolerance was very encouraging. The Apostle states that where the spirit of the Lord is there is liberty, and this should surely be a strong incentive to the brethren everywhere to seek more largely of that power from above whereby the true liberty in Christ, the spirit of holiness and of love, may more abundantly prevail in the precincts of those who name the name of Christ and profess to be prospective members of His Body. The assembling of the brethren in convention affords splendid opportunity for all to incite one another to more earnestly seek to be filled with the mind of Christ.

### **COMING CONVENTIONS**

### **At Los Angeles, Calif.**

From the vicinity of Los Angeles, Calif., have come excellent reports of a series of one-day conventions held in that city in recent months. One of the brethren of the committee on arrangements writes as follows:

"The fourth of a series of all-day conventions will be held in Los Angeles, June 29th. These conventions are endorsed and sponsored by several Classes of Bible Students and are in no wise under the auspices of any particular group. We feel that much good has been accomplished, and that much more will be accomplished toward the Lord's people. I am sending you a copy of the program with the view that a notice of the same may be published in the 'Herald' of June 1st or, 15th.

"The Spirit of the Lord is evidently with us in these get-together meetings, and they have been the means of reviving the old-time spirit and have strengthened us all, and are opening the eyes of many."

The next convention, June the 29th, will be held in the I. O. O. F. Temple, Third Floor, Room No. S, 1828 Oak Street, corner Washington and Oak Streets, Los Angeles, Calif. Any one desiring further information may secure the same by communicating with J. C. Courtney, 1605 Louise Street, Santa Ana, Calif.

### **At Portland, Ore. July 4, 5; 6**

From the brethren of Portland, Ore., comes the following message:

"The Portland, Oregon, Ecclesia is making arrangements for a Mid-Summer Convention of Associated Bible Students to be held here July 4, 5 and 6. I am authorized to request that you kindly make note of this Convention in the 'Herald,' giving address of place of meeting -- Woodmen of the World Temple, 128 Eleventh Street, Portland, Ore. We are expecting some assistance from outside the Class, and would ask if any of the Pilgrim brethren are headed this way.

"Anticipating your usual kind co-operation in this, on behalf of the Ecclesia, I thank you for the favor, as above requested."

Further information respecting the Convention at Portland, may be had by addressing the Class Secretary, Norman M. Lewton, 936 E. Seventh N., Portland, Ore.

### **At Cincinnati, Ohio, August 30, 31, and September 1**

From the brethren in Cincinnati, we have just received the, following message:

"We are arranging for a convention to begin Saturday afternoon, August 30th and to continue over Labor Day. The Convention Committee asks that the Institute furnish us a speaker or speakers for the occasion if you have one or more routed this way at that time.

"We do not think that this date will conflict with any other convention in this territory, therefore we are writing the brethren at Dayton and Columbus and other nearby points asking their co-operation."

The Convention will be held in Hall H., Odd Fellows Temple, Seventh and Elm Streets, Cincinnati, O..

For further information, address the Class Secretary, Mrs. W. N. Poe, 409 Linden Ave., Southgate, Ky.

### **At Columbus, Ohio, July 4,5, 6**

Repeating the announcement made of the Convention to be held at Columbus on the above dates, we are advised that all sessions will beheld in the Clinton Building, Corner High and Chestnut Streets, Columbus, Ohio..

A number of brethren from other Classes are expected. to be present and serve on the program, and the friends at Columbus assure us that they are anticipating a very happy and profitable time in the Lord. For further information, address the Class Secretary, Dr. J. E. Campbell, 2444 Summit Street, Columbus, Ohio.

### **At Seattle, Wash., August 30, 31 and September 1**

As was previously announced, there is to be a general convention in Seattle, Wash., on the above dates and the brethren of that city are anticipating that it will be an occasion for a general coming together of a goodly number of brethren throughout the Northwest, and they are hoping for a time of rejoicing in the Lord. The address of the Convention will be announced later. For further information, address the Class Secretary, F. W. Shultz, 3421 W. 64th Street, Seattle, Wash.

### **In the State of Maine**

An encouraging message is just received from brethren in the State of Maine, reporting a recent one-day Sunday gathering of the friends from a number of districts, Bangor, Pittsfield, Wilton, and New Sharon. Testimonies, studies, and general fellowship seemed to have been very encouraging and edifying to all. Quoting the Brother's words:

"The friends were all mindful of the Convention in Boston at the same time. Before separating, it was voted to hold these gatherings once a month, though the dear friends are over 100 miles apart. It is needless to say you all were remembered at the Throne of Heavenly Grace."

Any desiring to secure further information with regard to these monthly gatherings in Maine, should communicate with Brother Dr. W. S. Marshall, 9 Broad St., Bangor, Me.

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It is most encouraging to observe the growing desire on the part .of the friends to assemble in these convention gatherings. Truly, "the fellowship of kindred minds is like to that above."

It seems scarcely necessary to state that the brethren of all of the above Classes, extend a most cordial invitation to all believers in Christ to unite with them in these conferences on holy things, promising that a warm welcome will be accorded all. It is hoped indeed that the brethren everywhere will make these proposed conventions a matter of earnest prayer, and at the same time earnestly seek such preparation of heart that the Lord may be pleased to pour out the rich blessings of His grace on all of these assemblings in His name.