

# The Herald of Christ's Kingdom

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## VAST PROJECT TO WATER THE WASTE NILE LANDS WHICH GOD IN ANCIENT TIME CONDEMNED TO BE ARID

*"And the land of Egypt shall be desolate and waste; and they shall know that I am the Lord: because He hath said, The river is mine, and I have made it. Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." -- Ezek. 29:9, 10.*

EVERY movement and enterprise of our time having for their object the recovery of the earth from its arid and waste condition, is of peculiar interest to those who believe that this is the day of the Lord's preparation for the oncoming reign of righteousness and the restitution of all things. Within the present generation vast enterprises have successfully developed enormous schemes of irrigation that have already revolutionized large sections of the country. Still other projects are contemplated and in process of being worked out. One of the latest of these was brought to our attention recently in the public press from which we quote the following:

"North of the tower of Syene millions of people have flocked, attracted by the favorable climate of the Nile Delta regions. Wealthy tourists from all corners of the world have traversed the nation by camel; many others have sailed up the river to view the pyramids of the kings. Egypt has been a Mecca for tourists bent capon a view of the land where history began.

"But south of the Tower of Syene -- between the Assuan Dam and the border of Ethiopia, now Abyssinia, the years have made almost no changes. Except for a few straggling villages along the banks of the Nile, there is no life in the southern Sudan. There is nothing but sand and scorching sunlight -- utter waste and desolation, as ordered by God, through the Prophet Ezekiel. Fourteen-fifteenths of the land of Egypt is uninhabited, and in the Sudan there are only five inhabitants to each square mile of territory.

"Are the arid wastes of the Sudan doomed to perpetual desolation? Will any attempt on the part of man to water the desert result in failure, as did the building of the Tower of Babel in the ancient kingdom of Babylon? Thinkers have pondered the situation for centuries. Superstition has frustrated the efforts of the old Egyptian dynasties and the present British Protectorate. Rulers have feared the consequences of making a mockery of the words of Scripture.

### **"American Machinery will Perform Miracles for Superstitious Natives"**

"It has remained for a firm of American engineers to undertake the gigantic battle against the elements, against the hostility of bands of natives, and against superstition -- the battle which will be necessary .to the irrigation of

the desert lands of the Anglo-Egyptian Sudan. The J. G. White Engineering Company of New York will begin next September to store up the waters of the Blue Nile and to provide for their distribution over the desert . . . .

"When Addison E. Southard, American Minister to the Court of Ras Tafari [head of the Abyssinian government] at Addis Ababa, suggested to the king that possibly the natives might not object if the plans were laid and the work done by Americans, Ras Tafari assented. His people are fond of America and trust and respect Americans.

"As an engineering project, the task which lies before the American experts is tremendous. Lake Tsana lies high in the northern mountains, about 12 degrees north of the equator. It has the aspect of a flooded crater, lying in the midst of great rocky highlands; nearly 5,000 feet above sea level. The surrounding peaks, which reach an average height of 7,500 feet, are of archaic rock, glistening with mica-schists. The lake has an area of about 1,100 square miles and reaches a depth of 250 feet. On it are some small islands on which stand ancient Coptic churches. At the southeast corner the rim of the crater is, as it were, breached by a deep crevasse, through which the waters of the Blue Nile escape.

"At this outlet -- at the rim of the prehistoric crater -- the American engineers propose to build their dam, not a huge dam, but one sufficiently high and sufficiently strong to raise the level of the lake and to hold back the water during the rainy season so as to insure an even flow through the bed of the river during all periods of the year.

"When the building of this dam is undertaken, the swarthy natives of Abyssinia will be treated to their first view of modern engineering equipment. In place of the laggard oxen and donkeys which they use on their farms, they will see American dump trucks, gasoline excavators, automatic cement mixers, and all the rest of the paraphernalia so common to those of the new world. The whirl of powerful motors will replace the voices of donkeys and the bellowing of oxen; the speed and efficiency born of the machine age will be demonstrated for the first time to the sons of the Queen of Sheba.

"At the outlet from Lake Tsana the Blue Nile is known as the Abai River. Joined by a multitude of small tributaries, it flows southeast and then south to the plains of Sennar, where it is known by its English name, Blue Nile. Following a valley in the low tablelands of the plains of Sennar, it turns and flows in a northwesterly direction more than three hundred miles to the Sudan border.

"Throughout the course of the river, the engineers will excavate and build walls, wherever these operations may be necessary, to insure against overflow and loss of water, a precious commodity to the Sudanese.

"Across the border, in the lands which the Bible tells us that God condemned to be 'utterly waste and desolate,' the Americans will construct great ditches through the dry sand. They will probably find it necessary to build a giant reservoir in which to store the waters of the Blue Nile in case of a sufficiency of supply on the desert lands at any time.

## **"The Transformation of Arid Wastes into Vast Areas of Rich, Fertile Soil"**

"When the sands of the Sudan are made fertile by the waters of Lake Tsana, immense cotton plantations are planned, to occupy the thousands of square miles of land between the Temple of Syene and the border of Ethiopia, now Abyssinia. If the project goes on uninterrupted, in spite of the prophecy of Ezekiel, the age-old deserts of ancient Egypt will be far from waste and desolate. Irrigation of the Sudan means prosperity and productiveness far beyond the wildest dreams of the Pharaohs.

"There is still a strong undercurrent of superstition among the dark-skinned natives, both in Ras Tafari's kingdom and in the Anglo-Egyptian Sudan. From the earliest times, the rise and fall of the river have been occasions for religious activities. Elaborate ceremonies take place at specified dates in the calendar of the Coptic religion. The mere thought of interfering with the flow of the river, or of altering it in any way, still shocks thousands of devout Coptics, who seem to be in perfect harmony with the old order of things and absolutely incapable of harmony with the new . . . .

"To change the nature of the Sudan will be a momentous step, not only because of the practical difficulties in the way of the engineers, but also because it will make Egypt more important in comparison to countries in Europe and in the Americas. No longer will historians be able to relegate Egypt to the past. Egypt will have something else -- a future -- if her lands are made productive."

## **RECENT CONVENTIONS**

Another convention at Columbus, Ohio, July 4, 5, and 6; brought to the brethren all that could have been reasonably anticipated in the way of spiritual blessings and refreshing fellowship. Upwards of 100 were in attendance. As was evidenced in the various expressions of peace and joy as well as in the heartfelt testimonies, they were three days of truly sitting together in heavenly places in Christ Jesus; in meditation on and contemplation of those spiritual truths including the exceeding great and precious hopes and promises of the Divine Word.

The addresses of the brethren too, we are confident, were of a seasonable character, dealing with questions and lines of thought pertinent to the present circumstances and experiences of the children of God, and such as to provoke unto love and good works -- the love of God, the love of Christ, the love of the brethren. More and more we believe the brethren are appreciating the need for forgetting the things which are behind, past trials, heartaches, sorrows, etc., and of applying themselves diligently to the study and consideration of those spiritual truths that alone can nourish the inner life, the new creature, and build up in the character likeness of Christ, without which none shall be permitted to share in His resurrection. During the various sessions of the convention, loving thought and solicitude were expressed for all God's dear people throughout the world, and as all were repeatedly remembered in prayer, the great hope that in the not far distant future there is to be a glorious reunion and gathering together of all the Divine family, seemed to shine out with increasing luster.

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The convention commencing Saturday afternoon, July 12th and extending to Sunday evening of the 13th at Westerly, R. I., was also a season of feasting together on the things that lie nearest to the hearts of God's children -- their spiritual joys and privileges in Christ. Though there are but few of the friends residing in the vicinity of Westerly, there were about 65 friends who participated in the exercises and fellowship of this convention, the majority coming from a distance, particularly from the city of Providence. Several discourses, and a testimony meeting Sunday morning made up the program. Truly the brethren realized fulfillment of the prophetic promise, "Then they that feared the Lord spake one to another, and the Lord hearkened and heard, and a book of remembrance was written," etc. The prayers of the friends invoking the blessing and presence of the Lord on this season of fellowship were surely answered to the spiritual profit and encouragement of all.

## **THE PRESENT DUTY AND MISSION OF THE SAINTS**

*"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." -- 2 Pet. 3:11*

THROUGHOUT the present Gospel Age, those who have given obedient attention to the Word of God, have been well informed regarding the nature of the Church's work in this high-calling day of grace. It would seem that there have always been a few faithful virgin characters who escaped the delusive attempts at world conversion, and the premature setting up of the Kingdom on earth. These faithful witnesses have given special emphasis to the real work of the saints, and have often suffered terrible persecution because of their fidelity to their Lord's explicit commands. In the Apostolic days the matter was clearly presented, "This is the will of God concerning you [the Church], even your sanctification," and as regards the Kingdom rule, and the reformation of society, it was clearly understood that these things were entirely beyond the present service of the Church. Be the existing governments good or bad, the duty of the saint was that of obedience to all their laws, unless a violation of conscience was involved. Kings and governors and all in authority were to be prayed for, in acknowledgment of God's supervision over the affairs of men and nations. A quiet and peaceable life, favorable to personal character development, to fellowship and intercourse with the brethren, and to the preaching of the Glad Tidings of the Kingdom was the great boon to be desired. Like their beloved Master, the Apostles confessed that their Kingdom was not of this world, and that therefore they were as strangers or aliens in Another kingdom, entitled only to the protection that obedience to its laws merited. For this reason there is no interference with affairs of State, no attempt to have a voice in the enforcement or the repeal of existing laws, but a quiet pursuit of the one God-given mission of proclaiming the better day coming by and by.

### **Questions Peculiar to Our Time**

But the end of the Age comes, bringing with it new problems (questions will arise regarding a possible change in the present mission of the Church. There is an overlapping of dispensation; may there not be an overlapping aspect of

our work also? While the few remaining grains of wheat are being gathered out, should there not also be a message directed to the powers that still hold control of the earth? If the Gentiles have had their day, should we not be telling them to move on, and give the rule of earth over to us as the Lord's anointed? These and many other similar questions are uppermost in the minds of many today, and the inquiry is being repeatedly made in one form or another. What then is the present duty and mission of the saints?

In answering this question, we cannot do better than to direct the minds of the brethren once more to the words of wise counsel, and Scriptural information imparted to us by Brother Russell. Realizing that we are now in the midst of the world's trouble and perplexity, witnessing the frequent crashes in financial circles that are filling men's hearts with fear, and seeing the general muddle of political affairs, and the rapidly increasing discontent of the masses, surely his words of wisdom are very timely. What opportunities we now have for displaying the peace and rest of mind which the knowledge of God's plans should produce, and what a readiness there should be to avail ourselves of every opportunity to tell out the comforting Message of the coming Kingdom, rather than mixing up in the debated issues of politics or reforms that are so often the football of political antagonists, sponsored or opposed solely for the sake of maintaining or securing the chief positions of executive power. We quote then from the chapter entitled "The Day of Jehovah:" "Studies in the Scriptures," Vol. I.

### **"Duty and Privilege of the Saints"**

"An important question arises regarding the duty of the saints during this trouble, and their proper attitude toward the two opposing classes now coming into prominence. That some of the saints will still be in the flesh during at least part of this burning time seems possible. Their position in it, however, will differ from that of others, not so much in that they will be miraculously preserved (though it is distinctly promised that their bread and water shall be sure), but in the fact that, being instructed from God's Word, they will not feel the same anxiety and hopeless dread that will over spread the world. They will recognize the trouble as the preparation, according to God's Plan, for blessing the whole world, and they will be cheered and comforted through it all. This is forcibly stated in Psa. 91; 33:2-14, 15-24.

"Thus comforted and blessed by the Divine assurance, the first duty of the saints is to let the world see that in the midst of all the prevailing trouble and discontent, and even while they share the trouble and suffer under it, they are hopeful, cheerful and always rejoicing in view of the glorious outcome foretold in God's Word.

"The Apostle has written that 'Godliness with **contentment** is great gain'; and though this has always been true, it will have double force in this Day of the Lord, when discontent is the chief ailment among all worldly classes. To these the saints should be a notable exception. There never was a time when dissatisfaction was so wide-spread; and yet there never was a time when men enjoyed so many favors and blessings. Wherever we look, whether into the palaces of the rich, replete with conveniences and splendors of which Solomon in all his glory knew almost nothing, or whether we look into the comfortable home of the thrifty and temperate wage-worker, with its evidences of taste, comfort, art, and luxury, we see that in every way the present exceeds in bountiful supply every other period since the creation, many-fold; and yet the people are **unhappy** and discontented. The fact is that

the desires of a selfish, depraved heart know no bounds. Selfishness has so taken possession of all, that, as we look out, we see the whole world madly pushing and driving and clutching after wealth. A few only being successful, the remainder are envious and soured because they are not the fortunate ones, and all are discontented and miserable -- more so than in any former time.

"But the saint should take no part in that struggle. His consecration vow was that he would strive and grasp and run for a higher, a heavenly prize, and hence he is weaned from earthly ambitions, and labors not for earthly things, except to provide things **decent** and **needful**; for he is giving heed to the course and example of the Master and the Apostles.

"Therefore they have **contentment** with their godliness, not because they have no ambition, but because their ambition is turned heavenward and absorbed in the effort to lay up treasure in heaven and to be rich toward God; in view of which, and of their knowledge of God's plans revealed in His Word, they are content with whatever of an earthly sort God may provide. These can joyfully sing:

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

"But alas! not all of God's children occupy this position. Many have fallen into the discontent prevalent in the world, and are robbing themselves of the enjoyments of life because they have left the Lord's footsteps and are casting their lot and taking their portion with the world -- **seeking** earthly things whether attaining them or not, sharing the world's discontent, and failing to realize the contentment and peace which the world can neither give nor take away.

### **"O Man of God Flee These Things"**

"We urge the saints, therefore, to abandon the strife of greed and vainglory and its discontent, and to strive for the higher riches and the peace they do afford. We would remind them of the Apostle's words:

"Godliness with contentment is great gain; for we brought nothing into this world and it is certain we can carry nothing out. And having [**needful**] food and raiment, let us therewith be content. But they that will [to] be rich [whether they succeed or not] fall into temptation and a snare, and into many foolish and hurtful lusts which drown [sink] men in ruin and destruction. For a root of all vices is the love of money [whether in rich or poor], which some being **eager for** were led away from the faith and pierced themselves through with many pangs. But thou, O man of God, flee from these, and be pursuing righteousness, godliness, faith, love, endurance, meekness; be contesting in the **noble contest** of the faith, lay hold on everlasting life, unto which thou wast called and didst make a noble covenant.' -- 1 Tim. 6:6-12.

"If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be of the nature of ointment and healing balm. Advantage should be taken of circumstances to point the world to the good time coming, to preach to them the coming Kingdom of God, and to show the real cause of present troubles, and the only remedy. -- Luke 3:14; Heb. 13:5; Phil. 4:11.

"The poor world groans, not only under its real, but also under its fancied ills, and especially under the discontent of selfishness, pride and ambitions which fret and worry men because they cannot fully satisfy them. Hence, while we can see both sides of the question, let us counsel those willing to hear to contentment with what they have, and to patient waiting until God in His due time and way brings to them the many blessings which His love and wisdom have provided.

"By probing and inflaming either real or fancied wounds and wrongs, we would do injury to those we should be helping and blessing, thus spreading their discontent, and hence their trouble. But by fulfilling our mission, preaching the good tidings of the Ransom given for **all**, and the consequent **blessings** to come to **all**, we shall be true heralds of the Kingdom -- its ambassadors of peace. Thus it is written, 'How beautiful upon the mountains [kingdoms] are the feet of him [the last members of the Body of Christ] that bringeth good tidings, that publisheth peace, that bringeth good tidings of good.' -- Isa. 52 :7.

### **Pouring in the Oil and Wine of Comfort**

"The troubles of this 'Day of Jehovah' will give opportunity for preaching the good tidings of coming good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master, and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer. The assurance given such is that their labor is not in vain; for when the judgments of the Lord are in the earth, the inhabitants of the world **will learn** righteousness. -- Isa. 26:9.

"The sympathy of the Lord's children, like that of their Heavenly Father, must be largely in harmony with the groaning creation, striving for any deliverance from bondage; although they should, like Him, remember and sympathize with those of the opposing classes whose desires are to be just and generous, but whose efforts are beset and hindered, not only by the weaknesses of their fallen nature, but also by their surroundings in life, and their association with and dependence upon others. But the Lord's children should have no sympathy with the arrogant, insatiate desires and endeavors of any class. Their utterances should be calm and moderate, and always for peace where principle is not at stake. They should remember that this is the Lord's battle, and that so far as politics or social questions are concerned, they have no real solution other than that predicted in the Word of God. The duty of the consecrated, therefore, is first of all to see that they are not in the way of Jehovah's chariot, and then to 'stand still and see the salvation of God,' in the sense of realizing that it is the Lord's doing, through other agencies. Regardless of all such things, they should press along the line of their own mission, proclaiming the Heavenly Kingdom at hand as the only remedy for all classes, and their only hope."

## **THE HOLY SPIRIT IN THE EARLY CHURCH**

*"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." -- Rom. 8:11.*



THE model Church in all her primitive purity at Pentecost! This is the way we think of the little company of believers who had earnestly waited for that wonderful day to come and bring them the promised blessing. What was the secret of this, the first of all the churches, that stands to this day as the great Church in spiritual power and fruitfulness? The answer given by another is interesting:

"It was not numbers, for it had only a hundred and twenty members. It had no scarlet-cushioned pews and stained glass windows; in fact, it had no church building at all; it had no money in its treasury and did not even have a treasurer; it had no choir and pipe organ and no settled pastor or salaried minister. It had no elders, deacons, trustees, no Sunday School or missionary societies, and no formal or informal organization whatever. There was almost nothing there that we would call a church.

"What minister would want to accept a call to such a church? What did it have? It had unanimity; it had one hundred and twenty souls fused into one great thought and passion; it was simply an open channel free from human clogs, through which the Spirit of God could flow in unobstructed fullness, and such a church was and ever will be drenched and flooded with Pentecostal power."

### **What Pentecost Meant to the Church**

The name Pentecost will ever be properly associated with the descent of the Holy Spirit as that memorable event took place on the fiftieth day from our Lord's resurrection. In the arrangement of the Jewish law services this entire matter seems to have been pictured in what is known as the "feast of weeks" or ingathering which was celebrated on the fiftieth day from the Passover or seven weeks from the 16th of Nisan. -- See Lev, 23: 9-21.

The term Whitsuntide or Whitsunday has no particular foundation in the Scriptures but is purely traditional. Following the Apostolic period the popular church adopted the custom of having three baptismal seasons throughout the year. Pentecost was one of these and was regarded as third in importance of the great feasts of the Church. The name Whitsunday is "generally attributed to the white garment formerly worn by the candidate for baptism on this feast day." There was of course nothing of this thought suggested in the original Pentecost of the Church.

We would not gain the impression from the sacred record given in the second chapter of Acts, that a mighty wind blew upon the praying and waiting company on Pentecost Day, but rather that there was merely a sound which resembled that of a mighty wind. It was the more miraculous that there was no wind. Then "there appeared upon them cloven tongues, like as of fire, and it sat upon each of them; and they were filled with the Holy Spirit." Truly this manifestation was the promised blessing from on high, from the Father's throne, through the Son; as St. Peter explains, "As every man hath received the gift, even so minister the same one to another." (1 Pet. 4:10.) Nor would we understand that the multitude being of one mind, produced this manifestation, but that the Lord by His providence, brought them into the condition of full accord, preparatory to the giving of this blessing. Similarly, our Lord says that special blessings may be expected when two or three unite in their petitions -- not that their uniting effects anything, but that the Lord is pleased to reward the united efforts of His people, and thus to encourage them to forsake not the assembling of themselves.



## **Holy Energy of the Father and the Son**

The entire house was filled with a wonderful power, and every believer was apparently affected by it, vivified. They were filled with this Holy Spirit, this hallowed influence, and began to speak in foreign tongues under the influence that had come upon them. Following the miraculous sound and the electrical influences pervading the room and the manifestation of the light upon their heads, we may be sure a considerable degree of holy joy and excitement was manifested amongst the believers, and this soon spread abroad and attracted a large concourse of people through curiosity, because it was stated that they were "continually in the temple." -- Luke 24:53; Acts 2:46.

For long centuries the Lord's people have been more or less at variance with respect to the Holy Spirit -- its office, what it is, etc.; and still the subject is not clear to many of the professed followers of Christ to this day. "The tradition of the elders" and the general misrepresentation of the Truth that was imposed upon the people in the darker past is largely responsible for the present confusion that exists and hinders many from recognizing the Scripture teaching that the Holy Spirit is not a person, not a separate being from the Father and the Son, nor one of a so-called holy trinity; but the spirit the energy, the will, mind, power, or disposition of a person. It is the spirit or energy of the Father, and it is the spirit or energy of the Son. And it is the spirit of all who are in full harmony with these.

The masculine pronoun is used because our Father and our Lord Jesus are spoken of in the, masculine gender, and their spirit would properly be so referred to. It is one of the manifestations of the one living and true God. He manifested Himself in Jesus, who was "God manifest in the flesh." He manifested Himself in this holy influence or power at Pentecost and since, to those who received the begetting or anointing of that Holy Spirit, the Spirit of the Truth, and indirectly to those of the world who discerned its operation in the children of light, and who were reprovved and rebuked because of being out of harmony with the Divine will.

## **Before and After Pentecost**

The flames of fire associated with the first Pentecostal blessing beautifully symbolize the light of Truth, the enlightenment of the mind, which comes through the begetting of the Holy Spirit. This power Divine was remarkably manifested in the eleven Apostles, for while the multitude still recognized them as "ignorant and unlearned men," nevertheless they took knowledge of them that they had been with Jesus and learned of Him; that they had a certain kind of enlightenment of mind and heart, which could come from no other quarter.

And is not this same true of all those who have been begotten of the Holy Spirit. This communication of the Divine life through the Holy Spirit is a hidden transaction, great indeed in its significance and issues. "As in the origin of our natural life we are made in secret and curiously wrought, much more in our spiritual. But the issue has to do with the farthest eternity." No Manifestation of the Spirit of God, prior to the First, Advent of our Lord Jesus, was exactly the same as the manifestation and operation of the Lord's Spirit upon our Lord Jesus, from the time of His baptism until His crucifixion, and upon the Church of Christ from the day of Pentecost unto now-until the very end of this Gospel Age, and the completion of the

Church's course in the First Resurrection. In harmony with this we read, "The Holy Spirit was not yet given [except to our Lord Jesus], because Jesus was not yet glorified." -- John 7 :39.

### **The Communion of the Spirit**

"The familiar benediction which invokes upon us the 'communion of the Holy Spirit' has probably a deeper meaning in it than has generally been recognized. The word 'communion' signifies the having in common. It is used of the fellowship of believers one with another, and also of their mutual fellowship with God. The Holy Spirit dwelling in us is the agent through whom this community of life and love is effected and maintained. 'And truly our fellowship,' says John, 'is with the Father and with His Son Jesus Christ.' (1 John 1 :3.) But this is only possible through the communion of the Holy Spirit. In His promise of the Comforter, Jesus said: 'He shall take of Mine and show it unto you.' As the Son while on earth communicated to men the spiritual riches of the invisible Father, so the Spirit now communicates to us the hidden things of the invisible Son; if we were required to describe in a word the present office -- work of the Holy Spirit, we should say that it is to make true in us that which is already true for us in our glorified Lord. All light and life and warmth are stored up for us in the sun; but these can only reach us through the atmosphere which stands between us and that sun as the medium of communication; even so in Christ are 'hidden all the treasures of wisdom and knowledge,' and by the Holy Spirit these are made over to us."

The operation of God's Spirit during this Gospel Age is widely different from its operation in previous times; and this difference is expressed in the words "Spirit of adoption," "Spirit of sonship," "Spirit of holiness," "Spirit of truth," and kindred expressions. The Holy Spirit in this sense of the word is guaranteed only to the house of sons.

### **Spirit of Holiness -- Our Sanctification**

"As He is, so are we in this world," says the Apostle. In the case of our Lord there was a certain conflict between the human and the spiritual, in the sense that His consecration to do the Divine Will led to the death of His human nature, while the Holy Spirit in Him constituted a begetting power to a new life-the spiritual. so we who are of the regeneration, while by nature, human, as was Jesus, yet that same Holy Spirit in us begets to a new life, a spiritual, and "our sanctification consists in the double process of mortification and vivification, the deadening and subduing of the old and the quickening and developing of the new. In other words, what was wrought in Christ who was 'put to death in the flesh but quickened in the spirit' is' rewrought in us through the constant operation of the Holy Spirit, and thus the cross and the resurrection extend their sway over the entire life of the Christian. Consider these two .experiences

"If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it.' (Matt. 16:24, 25.) These words, so constantly repeated in one form or another by our Lord, make it clear that the death-principle must be realized within us in order that the life-principle play have final and triumphant sway. It is to this truth which every disciple is solemnly committed in his baptism: 'Know ye not that so many of us as were baptized into Christ were baptized into His death? Therefore we were buried with Him by baptism into death, that like as Christ was raised up from the

dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. 6:3, 4.) Baptism in the sense of conservation is the monogram of the Christian; by it every believer is sealed and certified as a participant in the death and life of Christ; and the Holy Spirit has been given to be the Executor of the contract thus made at the symbolic grave of Christ.

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.' (Rom. 6:11, R. V.) This is the condition of making true in ourselves what is already true for us in Christ, of rendering practical what is now judicial; in other words, of being dead to the power of sin in ourselves, as we- are already dead to the penalty of sin through Jesus Christ. As it is written in the Epistle to the Colossians: 'For ye died,' judicially in Christ, 'mortify' -- make dead practically -- 'therefore your members which are upon the earth.' (Col. 3:2, 5, R. V.) It is this condition which the Holy Spirit is constantly effecting in us if we will have it so. 'If ye through the Spirit do mortify the deeds of the body, ye shall live.' (Rom. 8:13.) It is the Spirit of God overcoming our fleshly nature by His indwelling life, on whom is our sole dependence. Our principal care therefore must be to 'walk in the Spirit,' and to 'be filled with the Spirit.'

"No degree of mortification can ever bring us to sanctification. We are to 'put off the old man with his deeds,' by 'putting on the new man who is renewed in knowledge after the image of Him that created him.' 'For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death,' writes Paul."

### **Indwelling of the Spirit**

The indwelling of the Spirit can alone effect this work of development. The "fruits of the Spirit" are to be encouraged, to be cultivated more and more that we may yield the full, perfect fruitage of love. These fruits of the Spirit are designated by the Apostle to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Such fruits are not miraculous gifts, but gradual and indirect gifts. They are wrought out in us in proportion as we come into harmony and obedience of thought and word and deed with the Spirit of our Father; in proportion to our separation from the world and, its spirit. "Love not the world, neither the things that are in the world," says the Scripture. But experience proves that this is possible only by having our hearts so filled with the love of God, by being so absorbed with the things of the Spirit, that the things of the world will have lost their attraction and their value. As another has expressed: "Loving not is only possible through loving, the worldly affection being overcome by the heavenly."

### **Transformed into the Same Image**

Now "the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us"; and what is true of the love of Christ is true of the likeness of Christ. How is it acquired? As it is written: "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit." (2 Cor. 3:18, R. V.) The indwelling Spirit must be "behind all, beneath all, and effectually operative in all. It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us." Who is sufficient of himself to accomplish this work? The disciple is required to be consciously and intelligently active in his own growth, to "give all diligence to make his

calling and election sure," but this can be accomplished only through the Spirit. We must surrender ourselves to the Divine will. We must live in the Spirit, pray in the Spirit, walk in the Spirit; all of which are "as essential to our development in holiness, as the rain and the sunshine are to the growth of the oak." There must be a total self-surrender to God, and an infilling of the Holy Spirit. "If through the communion of the Holy Spirit the life of Christ is constantly imparted to us, that life will prevail within us." In proportion to the closeness of our abiding in Him will be the completeness of our success in bringing forth the fruits of the Spirit. "He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."

Although we cannot agree with those who teach that repeated Pentecosts and spirit baptisms are to be expected and prayed for, we do believe that the Lord's people need to come into a similar attitude to that of the brethren who were blessed on Pentecost Day, in order to enter into the favors and privileges which are ours through Christ. There was to be but one Pentecost. The Holy Spirit which there came to the Church abides with us still, and its blessing is the privilege of those consecrated ones whom the Lord accepts and adopts into His family. But before any one is prepared to get a proper blessing of the Lord's Spirit, he must have the justification by faith and a heart free from the love of sin, and must present his solemn, resolution to be, to do, to serve the Lord; the Truth, the brethren. He must be in this attitude to receive the enlightenment, the comfort, the fellowship of God's Holy Spirit. Even though he be inflamed with a desire to serve the Lord, the Truth, and the brethren, he will do wisely to follow the course of the early Church -- tarry, study, pray, that he may himself be filled with the Spirit.

### **Earnest of Our Inheritance**

We have not yet, beloved, reached the consummation of our Great Hope--that of glorification with Christ; but, "the Spirit, through whose inworking power this great change is to be wrought, already dwells in us, giving us by His present quickening the pledge and earnest of our final glory." And so we read in another Scripture: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." And if we remain faithful in the hands of Christ, and that quickening work continues on, we shall be brought to the birth in the First Resurrection. This will be the consummation of our hope.

Such then is the power of the Holy Spirit. Let us not lose sight of the important fact that until we have received our share of the blessing of Pentecost, until we have come under the anointing of the Holy Spirit, we cannot have the mind of Christ, nor can we be transformed into His glorious image. Would that all the Lord's people might, seek earnestly a larger measure of this Holy Spirit -- watching and praying thereunto with all perseverance.

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

TRAVELS IN THE HOLY LAND

SERIES VI.

OUT BEYOND the Damascus Gate in plain view from the road where many people still pass by is the rounded brow of a hill, its bare, cliff-like side bearing a remarkable resemblance to a none too perfectly preserved human, skull, ancient tombs cut into the limestone forming the eye-sockets. Upon its green top is an old Mohammedan cemetery, and under it is a cave known as Jeremiah's Grotto from the Jewish legend that here Jeremiah wrote his Lamentations. At its feet, some yards to one side, is an excavated garden with a tomb opening upon it, hewn into the solid face of the cliff.

### Calvary

In 1842, a German scholar offered the suggestion that this skull-like hill, the only noticeable elevation outside the walls towards the north and plainly seen from all directions, is the true Calvary. The idea appealed to many after that, among them General Gordon, a saintly British soldier, and it became his habit to spend long hours in this garden in meditation and prayer, close by the rock-hewn tomb where he felt so convinced the body of his Lord had lain. It is because of this that it is spoken of as Gordon's Calvary, and Gordon's, or the Garden, Tomb.

On his return to England, he presented his claims to Queen Victoria, asking for her public endorsement of the site. This the Queen, with no greater proof than General Gordon had to offer, refused to give, not caring to interfere with the Roman tradition of some sixteen centuries standing, that Calvary is within the walls of the present city in the Church of the Holy Sepulchre.

If this hill had the same aspect in olden times as now, and the image then would have been doubtless much clearer and more strongly marked, it is easily seen that the name Golgotha, "Place of a Skull," would be given it by imaginative inhabitants. Ancient traditions of the Jews identify this as the "Place of Stoning" where Jeremiah and Stephen were stoned, and where the Talmud distinctly states that crucifixions were also practiced, and, so the present day Jew spits that way as he passes, an age-old custom to express his deep contempt.

The skull-like resemblance; the evidence in rent rocks above of some old convulsion of nature; the garden near by with its impressive tomb, fulfilling the Scriptural statement that "the sepulchre was nigh at hand"; the position outside the walls of the city, not far from the Damascus Gate (scholars agree that the wall of Herod's city was practically in the same place here as the present wall), has greatly impressed many well-known Christians, and here Mr. Moody, Dr. Talmadge, and others have preached to deeply moved people.

Mrs. Alexander, well known English woman, attested her belief in this as Calvary in the words of her beautiful hymn, sung throughout the Christian world:

"There is a green hill far away  
Without a city wall,  
Where the dear Lord was crucified  
Who died to save us all."

The real site of Calvary can never actually be proven. It is as though God's finger, through the studied providence of desolating years, brushed kindly but firmly over the beloved setting of that Drama of all dramas, and the

empty stage alone is left us of the Judean wilderness, the greener hills, the intervening valleys, and a hill-rimmed lake.

And from our eager, Thomas-like gaze many of those things that we so desire to look upon are withheld -- those tangible things that might become to us even as the traditional sites in the Church of the Holy Sepulchre have become to countless pilgrims -- like unto **graven images**. For faith, so great in value, is after all -- the evidence of things **unseen**, the substance of things but **hoped** for.

### **Gethsemane**

If people honestly admit their feelings regarding this small traditional sample of the Gethsemane of our Lord's sorrow, I feel sure that there will be much of disillusionment and disappointment in their hearts. The small, square plot with neatly laid out walks and precise beds of cultivated flowers is not what reverent fancy has pictured it. Fenced in by a high wall, except at the two sides where the great church takes its place, it is further protected from harm by an inner fence of high iron bars through which visitors must usually be content to look -- that being my, own portion several years ago.

But this time our party is quite a private one, there are but three of us and I express to our guide my deep regret that, coming so far, I must see the Garden through the bars of a fence when I so greatly desired to walk its paths and stand beside those eight old olive trees inside. His fine and quiet courtesy has yet to fail us and without a word he disappears within the church returning some time later, a long time it seems to me, a great iron key in his hand, a Franciscan monk following closely behind, and the iron gate swings open. I am assured I may also pick some flowers which thoughtful service I am to find later Gandhi Jabiz has also attended to for me, for how could one remember cultivated violets, no matter how large and blue, beside these grave old sentinels of the centuries, these ancient olive trees, whose great, gnarled trunks of gray, tufted at the tops with bunches of sparse foliage for locks, sit like weary, old men, tired of living yet not willing to die.

The Franciscans assert that "it is historically certain that these trees have existed for over thirteen centuries; for they have never been subject to the tax which is levied upon all newly planted trees since the Moslem conquest." And the mind must wander backward still further and consider Him who, if not under these same trees, at least under others that preceded them, knelt in agonizing prayer.

Gethsemane means "olive press" and there is, I believe, no doubt that the Garden, extensive at the time, lay here on this lower slope of Olivet across the brook Kedron from Jerusalem.

These olive trees still bear fruit whose oil commands a high, sentimental price and whose stones are used to make souvenirs. But it is whispered that it would take the original great grove itself to produce the quantity of oil sold as "Gethsemane olive oil," supposedly produced from the fruit gathered from the midst of the thin foliage of these eight weary, old trees.

### **Other Interesting Points**

On our way to Bethlehem we pass at the outskirts of Jerusalem a suburban collection of neat, even pretentious, brick buildings that contrast strikingly with the sun-baked, mortar-covered aspect, or the newer stone buildings of



the city itself. This is the German colony, founded about the middle of the nineteenth century by members of a Protestant sect known as the German Temple. They came with the self-announced intention of building up the Kingdom of God by developing trade and improving agriculture in the Holy Land, and several of their colonies were established in various parts of Palestine. During the World War they were interned in Egypt but after the Armistice they were permitted to return to their homes and work.

Once upon a time the five-mile walk to Bethlehem appealed strongly to the reverent and meditative pilgrim, but now along this modern, wide road motor cars whir disagreeably past the thoughtful one and the strong smell from exhausts outrivals all the sweet odors of the fresh countryside.

Soon we pass to our right the traditional Hill of Evil Counsel where the bush top of an old olive tree peeps over the protecting wall built closely around it -- from this tree, we are told, Judas hanged himself.

Passing through, extensive olive groves we arrive at a small, mosque-like building standing close to the road, the reputed tomb of Rachel. It is much visited by pilgrims, and Jew, Moslem, and Christian reverence it, but there is nothing authentic in the tradition that makes this spot her burial place. Before a good carriage road was built, Jews from the city came out and stayed overnight. Missionaries of the London Jews Society sensed the opportunity and pitched tents in which they combined with hospitality profitable conservations. Now the tents are pitched no more, for the Jew of today hurries out, performs his devotions and is away in an hour:

In the entrance room a mosque prayer niche shows the way to the Moslem Mecca and in the center of the second room under the dome of the roof, stands the tomb itself. Around it the Jews are wont to wind strands of various colored woofs which, after being left for a time, are unwound and used as amulets to protect sick persons, especially women, from danger.

### **Bethlehem**

At Rachel's tomb the road divides, and we turn to the left, for the main one runs on to Hebron, and soon we enter the "little town of Bethlehem," not so small now as it was a few years ago, for it also is progressing. It is the present day representative of a hamlet that reaches back 2000 years before Christ, though destroyed and rebuilt many times. The literal meaning of the name is "Place of Bread," and the Bethlehem country is remarkably productive. During recent years many of the once bare hillsides have been reclaimed, terraced, and planted with olives, figs, and vines, making the landscape very green and refreshing to the eye -- contrasting greatly with the Judean wilderness and the rocky surroundings of Jerusalem which it stretches out to meet.

The people of Bethlehem seem, in the main, businesslike and industrious and carry on the manufacture of souvenirs fashioned from olive wood and mother-of-pearl. Almost the entire population is Christian, or to be very explicit, Catholic. Our Syrian guide, for some reason best known to him self, continually expresses his disapproval of the people as we walk about "They are very mean people," he declares, "they are Philistines."

The Church of the Nativity, at the entrance to Bethlehem, is perhaps the oldest church in the world. It was built in the days of Constantine, A. D. 330, and is attributed to Empress Helena herself. It has changed little, at least

since the time of Justinian, at which time some assert, it was remodeled. A very small door in its great sealed portal admits us to the ancient basilica, where we note a happy absence of the tawdry symbols and cheap ornaments that so fill the Church of the Holy Sepulchre in Jerusalem. It is built over a rock grotto, said to have provided shelter for travelers' beasts, and no doubt some of their humble owners also, in days long ago. And it is also supposed that in the evening of one of those days, a particularly weary day, two travelers coming up from Nazareth to be taxed as the great Caesar Augustus had decreed, sought refuge for the night in this, the only thing left for them. Justin Martyr, born only a few years after the death of the Apostle John, speaks of the birth of the Savior as occurring in a "certain cave close to the village of Bethlehem," which makes the tradition 200 years older than the church itself.

### **The Manger and the Field of the Shepherds**

We now descend into the cave, 40 feet long, 12 feet wide, and 10 feet high. In that part called the Chapel of the Nativity a silver star set into the marble floor under the altar bears the Latin words, "Hic de Virgine Maria Jesus Christus natus est," and across, in the Chapel of the Manger, is a marble replica of the **real** (?) manger discovered by that insatiable searcher for relics, Queen Helena, and carried to Rome.

How much easier it would be for reverent minds to visualize in this cavern the birth of a Savior, for here it may have been, if the cheap lamps, the altar, the marble pavement with its inset silver star were absent and the cool, dim cave alone met the vision;

Bitter are the feuds here also, especially at the Christmas time; blood has often flowed, and in the church above, a priest was shot for stepping upon the carpet of another sect's particular corner. In ways, perhaps not in the Master's meaning at the time of utterance, have those words of His so sadly been fulfilled, "I came not to send peace, but a sword."

Standing, just before we leave, gazing downward and across the rich fields below, the traditional "Field of the Shepherds" marked clearly by its deep green amid the plowed fields -- I, in fancy, see a loyal Ruth gleaning among the sheaves of bright barley where later her great-grandson, David, under the firmament that so displayed God's handiwork, under the stars he loved, sang his sweetest songs.

And my mind travels onward to a group of shepherds who, watching their flocks by night, saw the glory of the Lord about them and heard the heavenly choir singing, "Glory to God in the highest, and on earth peace, good will to men." And something of the infinite depth of meaning in that angel chorus, yet to be world-revealed, is mine, as I gaze across the fields of Bethlehem in the late afternoon of the Judean day. -- G. M. H.

(To be continued)

## **ENCOURAGEMENT TO FAITHFULNESS AND PROGRESS**

Rouse up, O heart, brooding o'er earth's broken friendships,  
Mistakes and griefs. Retrospection truly brings

Relief at times; but to scan too oft life's pages  
Brings weariness, sapping strength thou need'st for progress.  
The past forget! As a mighty vessel swings  
To right her course, while the skies, serene and fogless,  
And calming seas, tell no tale of tempests' rages  
So thou, O heart, whilst her pennant Mercy flings;  
Retrieve the past; and returning calm and sun  
Shall not condemn -- only speed thine onward journey,  
Forgiving and forgiv'n.

"Fret not, O heart! -- not because of evil doers.  
They soon shall cease. When their cup of crime is full  
To overflow, then the great and just Avenger,  
With girded loins, sword unsheathed and wrath enkindled,  
Will tread the press, and his blood-stained hand annul  
Their ill kept lease, and shall vanquish all the tinsel  
Recruits of sin. But, O heart, heed thy great danger.  
Besetting sins, and fair vanities which lull  
To fancied safety the listless, thou must fear,  
Lest that dread sword thee mark also for its victim,  
A reprobate despised.

"Awake, O heart! Hurriedly from drowsy slumbers  
Arise, arise! Night is sleeping time, not day.  
Press nobly on, heeding not the faithless numbers!  
The mid-day glare tempts to quietness and shadow;  
Suave lethargy, friendly false, persuades the way  
Is soon retraced from the cooling brook and meadow;  
But he who turns from the strife and glare, and cumbers  
Himself with pleasure's delights, will ne'er essay  
The path again; and yet thou, O pilgrim weary,  
Foregoing rest, shalt be strengthened with all might:  
Thy faith; sore tried, shall develop eagles' sight,  
And penetrate, past environment, to glory  
Unspeakable, where in Heaven's effulgent light,  
Thy glorious Leader dwells."

# THE UNITY OF THE SPIRIT

[Contributed]

*"I then, the prisoner for the Lord's sake, entreat you to live and act as becomes those who have received the call that you have received with all lowliness of mind and unselfishness, and with patience, bearing with one another lovingly, and earnestly striving to maintain, in the uniting bond of peace, the unity given by the Spirit." -- Eph. 4:1-3, Weymouth.*

THE NEW Testament clearly presents the purpose of God to have a closely co-ordinated company under Christ, through whom His great and benevolent purposes for, the blessing of mankind shall be accomplished in the future Age. God says through the Prophet Isaiah (55 :9) "as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts." As Bible students we have seen this statement fulfilled. We have come to see that God's glorious Plan of the Ages will develop in all His intelligent beings a full comprehension, through experience, of the enormous contrast of self-will (sin) and God's will (righteousness), in the results, both as to happiness of the individual, and his ability to contribute to the welfare and happiness of others.

This same great contrast is apparent in considering the degree and basis of unity among God's people during this Gospel Age. This company are to be one in spirit, in motive, in purpose, in the direction in which their course is guided. But there will be variety evidently in their ultimate as well as in their present development, for they are referred to as being represented by the several members of a human body; each with its peculiar ability, which functioning together, will make the complete, rounded-out company, and, individually, will supplement and complement the other members.

## The Fundamental Requirements

In considering this company, to the development of which God has devoted the Gospel Age, and of which so many "glorious things are spoken" (Psa. 87:3), the important question naturally arises -- What is the identifying mark of a prospective member of the Church, the Body of Christ? This is not by any means a new question. It has been considered for centuries and various answers having been put forward and found acceptance, numerous groups of Christians have been formed, each claiming that their answer was correct; hence only such as met the standards established by their understanding of the question were accepted into full fellowship..

Practically all of these bodies have been misled into the addition of certain teachings or interpretations, to the Scripturally stated fundamental doctrines of Christianity. Why should there be such a tendency among Christians? Doubtless it is due to the deceptive influence of the Adversary, who in the effort to oppose and hinder God's Plan has found that a mixture of good and evil, a mixture of true and false doctrine, is a most successful way of accomplishing his purpose. "We are not ignorant of his devices" -- says the Apostle Paul. -- 2 Cor. 2 :11.

The fundamental requirements, **so far as doctrines are concerned**, are few. Many texts will come to Bible students in proof of this, and they are succinctly stated by our dear Brother Russell in "Scripture Studies," Volume VI, pp. 239-242, a portion of which we quote as follows:

"The Scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by faith therein. (2) Our consecration, sanctification, setting apart to the Lord, the Truth and their service, including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship; upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the Divine Plan in its every feature and detail."

### **The Identifying Mark**

Our text at the head of this article calls attention to a "unity given by the Spirit" -- the Holy Spirit. Thus we are justified in the conclusion that the identifying mark of a prospective member of that blessed company, the Body of Christ, is the Holy Spirit, the gift and possession of which could not be realized except by those who previously had exercised justifying faith and devoted themselves to the purposes of God through full consecration of their all to Him.

This is a most important point, and one frequently lost sight of among Christian people, both outside Present Truth, and in it as well. The New Testament speaks of our being begotten of the Spirit, of our being baptized by the Spirit into the one Body, the Body of Christ. In that happy state we are then to **grow**, asking for and receiving, as promised (Matt. 7:11), more and more of that infinite power. Thus we shall "**quench** not the Spirit," but shall "be filled with the Spirit," and finally born of the Spirit, to be like Him and see Him as He is. -- 1 John 3:2.

Our text speaks to such exhorting that with all humility and patience they should strive to maintain **peace** with those to whom they are united through the mutual possession of God's Spirit. In other words, if God has expressed His approval and acceptance of a probationary member of Christ's Body by the importation of His Spirit, how misguided a fellow Christian would be to fail to recognize, fellowship, and build up such an one, as well as to receive whatever that "joint" could supply.

Two statements of the Apostle Paul come to mind identifying those possessed of the Holy Spirit. In one he says (1 Cor. 12:3) that no one can say "Lord Jesus" except possessed of the Spirit. Certainly this means more than the use of these words, for Jesus said, "Not every one **that saith** unto Me Lord, Lord, shall enter into the Kingdom." (Matt. 7:21.) What then does it mean? We believe the Apostle is speaking of those who use the term "Lord Jesus" in sincerity and with understanding as their "Lord," thus signifying that they are devoted to Him. In Psalm 45, in describing the relationship of Jesus to His Bride, we read -- "He is thy Lord, and **worship** thou Him." (Verse 11.) Ah, it means much then to say "Lord Jesus"! It means that we have accepted Him as our Leader and Guide, and are humbly seeking, as a servant toward his lord, to know and do His bidding in all things. Full consecration, full, hearty devotion, and we believe, **joyful** submission of the will of the servant and all of his life and its interests are implied in the Apostle's words, "Lord Jesus."

The other statement is, "If any man love God **the same** is known of Him." (1 Cor. 8:3.) Here we see the mark of God's dear children -- **they love God**. And all who do love Him are "**known of Him**." How glorious this assurance! Reasoning on the subject we are certain that all the qualities in our relatives

and friends which make life interesting and such relationships happy; all kindness pity, generosity, patience, love, meekness, humility, self-denial, sympathy, courage, fortitude -- **all good is of God.**

### **What are the Tests of Fellowship?**

Then to really **know** Him and Jesus, His exact image and likeness, His representative, His beloved Son -- **is to love them with all our hearts.** And if we do not realize this love, this spirit of devotion and worship, it is because we have not yet **seen** them clearly enough. But let us not be discouraged even if this be the case. "Draw nigh to God and He will draw nigh to thee." "If any man lack **wisdom**, let him ask of God, and it shall be given him." -- Jas. 1:5.

Since we have this assurance that "If any one love God, he is known (recognized) of God, what then should be the inquiry in our mind as we meet one who professes to be a Christian brother or sister? Should it be to inquire whether he believes Brother Russell was "that servant"? or whether he thinks the proper term to use in describing that feature of God's grace now extended to the Christian Church to be the New Covenant or the Old Covenant? or whether his **understanding** of the tabernacle types agrees with our own? or what he thinks of the chronology?

If the writer reads God's Word aright, these are **not** the queries that should come to mind in determining the status of a fellow Christian and the basis of our fellowship. The emphasis is laid in God's Word, as we read it, upon the **reaction** of the heart to the grace of God; not what do you **believe** (excepting of course the fundamental foundation doctrines previously referred to above), but whom do you **love**? "**Lovest Thou Me** more than **these**?" "He that **loveth God**, the same is **known** of **Him**." And so we too should know, feel, and practise our unity with one who **loves** God with all his heart.

### **Knowledge a Means to an End**

Knowledge is of the greatest importance. Accurate knowledge of God is possible through the knowledge of His plans and purposes. Knowledge, however, is not an end in itself. It is the **means** God uses to acquaint us with our Creator, **in order to** the awakening of our love and complete devotion to Him. When knowledge has brought us to that point, and when our consecration has been accepted and evidenced by the gift of God's Holy Spirit, we are thereby constituted probationary members of Jesus' Body. Shall we continue to doubt the status of such ones, or apply tests of knowledge or interpretation, and withhold or give only half-heartedly to such as do not agree with us, the fellowship and service in the upbuilding of the Body which every joint owes to each other member with whom he comes in contact?

Knowledge, except it is well used by one possessing the Holy Spirit, may be a snare. We have all known those who agreed with us, perhaps fully, in interpretation of not only the fundamental doctrines, but many other details, yet who failed to manifest that love for God which is essential in, and an identification of God's people. And to the danger of misuse of knowledge St. Paul calls attention in writing to the Corinthians. (1 Cor. 8:1-3.) "The love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead." (2 Cor. 5:14, 15.) So let us look for the **effects** of knowledge, and when we find the building it has begun and is erecting (1 Cor. 3:9-13), let us rejoice and contribute through fellowship, and confidence, and



exhortation, and encouragement toward its completion. Knowledge of God has brought us to faith, consecration, recognition by God and the mutual possession of His Spirit. Let us not push knowledge thereafter to a point where it separates from those with whom it was designed to unite us, those who love God and therefore those whom **He** knows, recognizes, loves.

Thus again St. Paul says : "I press toward the mark for the prize of the high calling of God in Christ Jesus." Let us therefore, as many as be perfect, be thus minded : and **if in any thing ye be otherwise minded, God shall reveal even this unto you.** Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." -- Phil. 3 :14-16.

Hence the Apostle's exhortation in our text: "With all lowliness of mind and unselfishness, and with patience." Strive to recognize the unity created by the Spirit (by mutual possession of the Holy Spirit) and maintain it in the bond of peace.

### **Results of Growing in Grace.**

After six months or a year of fellowship in Christ sitting together in heavenly places, rejoicing in our mutual faith and hope-perhaps a discussion of some of our differences in understanding of certain terms used in God's Word, and their application, may be profitable -- and by that time, if we are both of the Lord and controlled and actuated by His Spirit, we will have developed so much love for one another; so much confidence in one another's **love** for God; so much assurance of God's dealing with our brother that we will not permit the discussion of minor differences of understanding (knowledge) to destroy or hinder the development of love for one another which builds up into the mature Christian. And in **due** time -- **God's** due time -- we shall see all these matters eye to eye, for we shall "know as we are known." Meantime let us identify or test our brethren not by their **knowledge** but by their **love** for God. None can love God except they have known Him and His glorious grace, regardless of the terms in which they define it. And "he that loveth Him that begat, loveth him also that is begotten." (1 John 5:1.) "My little children, let us love not [merely] in word . . . but in **deed** and in **truth**" -- sincerely. Perfect knowledge is a thing of the future, but the Spirit of God begets and quickens us **now**, even with our imperfect knowledge.

(To be continued)

## **COMING CONVENTIONS AT PITTSBURGH, SEATTLE, CINCINNATI, BUFFALO AND SPRINGFIELD**

As the time for the ".general assembly of the Church of the Firstborn" draws near, the desire of the consecrated to meet together to "build one another up in the most holy faith" should appropriately increase. This applies to the little local gatherings in various parts as well as to the more general meetings, such as conventions. We rejoice that this is so, and hail it as one of the proper signs of brotherly love and general growth in faith and knowledge. The Apostle's statement that we are "members of Christ" -- members of one another, is more and more impressed upon our minds, and we accordingly realize that the Lord would have us be workers together, seeking that

fellowship of kindred minds, and seeking to assist and to edify one another in the new life.

Though it is more than three months in advance, we are taking occasion at this time to remind the friends of the convention that is proposed to be held at North Side, Pittsburgh, October 31, November 1 and 2. Mention was made in these columns some time ago that the brethren in Pittsburgh had resolved that a general convention in that city would be a feature annually, and that it should be held near October 31st and be regarded in the nature of a memorial of our dear Brother Russell.

The friends who attended the Pittsburgh Convention last fall, in a special way cherish the memory of that occasion. The spiritual joys of that precious season of fellowship are not soon forgotten. Many have already signified their desire and intention of attending the convention that is expected to be held in Pittsburgh on the above dates, and it is thought that this convention will also be well attended, as was that of last year.

The Class of about 75, formed at Pittsburgh about a year ago, have been meeting regularly in the old Bible House Chapel. The Lord has been with them, we are assured, and blessing the various arrangements in their midst for fellowship and the understanding of His Word. The brethren of this Class are enthusiastic in looking forward to the coming convention and are confident that God's blessing will be upon their earnest endeavors to make the convention a spiritual success, and a time of rich encouragement. They hold out to all a most cordial welcome, promising that everything will be done to make the occasion enjoyable to all who attend.

It is understood that all the sessions of the convention will be held in the Bible House Chapel (O. of I. A. Temple), 610 Arch Street, North Side, Pittsburgh. Further mention will be made of this convention in later issues of this journal. Meantime, any desiring information may address their communication to the Class Secretary, Mr. James C. Jordan, 247 Greenwood Avenue, Emsworth, Pittsburgh, Pa.

## **THE CONVENTION IN THE NORTHWEST**

At Seattle, Wash.

Mention has already been made of the General Convention which is proposed to be held at Seattle, Wash., August 30, 31, and September 1, but it is desired that further reference be made to this gathering, as it is hoped that the brethren generally throughout the Northwest will avail themselves as far as possible of this conference. Seattle is centrally located in that section of the country and should afford opportunity for a considerable number to assemble and participate in convention joys to their mutual upbuilding in spirituality and newness of life. We are assured that an interesting program is in process of preparation, and brethren from a number of points are to be invited to address the convention. All sessions will be held in the A. O. U. W. Building, Ninth Avenue and Union Street. For further information address the Class Secretary, Mr. F. W. Shultz, 3421 W. 64th Street, Seattle, Wash.

## **THE CONVENTION AT CINCINNATI**

Repeating the announcement already made in these columns, the brethren of the Cincinnati Class extend a cordial invitation to all to assemble with them in convention on August 30, 31, and September 1, and promise a hearty welcome in the Lord. The convention will be held in Hall H, Odd Fellows Temple, Seventh and Elm Streets, Cincinnati, O. Further information may be had by addressing the Class Secretary, Mrs. W. N. Poe, 409 Linden Avenue, Southgate, Ky.

## **THE CONVENTION AT SPRINGFIELD**

The brethren of the Class at Springfield, Mass., have under way once more preparations for a convention in that city, August 30, 31, and September 1. They likewise cordially invite the friends from all parts to assemble with them again, in the confidence that as the Lord has granted His presence and rich blessing in the past, He will do so once more to the edification of all. The convention will be held in the G. A. R. Memorial Building, 44 State Street, Springfield, Mass. The Class Secretary may be addressed as follows: Mr. G. E. Miller, 27 Montmorenci Street, Springfield, - Mass.

## **ANOTHER CONVENTION AT BUFFALO**

A convention will be held again this year in Buffalo, N. Y., over Labor Day season August 30, 31, and September 1, and the dear friends of this Class are looking forward to a time of encouragement and spiritual uplift to all. They cordially invite the friends in all the surrounding districts to come with them in this convention and seek to build one another up in our most holy faith. The convention will be held in Delta Temple, 692 E. Utica St., the same place where the convention was held last year. Address any communications for further information to the Class Secretary, Mrs. N. H. Brown, 29 Freeman Street, Buffalo, N. Y.

## **AT LONG BEACH, CALIFORNIA**

Just as we are about to go to press the following word comes from brethren in Southern California:

"Another of a series of Fifth Sunday get-together meetings of the Classes of Southern California will be held August 31st at Long Beach, Corner West Ocean and Daisy. The meetings will be addressed by four able brethren of the various classes in this vicinity.

"We can see that the rescue work is gaining momentum here and that we are all being helped and encouraged through this medium.

"We thank you, dear brethren, for publishing notice of the last convention held in Los Angeles, and know of at least three brethren to whom it was beneficial, because we received three letters requesting programs."

Further information may be had by addressing Mr. J. C. Courtney, 1605 Louise Street, Santa Ana, Calif.

**BY LOVE SERVE**

THE PRESENT is a time of peculiar and pressing need amongst the friends in all parts of the world, and calls for loving and earnest consideration on the part of the members of the Body of Christ that they may seek to cheer and comfort one another and assist out of any condition of perplexity and confusion that may have overtaken them in connection with the crucial trials that have come in these recent years.

The pilgrim service, amongst other branches of this ministry, has had the Divine blessing in a special way from the beginning, and there are repeated assurances from the friends in all parts that the pilgrim ministry is greatly appreciated. The limited funds that are put at the disposal of this branch, of course governs the extent to which we are permitted to encourage endeavors in this direction.

A suggestion has just come to us from brethren on the Pacific Coast which we have been requested to publish for the consideration of the friends residing in that section of the country. The communication follows:

Dear Brethren:

We are using this means to impart a word of encouragement in hope that you with us may receive a more bountiful blessing at our Father's hand. For some time we have felt the need here on the Pacific Coast of a further ministry in behalf of those of like precious faith in the way of pilgrim service. Knowing that the powers of evil are increasing every day, seeing as we do the end approaching, we would take heed to His Word (Hob. 10:25), and seek to assemble ourselves more as the day approaches. As we watch the conditions, we can see the reason for this also --- do we not see on every hand those who are growing cold, being drawn away from the Lord, the Truth, and the brethren? Seeing these conditions should we not put forth every effort to help them? Could we find a better way in fulfilling our covenant of sacrifice than to try to help our brethren?

We can think of no better way of doing this than to unite our efforts and choose some spiritually-minded brother whom we can assist financially that he may devote his entire time or as much as would be required to an active pilgrim ministry on the Coast, stirring up our minds to our duties and responsibilities, and in a special way seeking to help those whose faith is weak, those who are being drawn away from their covenant of self-sacrifice.

In making this suggestion of a brother engaging in pilgrim work permanently on the Pacific Coast, there comes to mind our dear Brother McKeown, who traveled on this Coast for some two months among the Classes early this year, and whose ministry we are sure was greatly appreciated by the Classes; or if Brother McKeown's circumstances do not permit, probably you could suggest another who might be free to take up this service here.

We feel sure there are many who would join with us in such an effort if the way was open, and we are using this means to bring this matter before them. Our suggestion is this: Let all who feel the Spirit's call in this, send their little mite to our brethren at the "Herald" office and ask them to help us, that if sufficient means is provided, they may see to it that a brother is placed here on the Coast to perform such a ministry.

In harmony with the foregoing a certain brother of our Class promises to send Ten Dollars each month, starting with September; it being understood that this will be done as the Father prospers them and as the ministry continues to be in harmony with the revealed will and plain of God. This is

of necessity understood to apply only as there will be sufficient means to start such a ministry.

It seems obvious that we must make use of some common basis of operation if we wish to have such a service, and the Institute, already provided, seems very suitable in every way to meet our needs and to render us valuable help in an effort which surely seems would be for our Spiritual good and would receive but Father's blessing. If His will is otherwise, He will overrule to our good.

Your brethren in Christ,

Associated Bible Students,

Seattle, Wash.

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We believe the above suggestion to be a good one. For some years the need of further pilgrim service among the friends in the West has been on our hearts; but because of the distance and extra expense incurred in sending a brother out that way, the service there has of necessity been limited. We rest the matter with the brethren and will of course determine by the measure of response received what may be the leading of the Lord.