

# The Herald of Christ's Kingdom

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## KEEPING WATCH TILL HE COME

*"But that which ye have hold fast till I come." -- Rev. 2:25*

HOW THESE and similar words of the Lord Jesus have rejoiced and encouraged the hearts of His faithful followers during the long centuries of this Gospel Age! No words of good cheer or of encouragement found in the Word of God, have been more invigorating and potent in the lives of watching saints, than the repeated promises establishing the certainty of our Lord's return from heaven. Jesus Himself left on record, especially during the closing days of His intimate intercourse with His disciples, many precious things-wonderful words of life -- that made their hearts burn within them as they recalled them again and again in after days.

But no assurance or promise He left with them produced so profound an impression upon them as His comforting words, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." (John 14:3.) Is it any wonder that this promise re-echoes through all the Apostolic ministry? Well did these faithful servants of the Church recognize the influence of this hope upon other devoted hearts, comforting others as they themselves had been comforted. Thus their frequent assurances that "the night is far spent, the day is at hand," or "the coming of the Lord draweth nigh," were but the application of this balm to persecuted and suffering saints, weary pilgrims of the Narrow Way.

Throughout the Age, how often these promises have saved the waiting Church from utter discouragement, as time after time she was crushed by the waves of persecution, or wren nigh submerged by the tides of worldliness, that have followed one another in successive reformations and apostasies since Apostolic days. One has but to read some reliable history of pre-Reformation days to experience a decided drawing on one's sympathetic emotions, as the historian unfolds the hopes and fears, the joys of anticipation when the day seemed about to come, and then the shattered dreams of those devoted watchers, as thus time and again they looked for His glorious appearing, but instead of the Bridal festival, there came the word, "Though it tarry wait for it"; "Hold fast till I come." Ah yes.

"Thy spirit through the lonely night,  
From earthly joy apart,  
Hath sighed for One that's far away,  
The Bridegroom of thy heart."

### **Patient in Tribulation**

We know too little about those heroic souls, and of their patient waiting for Christ under circumstances calculated to dampen the patience and devotion of many. They were students of the prophetic Word, and were greatly encouraged in those perplexing days preceding and during the Dark Ages, by what they saw through the aid of the Lamp of prophecy. As they saw the insidious workings of the Mystery of Iniquity falling into line with the

portrayal given by the Apostle and Prophet, and raised their voice in protest, they soon began to feel the fires that were kindled to silence their accusing voice. From the little that history has preserved for us of the Huguenots, Waldenses, Albigenses and others of those primitive people, we may gather evidences of a very lively hope filling their minds, as they witnessed and experienced the growth and power of the Man of Sin. Devoted pastors in those days were specially alert to encourage their brethren to hold fast through all their tribulations. They pointed to those prophetic fulfillments, which God in His wisdom permitted them to interpret oftentimes as conclusive evidence that ere long the Lord would come, and by His bright-shining destroy this avalanche of error.

But He did not come. Instead of the sunrise, there came the darkest hour before the dawn. Wave upon wave of darkness, bitter and relentless persecution, until it seemed that both testimony and hope must die, crushed to the earth, never to rise again. But hope did not die, nor the faithful watchers cease their vigil. What then gave strength to the faithful martyrs, as the rack and stake depleted their ranks and seemed likely to destroy their testimony? Was it not those same precious promises that had encouraged the hunted, imprisoned, and persecuted Apostles? "I will come again." "Yet a little while and ye shall see Me," and then your sorrow shall be turned to joy. Was it not also because their hearts thrilled to the inspirational power of His word, "He that endureth unto the end, the same shall be saved"; "hold fast till I come"? Truly of such the Master has said, "They shall walk with Me in white, for they are worthy."

In the more than a century that has now passed since the persecuting power of Papacy was crushed by Napoleon's armies, a new chapter in Church history has been written. The protesting Church has grown and prospered -- overcome by flatteries, and compromised by concessions of course -- she has experienced little of the persecution of the kind that characterized the darker past. Thus there has seemed little cause for the martyr's cry, "How long, O Lord?" Nevertheless there has been, and there still is a plaintive prayer that has never ceased to ascend from devoted hearts -- "Even so, Come, Lord Jesus" come quickly. Amidst the great mass of profession, steeped in worldliness, and held by the law of attraction to earthly things, there has moved a pure virgin with unspotted robes, immune to every inducement to forsake her first love and seek a companion among the gay and thoughtless. Hers has been a lonely way, for in Vanity Fair such virgin purity has seemed only worthy of jest and scorn. But betrothal vows are sacred things, and she bears all for love of the One for whom she waits. While patience has her perfect work, and faith and love are being tested, this espoused one continues her solitary way, albeit with a yearning for the consummation, for she holds within her heart His cherished pledge, "I will come again," and His command, "Hold fast till I come."

### **Watchers See the Rays of Approaching Dawn**

The lamp of prophecy "Whereunto ye do well that ye take heed, as unto alight that shineth in a dark place, until the day dawn," writes the Apostle (2 Pet. 1:19), has been a treasured thing in the hands of many devoted watchers during the past hundred or more years. Perhaps there have been frequent futile attempts made by over-anxious, or curious minds, to pry open God's time lock and wrest from the secret recesses of His inscrutable wisdom, things relating to prophetic fulfillments- "rushing in where angels fear to

tread." But forgetting all such efforts, well intentioned or otherwise, we are thinking now of the faithful ones who have watched with the eager expectation of meeting Him, whom having not seen they have loved "with joy unspeakable and full of glory," and whose earnest inquiries have been honored by the Lord, by the revelation of all that they could ask, consistent with their walk of faith.

We are all familiar with several of the movements that had their beginning in the early years of the past century. Among others we learn of a company of people, devout students, searching to interpret current events in the light of fulfilling prophecy, who began making inquiry as to the probable time of the Second Advent, and who were permitted to reach definite conclusions, setting the time as being in the early thirties. The hopes of these dear ones were not realized. Once again it would seem as though God had spoken as in the days of the Prophet, "Go thy way . . . the words are closed up and sealed." Hope must be deferred, faith must still endure the fire, and love "hold fast till I come."

### **Though It Tarry Wait for It**

Simultaneous with this and similar movements, there developed what is generally described as the Miller Movement. This, as we know, represented an unusual commotion among the various denominations, but more particularly the Baptist. The sphere of influence of this movement being much larger and accompanied by other movements elsewhere, gives it a special place in the gradual unfolding of light on this most fascinating theme. That was a real awakening and a focusing of attention on the prophecies relating to our Lord's Return. Is it any wonder that such a cry engendered a careful searching of the Word of God by consecrated hearts? As we would expect to find, investigation brought conviction, and receptive hearts became so thrilled with hope and joy, that money and talent were freely given to pass the message on to others. What days of expectancy were those! Let us in mind go back to mingle with them and enter into their joys, and later share their disappointments. Skimming off the elements of fanaticism that must necessarily be expected to accompany any such movement, we find a body of saintly men and women who for love of the Lord are willing to bear disrepute, persecution, self-denial, loss-all things, if only they may be meet, for His presence when He appears. Theirs is not the fear of those who call upon rocks to fall and hide them from His face; it is not of a judgment day they think; but of the fruition of all their longings for His coming, and of the end of the long 'vigil faithfully kept for more than eighteen hundred years. With what joy they passed the glad news along, and with increasing fervency as the day drew near: "He is coming;" "The time is at hand."

But He did not come. The days of waiting were not yet over. The Bridegroom tarried, and the watching must be taken up again. The disappointment once more gave voice to the needed admonitions, "Though it **tarry**, wait for it"; "Hold fast till I come." And how nobly they kept on, many of them at least, "purified, and made white, and tried" -- examples to others who in later years carry on the vigil until He does appear. Let us reproduce the outpouring of Brother Miller's heart as he resumes the watch, and feel encouraged as we link ourselves to him in the bonds of our "blessed impatience" for our Beloved's appearing:

"We thank God always on your behalf, when we hear, as we have already, that your and our late disappointment has produced in you, and we hope in us

also, a deep humiliation, and a careful inspection of our hearts. And though we are humbled, and in a measure pained, by the jeers of a wicked and perverse generation, we are not terrified nor cast down. You can, all of you, when inquired of for the reasons of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Savior, Jesus Christ . . . . We exhort you, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise in the Word of God. It is secured to you by the two immutable things -- the council and oath of God, in which it is impossible for Him to lie. It is ratified and sealed by the death, blood, and resurrection, and life of Jesus Christ . . . . Never fear, brethren; God has told you what to say. Do as He bids you, and He will take care of the consequences. God says, Say unto them, **'The days are at hand, and the effect of every vision.'**"

### **God's Appointed Time is Best**

Beloved fellow watchers, it is not just the voice of William Miller that we hear in the above. He may be the faithful watcher who penned the words, but this is the answer back to heaven, "By Thy grace we will," of a devoted betrothed one who has been asked to still wait and watch indefinitely, when the auspicious hour had seemed so near. For such, the Apostolic prayer has been abundantly answered: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. 3:5.) How precious is such constancy and fidelity in the eyes of our beloved Bridegroom!

Thus we briefly review the years of long ago, and catch little momentary pictures of a faithful class who have kept tryst while the centuries have rolled by, but only the Father who sent the Holy Spirit on its mission, and the Bridegroom of her heart, can gather up and compute the hours of watching, the thrills of joy when she thought Him near, and the disappointments she has experienced 'when He did not come. God has treasured up these precious tokens of fidelity, and waits to fill the Ages to come with rewards, when to her, and through her, He "will show the exceeding, riches of His grace in His of former days, think also of our own share in this blessed, favored class. During more recent years we have known something of the joys and sorrows of high expectation, and of deferred hopes, and have had plenty of opportunity to emulate the patience and devotion of the faithful brethren who have preceded us. Perhaps we had thought that God would take us into His confidence, and tell us just how many years or months we would have to wait. There may have been times when the thought would come to us in those days of supposed chronological accuracy, "Can it be that while others have had to walk by faith alone, and hear only the one reply, 'It is not for you to know,' that our position can be so different in that we can and do know?" If such misgivings occurred, no doubt they were often silenced by the supposed assurance that in the end "the wise shall understand," and harvest truth must embrace so important a matter as this.

But are we not glad today that the Lord so dealt with us, that we were left wholly under the conditions to which we properly belong, the walk of faith, holding fast till He come? Surely so; for we too would prove our fidelity through disappointment and patient waiting. We too, would want to be numbered among the "faithful Pauls, ardent Peters, loving Johns, devoted Stephens, gentle Marys, and tender and generous Marthas, a long line of brave confessors of the truth at the risk of torture and death, and suffering martyrs, and some of the faithful fathers and mothers and brothers and sisters

in Israel, who humbly walked with God in less stormy times, neither ashamed nor afraid to confess Christ and to bear His reproach, nor to be the companions of those who were reproached for His truth's sake" (Heb. 10:33)-these who, "after fighting the good fight of faith laid down their armor to await their promised reward at the Master's appearing." It is because we belong to this class that the word of admonition is still so important, "Hold fast till I come."

### **I say unto All, Watch**

But might it not be said that chronologically this admonition belongs to the past. If the sign of the Son of Man in heaven reveals His presence to a watching class, then why this admonition now? But we need to remember that so long as there yet remains such a class on earth, just so long do all these encouragements and warnings remain as forceful in their significance. We walk by faith and not by sight. The allurements of the world and the trials of this hour of temptation are still very real factors in our experience. All the tests of fidelity and devotion are just as searching as if we had lived a thousand years ago. We are just as much in need therefore of these encouragements, for still it is true

"Ne'er think the victory won,  
Nor once at ease sit down;  
Thine arduous work will not be done,  
Till thou hast gained thy crown.

Our special need today is for a deeper appreciating of the wonderfulness of the day in which we live. Thinking only of the period we have comprehended in the "Time of the end," we are one hundred years nearer the Kingdom than those faithful watchers to whom we have previously referred. We are today eighty-six years nearer than William Miller, in 1844, fifty-six years nearer than those who looked for Him in 1874, and in this day of rapid developments, sixteen years beyond the end of the allotted Gentile lease of power, and in the very midst of the signs of the culmination. If hearts beat with expectancy in those far off days, when it was thought the end was near, what a responsive devotion there should be today! What a forgetfulness of earthly hopes and prizes! What a quickening of our zeal, and adorning of our robes!. And in the little, while between, what should inspire us more than His word of encouragement, "Hold fast till I come."

"While we stand, as it were on Pisgah's heights, and view the grand prospect before us, our hearts rejoice in the Lord's great Plan, with an unspeakable joy; and though we realize that the Church is still in the wilderness of her humiliation, and that the hour of her actual triumph has not yet fully come, yet, seeing the indications of its rapid approach, and by faith already discerning the Bridegroom's presence, we lift up our heads and rejoice, knowing that our redemption draweth nigh. Oh, what fullness of blessing and cause for joy and thanksgiving this truth contains! Truly, the Lord hath put a new song into our mouths.

"Yes, dear Redeemer and Lord, we recognize Thy beloved presence, and rejoice in the evidences of the establishment of Thy gracious Kingdom in this our day. Our hearts overflow with gratitude as we see the converging rays of Divine testimony from the Law, the Prophets, the Apostles, and Thine own hitherto dark sayings, and even from the long-hidden mysteries of Egypt's wonderful 'Witness' -- now drawn to a glorious focus, showing Thy believing

followers that the glorious Day is soon to break, although clouds and thick darkness yet obscure Thy glory from all eyes except the eyes of faith of Thy betrothed." Oh, blessed Lord, sustain us by Thy grace until patience has had her perfect work. Still cheer our hearts with Thy Word of promise, and to Thee we will be true. Let the time be short, or long, we will yet answer back in words of love and adoration, By Thy grace we will keep watch till we see Thee face to face.

## HALF HOUR MEDITATIONS ON ROMANS

No. 11

*"See, I am placing on Mount Zion a cornerstone, chosen, and held in honor, and he whose faith rests on Him shall never have reason to feel ashamed." --  
1 Pet. 2:6, Weymouth.*

I AM READY to preach the Gospel to you that are at Rome also." (Rom. 1:15.) With these words the Apostle brought the introduction or preface of his Epistle to a close. As we have meditated on these first fifteen verses, it has been impossible for us not to admire the prudence and delicacy he manifests. Who can doubt that when his letter was read at Rome, this introduction, so full of tact, would have given him access to many hearts inclined at starting to be prejudiced against him? How evident it has been to us that the real object of his proposed visit was not that he might have dominion over their faith, but that he might be a helper of their joy. (2 Cor. 1:24.) Like a true pastor, instead of seeking to lord it over the conscience of the flock he endeavored to associate it with his own.

### **An Unashamed Workman**

Now he is ready to expound "his" Gospel, but before doing so, he cannot forbear to tell them his feelings about it. "I am not ashamed of the Gospel,"\* He affirms, as he looks towards Rome. "What is it about this Gospel of God and of His Son which gives occasion for such a word? Why do we find, not here only, but elsewhere in the New Testament, this contemplated possibility that the Christian may be ashamed of . . . [the Gospel], and of his Lord? 'Whosoever shall be ashamed of Me, and of My words, of him shall the Son of Man be ashamed' (Luke 9:26) ; 'Be not thou ashamed of the testimony of our Lord'; 'Nevertheless I am not ashamed.' -- 2 Tim. 1 :8, 12."

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\* The words "of Christ" are not found in the old manuscripts.

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Had the Apostle's mind been filled with the gospel (?) of Eternal Torment, we could understand how that might have made him hesitant. Indeed, if instead of the gracious message announced by the angels at the birth of Jesus: "Good tidings of great joy which shall be unto all people," Paul's gospel had been the message of the Dark Ages: bad tidings of great woe which shall be to most people; a message still retained in the creeds of most of the sects of Christendom to this day, we would not have been the least surprised to hear him say that he was to a very considerable degree Ashamed of "his" gospel, that he always blushed when he mentioned it, and that the real reason of his long delay which had prevented him from visiting Rome was a secret fear

that he might not be able to sustain such a message against the learned men in Rome who would be waiting to oppose it. But we know in the Gospel which Paul preached there is nothing of which he could be legitimately ashamed. Why then does he not say here, as he does elsewhere, not merely that he was not ashamed of it, but rather that he gloried in it? (Gal. 6:14.) "What is there about this revelation of the heart of Eternal Love, this record of a Life [which is the light of men], of a death as majestic as it is infinitely pathetic, and then of a resurrection out of death, to occasion shame? Why in view of this, should man be shy to avow his faith, and to let it be known that this is all in all to him, his life, his peace, his strength, his surpassing interest, and occupation?"

### **Bought with a Price**

"More than one analysis of the phenomenon, which we all know to be a fact, may be suggested. But for our part we believe that the true solution lies near the words sin, pardon, self-surrender. The Gospel reveals the Eternal Love, but under conditions which remind man that he has done his best to forfeit it. It tells him of a peace and strength sublime and heavenly; but it asks him, in order to receive them, to kneel down . . . and take them, unmerited, for nothing. And it reminds him that he, thus delivered and endowed, is by the same act the property of his Deliverer; that not only the highest benefit of his nature is secured by his giving himself over to God, but the most inexorable obligation lies on him to do so. He is not his own, but bought with a price.

"Such views of the actual relation between man and God, even when attended, as they are in the Gospel, with such indications of man's true greatness as are found nowhere else, are deeply repellent to the soul that has not yet seen itself and God in the light of truth. And the human being who has got that sight, and has submitted himself indeed, yet, the moment he looks outside the blessed shrine of his own union with his Lord, is tempted to be reticent about a . . . [belief] which he knows once repelled and angered him. Well did Paul remember his old hatred and contempt; and he felt the temptations of that memory, when he presented Christ either to the Pharisee or to the Stoic, and now particularly when he thought of bearing witness at Rome (Acts 23:11), imperial, overwhelming Rome. But then he looked again from them to Jesus Christ, and the temptation was beneath his feet, and the Gospel, everywhere, was upon his lips."

### **The Gospel is God's Saving Power to every One that Believeth**

And why is it that the Apostle need not be ashamed of the Gospel? "Because," he tells us, "it is the power of God unto salvation." To clear his vision "it is the mighty arm of God rescuing the world from ruin, "and bringing it salvation:" He sees mankind, as it were, "at the bottom of an abyss"; the Gospel "as the power from above which raises out of it. No one need blush at being the instrument of such a force."

The Gospel itself is more than an instrument in God's hands to effect man's, salvation. There is a certain "inherent adaptedness" in it to be so used. "We shall not do wrong if we think of the, Gospel as a 'force' in the same kind of sense as that in which science has revealed to us the great 'forces' of nature. It is a principle operating on a vast and continually enlarging scale, and taking effect in a countless, number of individuals." For this reason the true ambassador of Christ rejoices when he hears that the Gospel is being proclaimed; even though the motives of the individual proclaiming same may

be of a questionable character. ("Some indeed preach Christ even of envy and strife . . . What then? . . . Christ is preached; and I therein do rejoice, yea, and will rejoice." -- Phil. 1 :15-18.\*

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\* See this Scripture helpfully treated in connection with the subject of Church unity in "Separation and how it was met," in our next issue.

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But while recognizing the suitability of the Gospel to be employed in man's salvation, the Apostle in the passage before us, is not so much drawing our attention to this fact, as to the (great Personality back of the Gospel from whom it derives its power. The Apostle's conception of "the power of the Gospel" only differs from the scientific conception of a force like 'heat' or 'electricity' in that, whereas the man of science is too apt to abstract his conception of force from its origin, St. Paul conceives of it as essentially a made of personal activity:" Though, therefore, the Gospel might appear to many to be anything but fitted to .the end in view, ("unto the Jews a stumbling block, and unto the Greeks foolishness," 1 Cor. 1 :23), still he could not be ashamed of it, for he knew it to be as a matter of fact not only powerful in itself but also the instrument which had been selected and which was being owned and blessed by the omnipotent God. History down to the present day has shown the power of God's Word to be "like as fire . . . and like a hammer that breaketh the rock in pieces." (Jer. 23:29.) Hearts of adamant have melted under its influence, and the end is, not yet by any means. For "in that day" a day now near at hand, we believe, the sweet message of the "everlasting Gospel" (Rev. 14:6) will continue to prove its efficacy by displacing hearts of stone with hearts of flesh. (Ezek. 11:19.) Ultimately, the whole earth shall be filled with His glory and it shall be abundantly demonstrated that "that which) the world deems foolish in God is wiser than men's wisdom, and that which it deems feeble in God is mightier than men's might." -- 1 Cor. 1:25, Weymouth.

### **The Gospel versus Moral Philosophy**

Only those who have themselves experienced the saving power of the Gospel are fully able to realize its superiority over all the various plans and devices of men for the uplift of our race, Not that we would be understood as speaking against any of these. No doubt many, if not all of them, are laudable, at least in their intention. But they are lacking in power. Contrast, for example, the Gospel, with that which claims to be its chief competitor, namely moral philosophy. "At the present day those who reject . . . [the Gospel] commonly represent that in advanced civilization it gives place naturally to moral philosophy. Their belief is that the true and only method of making men good is by philosophy; and that the good influence of . . . [the Gospel] in past ages has been due to the truths of moral philosophy which are blended in it with superstitions which the world in its progress is leaving behind."

### **My Son, give Me Thine Heart**

Now ignoring the fundamental fact that moral philosophy makes no provision whatever for, and indeed does not even recognize man's need of "salvation," but speaks only of his "progress" and "development," the point we wish to emphasize is "that philosophy hopes to cure the vices of human



nature by working upon the head, and . . . [the Gospel by educating the heart." While by no means ignoring the intellect, the Gospel nevertheless makes its chief appeal, with all the attraction of a **personal** love, to the heart, for out of the heart (the center of the will and affections) are the issues of life. -- Prov. 4:23.

"It is the heart and not the brain  
That to the highest doth attain."

This difference may be expressed in another way, thus: "Both endeavor to lead men to do what is right, but philosophy undertakes to explain what it is right to do, while . . . [the Gospel] undertakes to make men disposed to do it."

### **The Cross of Christ**

If we would inquire further as to how the Gospel snakes this heart appeal, we have only to study the life of Him who is the burden of its message. "Why did men gather round Him at His call . . . and accept Him with unbounded devotion as their legislator and judge?" Was it because of the miracles which attested His Messianic character? or was it "because of the intrinsic beauty and divinity of the great law of love which He propounded?" Undoubtedly that law of love "deserved that men should accept it for its intrinsic worth, but men are not commonly so eager to receive the words of wise men nor so unbounded in their gratitude to them. It was neither for His miracles nor for the beauty of His doctrine that Christ was worshiped. Nor was it for His winning personal character, nor for the persecutions He endured, nor for His martyrdom. It was for the inimitable unity which all these things made when taken together. In other words, it was for this, that He whose power and greatness as shown in His miracles were overwhelming, denied Himself the use of His power, treated it as a slight thing, walked among men as though He were one of them, relieved them in distress, taught them to love each other, bore with undisturbed patience a perpetual hailstorm of calumny; and when His enemies grew fiercer, continued still to endure their attacks in silence, until petrified and bewildered with astonishment, men saw Him arrested and put to death with torture, refusing steadfastly to use in His own behalf the power He conceived He held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the **Cross of Christ**.

### **The Kindling of Enthusiastic Devotion**

"By this, and by nothing else, the enthusiasm of a Paul was kindled. The statement rests on no hypothesis or conjecture; his epistles bear testimony to it throughout. The trait of Christ which filled his whole mind was His condescension. The charm of that condescension lay in its being voluntary. The cross of Christ, of which Paul so often speaks as the only thing he found worth glorying in, as that in comparison with which everything in the world was as **dung**, was the voluntary submission to death of one who had the power to escape death; this he says in express words. And what Paul constantly repeats in impassioned language, the other Apostles echo. Christ's voluntary surrender of power is their favorite subject, the humiliation implied in His whole life and crowned by His death. This sacrifice, which they regard as made for **them**, demands in their opinion to be requited by an absolute devotion on their part to Christ. Beyond controversy such was their feeling,

and this feeling was the ground of [their] obedience," and not their obedience only, but their enthusiasm and devotion.

### **If any Man will come after Me**

"He laid men under an immense obligation. He convinced them that He was a person of altogether transcendent greatness, one who needed nothing at their hands, one whom it was impossible to benefit by conferring riches, or fame, or dominion upon Him, and that being so great, He had devoted Himself of mere benevolence to their good. He showed them that for their sakes He lived a hard and laborious life, and exposed Himself to the utmost malice of powerful men. They saw Him hungry, though they believed Him able to turn stones into bread; they saw His royal pretensions spurned, though they believed that He could in a moment fake into His hand all the kingdoms of the world believed that, had He so willed it, no danger could harm Him, and that had He thrown Himself from the topmost pinnacle of the temple He would have been softly received in the arms of ministering angels. Witnessing His sufferings, and convinced by the miracles they saw Him work that they were voluntarily endured, men's hearts were touched, and pity for weakness blending strangely with wondering admiration of unlimited power, an agitation of gratitude, Sympathy, and astonishment, such as nothing else could ever excite, sprang up in them, and when, turning from His deeds to His words, they found this very self-denial which had guided His own life prescribed as the principle which should guide theirs, gratitude broke forth in joyful obedience, self-denial produced self-denial, and the Law and the Law-Giver together were enshrined in their inmost hearts for inseparable veneration."

### **The Influence of Christ**

Such was the effect on His contemporaries of the influence of Christ. "A few raw, unspiritual, uninspiring men, were admitted to the inner circle of His friendship. The change began at once. Day by day we can almost see the first disciples grow. First there steals over them the faintest adumbration of His character, and occasionally, very occasionally, they do a thing or say a thing that they could not have done or said had they not been living there. Slowly the spell of His life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words become more gentle, their conduct more unselfish. As swallows who have found a summer, as frozen buds the spring, their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. One day they find themselves like their Master, going about doing good. To themselves it is unaccountable, but they cannot do otherwise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it -- 'They have been,' they whisper, 'with Jesus.' Already even, the mark and seal of His character is upon them -- 'They have been with Jesus.' Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! Stupendous victory and mystery of regeneration that mortal men should suggest to the world, **God!**

"There is something almost melting in the way His contemporaries, and John especially, speak of the influence of Christ. John lived himself in daily wonder at Him; he was overpowered, overawed, entranced, transfigured. To his mind it was impossible for any one to come under this influence and ever be the same again. 'Whosoever **abideth** in Him sinneth not,' he said. It was

inconceivable that he should sin, as inconceivable as that ice should live in a burning sun, or darkness co-exist with noon. . . . Sin was abashed in His presence. Its roots withered. Its sway and victory were forever at an end.

### **Confronting Men with the Living Christ**

"But these were His contemporaries. It was easy for **them** to be influenced by Him, for they were every day and all the day together." But how can we be influenced by Him whom we have never seen? "How can this stupendous result be produced by a Memory, by the scantiest of all Biographies, by One who lived . . . [and died nineteen hundred] years ago."

How can modern men today secure for themselves the influence of Christ in their lives? The answer is that He not only lived and died nineteen hundred years ago, but He was also raised from the dead, a spirit being, and the purpose of the Gospel, and in this lies the secret of its power, is not only to recount the story of the Savior's earthly life and death, wondrous though it be, **but through the power of the Holy Spirit to put men in personal touch with the risen Christ, to confront men everywhere with their living Lord.**

Brethren, Jesus hasn't changed; He is the same yesterday, today, and forever. The Gospel has lost none of its old-time power. The privilege of its service is as precious as ever. Shall we not, each for himself, make an end of our guesses, our speculations, our fine-spun theories, and our fanciful interpretations? "The prophet that hath a dream, let him tell a dream"; but we who have God's Word, let us speak His word faithfully. Let us not spend undue time, even, in refuting the dreamers' dreams, for "what is the chaff to the wheat? saith the Lord." (Jer. 23:28.) Rather let us devote our lives to the Gospel. To us it has been entrusted, in a day when it is comparatively easy to live in its defense; when it is, strangely enough, comparatively easy to let it slip. Shall we not keep it in all the simplicity of its Apostolic purity, not alone in doctrine, not in word only, but in deed and in truth? So doing, we shall both save ourselves and them that hear us. -- 1 Tim. 4:16.

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"I love to tell the, story!  
More wonderful it seems  
Than all the golden fancies  
Of all our golden dreams.  
I love to tell the story!  
It did so much for me;  
And that is just the reason  
I tell it now to thee.

"I love to tell the story!  
For those who know it best  
Seem hungering and thirsting  
To hear it like the rest.  
And when, in scenes of glory,  
I sing the new, new song,  
'Twill be the old, old story  
That I have loved so long."

## **THE KINGDOM IN "MYSTERY"**

Extract from the second edition of "The Closing Days of Christendom,"  
by B. B. Wale Published in 1883 .

THERE IS one phrase used by our Lord in the 13th chapter of Matthew of which we must have a clear and lucid conception; if we would rightly understand the nature of the present dispensation. That phrase is "the mysteries of the Kingdom," or the Kingdom in mystery. He says to His disciples, "to you it is given to know the mysteries of the Kingdom of the heavens, but to them [the bystanders, the multitude] it is not given." Let the reader note that the true disciples of Christ alone -- those who have been begotten by the Holy Spirit and have passed from death unto life -- will understand these "mysteries."

Let us define the meaning of the phrase: It is used by our Lord in connection with the series of parables recorded in the 13th chapter of Matthew, in which He is announcing to His disciples certain aspects of His Kingdom which they had not foreseen, anticipated, or desired, and in relation to which the Old Testament was silent -- there being no intimation of these mysteries from Genesis to Malachi.

### **The Glories of the Kingdom Foretold**

The Prophets, in predicting the Advent of the Messiah, had always described in glowing language the glories of His reign; how **all** kings should fall down before Him, **all** nations should serve Him, and how the desert should rejoice and blossom as the rose. The kings of Tarshish and of the isles of the sea were to bring presents, the kings of Sheba and Seba were to offer gifts; the wolf to dwell with the lamb, the leopard to lie down with the kid, the calf, the young lion, and the fading together, and the earth to be full of the knowledge of the Lord as the waters cover the sea, and lastly, the Lord was to give unto Him the throne of His father, David, and of His Kingdom there was to be no end.

Such was the language of the Prophets, and such were the expectations of the disciples. Therefore we need not wonder at the question that the disciples, when collected together after the resurrection of the Lord, asked of Him (Acts 1:6), which shows how tenaciously this expectation clung to their minds. "Wilt Thou at this time restore the kingdom to Israel?" Nor, having due regard to the glowing and explicit language of the Prophets, dare we say that this expectation was unwarranted. It is impossible to read their predictions of Messiah's reign without being thrilled with their descriptions of the coming glory. Their glowing and inspired imagery leaves nothing to be

desired in the way of super-added bliss, and no room for the exaggerations of fancy in the anticipation of faith.

Added to this, we must remember that John the Baptist, the herald of the King, announced that the Kingdom of the heavens was at hand -- close by -- in his days. After the death of John, Jesus came into Galilee preaching the "Gospel of the Kingdom" of God, and saying the time is fulfilled, the Kingdom of God is at hand.

### **The Mystery hid from Ages**

Now, had the Kingdom, in its fullness, beauty, and power, as predicted by the Prophets, been established on earth till **all kings** worshiped Him, and **all nations** served Him, mystery, secrecy, there would have been none. All would have been public, patent, palpable. But here begins the Kingdom in mystery, that is; in **secret**. The Kingdom of God was "**nigh at hand**" in the days of John the Baptist, for the King Himself was walking the streets of Jerusalem and Judea. But he came unto His own, and His own received Him not -- they crucified their King, they rejected Messiah, they "put far from them the Kingdom of God." Speaking from an entirely human standpoint, had the Jews then received the Messiah, all the sublime predictions of the Prophets in relation to the glories of His Kingdom would have been fulfilled and realized; but by rejecting Him they put far from them in point of time (for nearly two thousand years) the Kingdom of God, and thus made way for the purpose of God--the granting to the Gentiles repentance unto life.

This is the "mystery," the secret hidden from ages and generations, and which the Apostle affirms was made known to him and the holy Apostles, that the **Gentiles should be fellow heirs** with the Jews. This was the fellowship -- the common possession of the secret -- which from the **beginning of the world had been hid in God**. Thus the rejection of the Messiah by the Jews made way for the bestowment of grace upon the Gentiles.

### **Riches of His Grace Exhibited**

It is the "old, old story"-man's failure making way for God to exhibit afresh, and in new fields, the riches of His grace. In the juxtaposition of these facts we see the harmony of the seeming contradiction that the Kingdom of God was nigh at hand, and yet that the Kingdom of God was afar off. Both statements are made by the Savior, and therefore both statements must be true. In the 1st chapter of Mark He says, "the Kingdom of God is at hand." In, the 19th chapter of Luke, 11th verse, He utters a parable to remove from the minds of His hearer an impression that the Kingdom of God was about to appear, that is to be **manifested**. In this parable the Lord represents Himself as a nobleman going into a **far** country, a long journey and a distant goal, to receive a kingdom to be invested with royalty and **then to return, having received the kingdom**. (See Daniel 7:13, 14.) In Matthew 25, where this parable is recited with one or two important variations, which we need not refer to here, it is added (v.19) "**after a long time**, the Lord cometh." Two thousand years have almost expired since He went into the far country; and faith now stands on tiptoe, expecting and watching for His "return" as King.

The mysteries of the Kingdom, or the Kingdom in mystery, in "secret" was this: The Kingdom was nigh at hand when the King was upon earth, and yet did not, was not to, appear to be made manifest. It was "among" them, for the

King was in their midst, but it was to work in secret and not to be made manifest for about 2000 years -- close at hand and yet at the remoteness of centuries. The secret work to be accomplished before the Kingdom could be set up was the gathering out of those who would form the King's Bride, from amongst Jews and Gentiles. It was in relation to this marvelous display of the Divine grace and wisdom, the downfall of the unworthy Jews -- providing the opportunity of the Gentiles; and the "fullness of the Gentiles" resulting in the restoration of the Jews-that the Apostle exclaims, "O, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

### **Mystery Proclaimed at Pentecost**

As recorded in Matthew, 16th chapter, the Lord invests Peter with the keys of the Kingdom of the heavens. On him was thus conferred the privilege of "opening" the heavenly hope to Jew and Gentile -- to the Jews on the day of Pentecost when three thousand were converted, and Peter was the preacher; and later to the Gentiles, in the house of Cornelius, when the first sermon ever preached to the Gentiles was preached by Peter. Thus it was on the day of Pentecost that the "Kingdom of mystery" began to develop. In the first church council ever convened, held at Jerusalem, with the Apostle James as president, we have the extension and nature of this new development thus described by James himself. Peter having vindicated his conduct in having gone and preached the Gospel to the Gentiles in the house of Cornelius, James says, "Men and brethren hearken unto me: Simon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophets, as it is written, **After** this I will return, and build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof; and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world."

### **Threefold Developments**

Now the reader will observe that in the above passage there is a threefold gradation in relation to this fresh development of God's Plan. (1) That the characteristic of it was, God "visiting the Gentiles to take out of them a people for Himself"; that the dispensation is **elective**; that it is not intended that under it the world should be converted to God, but that He should gather **out** of the world a people for Himself. (2) That when this purpose is accomplished, He, the Lord Jesus, will **return** and build up the tabernacle of David, which is fallen and build it as in the days of old. And in the 9th chapter of Amos, where the prophecy to which James refers is found, the Lord says, "I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them, and I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9:1-15.) A full accomplishment of this prophecy is to follow, in immediate sequence, the close of the present dispensation. (3) That when this restoration takes place, it is in order that the residue, the remainder of men, may seek the Lord, even all the Gentiles upon whom His name is called, or "upon whom My name has been invoked," that is, the nations of Christendom, who bear the name of Christ, and the heathen generally. The precise language of Amos, from whom the Apostle quotes, is, "In that day I will raise up the tabernacle of

fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they [the Jews] may possess the remnant of Edom [i.e. Christendom], and of all the heathen which are called by My name, saith the Lord that doeth this."

Thus the gradation is this: (a) the present dispensation is **elective**, it is to gather a people out of the world, but it is not intended for the conversion of the world itself. Hence all such hopes, anticipations, or schemes will turn out as futile as all their predecessors in the same field have done, and that the close of the present dispensation is to be characterized by the restoration of the Jews. (b) That after that restoration, and to a certain extent as resulting from it, the mass of mankind will be converted to Christ; the restored Jews being, when converted, constituted a kingdom of missionaries unto Jehovah, to carry His fame to the nations afar off that have not heard His name.

### **The Suffering Christ**

We now proceed briefly to indicate the **characteristics** of the Kingdom in a mystery:

(1) The disciples expected the Messiah, when He came, to step upon the scene with all the pomp and regalia of royalty around Him earth's monarchs prostrate before Him, all nations yielding Him willing obedience, Jerusalem His capital, and Israel the partner of His throne. Instead of this what do we see? In the place of a glorious king, a lowly agricultural worker. "A sower went forth to sow." Instead of a crown of glory, a crown of thorns; Jerusalem instead of being His capital, becomes first His tomb, and then an age-lasting desolation, the sepulcher of the nation's hopes, and the scorn and byword of the nation's foes. Instead of the obedience of all nations, the hatred of all. Instead of prostrate monarchs adoring at His feet, kings and emperors, the proud Caesars of Rome, with their tributary kings and pliant prefects, seeking by fire and sword to extinguish His Gospel, to bury in oblivion His name. And His "chosen people," instead of being His courtiers, His attendants, and His friends, the dwellers in His palace, scattered throughout the world, downtrodden and oppressed by the nations over which they expected to rule and reign-for centuries without a teraphim, without an ephod, and without a priest.

"Tribes of the wandering foot and weary breast!" Marius musing amid the ruins of Carthage, is, to our mind, not half so touching a spectacle as the despondent Israelite sitting and musing amid the wreck of city and temple -- the ruin of splendid memories and of still more splendid hopes -- fanned into glowing beauty by the predictions of inspired Prophets, the songs of the Psalmist, and the visions of the Seer, and now all burnt to dead cold ashes! O, harp of Judah, has some lying spirit swept thy strings? Prophets of Eld! has some glamor of the Evil One dazzled your vision, leading you to paint prospects that cannot be obtained? hopes which, like the mirage of the desert, ever recede before the longing eye! No! Blessed be God, no! ye paint no vision that shall not be more than realized. The golden age ye promised lies in the near future! Ought not Christ to have suffered these things, and then to enter into His glories? 'Tis not the failure of God, but the misapprehension of man.

## **"After a Long Time the Lord Cometh"**

(2) Another characteristic of the Kingdom in mystery is the **absence** of Christ during its development and His return at its close.

That the Messiah whom the Jews expected to come and, according to the explicit statements of their Prophets, to establish a permanent and glorious Kingdom, should only appear on the scene for a few short years, and then disappear as far as the anticipated Kingdom was concerned, as though He had never been, was to them an inscrutable mystery. To come, to continue for a few brief years, and then to vanish from the scene, with no kingdom inaugurated, no empire established! And was this all? Even the disciples could not understand it, and yet the parable that we are now about to examine, a parable uttered by our Lord Himself, expressly affirms this.

In the 4th chapter of Mark, the Lord says, "So is the Kingdom of God, as if a man should cast seed into the ground and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of itself, first the blade, then the ear, then the full grain in the ear. But when the fruit is brought forth, [when the grain is ripe] immediately he putteth in the sickle, because the harvest is come."

### **In His Hand a Sharp Sickle**

Now this parable is intended to describe the true invisible Church of Christ down to the present time, the harvest of the Age. The figure used is lowly and unpretending. Not that of a king establishing a kingdom, but a humble, unobtrusive agricultural operation, a **sower** going forth to sow his field, and when the operation is finished and the seed sown, he is seen **leaving the field and returning to his home**: but when the harvest is ripe (and "the harvest is the end of the age") appearing again with his attendant reapers to gather in the grain. Growth is an occult, hidden process, which the eye of man does not see. The teaching of the parable here is this, that there is no **visible** action of God taking place throughout the **growing** period, that is, since the days of the Apostles right onward to the end of the present dispensation. In the sowing time we see the farmer at work in his field, but when the operation of sowing is finished, we see him leave the field and shut the gate behind him. We do not see him there throughout the whole "growing" time, but at the harvest time he is seen once more. Here then we have the Lord's own teaching in relation to His work, His first coming to sow the seed of the Kingdom, His departure from the scene, during the whole of the growing or developing period, and His **return** when the harvest of the Age is ripe. "On His head a golden crown, and in His hand a sharp sickle." -- Rev. 14:14.

We now proceed in the next place, to **fasten upon the event which brings the "Kingdom in mystery" to a close**, and makes way for the Kingdom in manifestation.

We need hardly say that there are more events than one to characterize the close of the present dispensation, and to finish the mystery of the Kingdom; but the special event to which we refer is one -- the time of the **occurrence** of which is known only to God. That event is the completion of the "fullness of the Gentiles." To this the Savior refers in Luke 21:24: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Connected with the fullness of the times of the Gentiles the Apostle says (Romans 11 :25), "we would not have you be ignorant of the



mystery, that blindness in part has happened to Israel **until** the fullness of the Gentiles be come in, and then all Israel will be saved, as it is written, the Deliverer shall come out of Zion and shall turn away ungodliness from Jacob."

### **Completion of the Mystery**

Now, from this passage we learn that there is a time and circumstance known unto and definitely marked by God when the Kingdom in mystery will close. The event is the completion of the number of His elect out of the Gentile world, in harmony with the announcement made by the Apostle James in the council at Jerusalem when the dispensation had just begun, that it was a dispensation in and during which God was about to visit the Gentiles to **take out of them** a people for Himself. This work of God began in the household of Cornelius and has been going on ever since; and when time number which God intended to "take out of the Gentiles" is sealed, the "Kingdom in mystery" will be completed, and make way for the Kingdom in manifestation, when the Jews being restored, the Deliverer will come out of Zion, and the splendid visions of the Prophets, as yet unfulfilled, will be more than realized during the reign of the Messiah, in the glories of the Millennial Age.

But while it is admitted that this event-the completion of the fullness of the Gentiles, with which this dispensation is to close-is, in its very nature, secret, and known only to God, we may be permitted to inquire whether or not there are any intimations on the prophetic page which may help us to a right conclusion as to the remoteness or proximity of that event? We think there are. We would remind the reader of the "parable of the hidden treasure," a parable which teaches us that the true Church of Christ is and will continue to be an invisible and hidden treasure, something unperceived and unrecognized by man, overlooked by him in the "vast field of the world."

### **True Church the "Hidden Treasure"**

Now we ask the reader to contrast the teaching of the parable of the hidden Church of Christ with those ecclesiastical systems which, in the present days, assume the name, and the existence, activities, numbers, and rivalries of which are emblazoned all over the world, proclaimed in ten thousand periodicals, carefully chronicled in hundreds of denominational "handbooks," and, recorded even in the columns of the secular press. To apply the term "hidden" to this palpable and world known thing would be a contradiction in terms, a willful misuse of language; but if this be so, then the name "Church of Christ" belongs to none of those systems, and from the Apostate Church of Rome and the Church of England, and all others, inclusive of all sects and parties, there is no such thing as a collective corporate Church of Christ to be found. If an epistle, a letter, were addressed to the Church of Christ, in Southwark, London, where would it be delivered? Who would be the claimants? and how many would there be? Would not the ecclesiastical authorities of St. George's Popish Cathedral be the first in the list, and the Rector of St. George's Church next. And while these were fiercely disputing over the document and their several claims to its possession, some one on behalf of the Congregationalists, Baptists, Wesleyans, and Presbyterians, and a host of others, whose name is "legion" would join in the dispute, increase the confusion, and prove by their antagonistic claims that the letter was wrongly directed, had no legitimate claimant, that a true corporate Church of

Christ could not be found in the borough, and that the letter must be returned to the "dead letter" office. Christian communities there are many, and in all sections and parties where Christ is honored He has His individual followers, but a corporate Church of Christ on earth is not to be looked for.

No! the Church of Christ is a hidden thing, a "treasure hid in the field" -- the field of the world -- and not to be found or recognized in any of the ecclesiastical systems of the day, where active service in some form, or the very "**profession of religion**" as it is called, is supposed to do away with the necessity of vital godliness.

### **"As it was in the Days of Noah"**

We now proceed to adduce, as another proof, that the completion of the fullness of the Gentiles is drawing near, what we shall call the **argument from historical analogy**.

(a) When the Antediluvian world was hastening to its doom the number of the true worshipers of Jehovah constantly diminished -- from the days of Seth and Enoch, down to the deluge -- till at last, when "the flood came and took them away," God said to Noah, "Come thou and all thy house into the ark, **for thee** have I seen righteous before Me in this generation." We thus find that the true worshipers of God had dwindled to a point when the hour that was to close that dispensation struck.

(b) There were thousands of believers in Jerusalem immediately subsequent to the day of Pentecost, so that even the adversaries of the Gospel charged the disciples (Acts 5:28) with **filling the city** with their doctrine, but when the hour of judgment and destruction by the Roman armies drew near, Jerusalem -- that great ecclesiastical center of religious formalism -- was destitute of true believers, for all the disciples, forewarned of Christ; had escaped to Pella.

Now we are not left to mere inference in relation to the historical analogy suggested by the era. of the deluge, as to how this dispensation shall close; but we have the direct statement of the Lord, that "as it was in the days of Noah so **shall it be** in the days of the Son of Man." And He even fortifies and strengthens this statement by another illustration or historical analogy, drawn from the destruction of Sodom and Gomorrah. He says: "Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but **the same day that Lot went out of Sodom** it rained fire and brimstone from heaven and destroyed them all. **Even thus shall it be in the day when the Son of Man shall be revealed.**"

### **"I Must Decrease"**

Thus historical analogy not only **suggests** that as this dispensation draws to a close, the number of the true disciples of Christ will rapidly diminish, dwindle as it were to a point, till the last member of the "fullness of the Gentiles" is called out of the world, as Lot was out of Sodom, but the Lord Jesus affirms in the most explicit language that this will be actually the case. Thus the **religious** aspects of the closing days of Christendom have their typical analogies in the religious aspects of the days that immediately preceded the destruction of the Antediluvian world -- the destruction of Sodom, and the destruction of Jerusalem.

But the destruction of the world by the flood, was preceded by a warning -- the building of the ark-which the Antediluvians scoffed at, or disregarded, and which Noah alone believed in and was saved! The two angels who visited the house of Lot on the eve of the tempest of fire were a warning to the men of Sodom, for they saw them and sought them; but the warning was disregarded, and even to his own son-in-law Lot "seemed as one that mocked," when he warned them; so Sodom perished and the one believer was saved! Jerusalem was warned most solemnly by our Lord Himself in the persons of scribe, and priest, and Pharisee (Matthew 23:32-36), of her impending doom, but she in common with her religious and priestly guides and rulers perished; the few took the warning and escaped.

So was it to be in the days of the Son of Man -- there was to be an utter lack of faith in the approaching judgment denounced upon Christendom. and in the **Second** Advent of the Son of Man. "When the Son of Man cometh will He find faith on the earth?" The few will believe it, and be found watching for it; as Simeon and Anna were found watching for the First Advent, while those who were then, and those who are now, the religious guides of the people, treated, and treat the Advent of the Son of Man as a thing of minor moment, or as an enthusiast's dream! and those who direct attention to it, as visionaries whose vaticinations it is a proof of wisdom to disregard! The sad result is that the nominal disciples of Christ, and we fear not a few of His actual disciples; are found taking their stand in the ranks of His professed enemies, and asking in the language of the scoffer, Where is the promise of His coming (parousia)? for since the Fathers fell asleep all things continue as they were from the beginning of the creation.

But on the other hand, Christendom will be in her glory when the hour of her doom approaches. Like the Laodicean Church of old, she will be saying, I am rich and "increased with goods, and have need of nothing," while the judge is at the door. Or like the Church in Sardis, having a world-wide name to live, a universal celebrity for her religious activities and benevolent associations and admirable organization; and yet amid this, spiritually "dead," while her Lord utters the solemn warning, "behold I come as a thief!"

### **Rewarding the True and the False**

Such will be the relative condition of the true and the false, the church of the world and the church of Christ, when He closes the Kingdom in mystery, to replace it by the Kingdom in manifestation. The false, the nominal, will shine forth in all its magnificence and glory as the hour of its doom approaches. The true will be feeble, scattered, few, as its deliverance draws near; the one will pass from its magnificence to judgment; the other will be raised from its low estate to "inherit the throne of glory." So passed Egypt, of old, from her proud mastery over Israel, and her insolent defiance of Jehovah to the destruction of the Red Sea; while Israel, called from the brick-kilns, marched in triumph through the wilderness to the promised land, beneath the guidance of the fiery pillar and the manifest presence of God! So passed Haman from the pinnacle of power and glory, from the banqueting room of the king to the **gallows**; while Israel, whom he had doomed to destruction, were delivered, and destroyed those, who would have destroyed them! So passed from its splendor to its doom the beauty of the Chaldees' excellency, proud Babylon and her king Belshazzar, in the hour of his profane revelry; while captive Israel was restored to their own land. In like manner the modern Babylon of

Popery, of Christendom, is seen in her glory sitting a queen, and knowing no sorrow in the very hour that her judgment comes. .

"At evening time there shall be light." The evening time of the world will be streaked with the light of a brighter day to the Christian who is found waiting and watching for his Lord. Nay! Blessed be God; whether we "watch or sleep we shall be found together with Him."

## **SUNSET**

How softly sinks the lingering Sun,  
Beneath the rippling, restless sea;  
How silently the shadows run,  
From sky and wave, and rock and lea.

And all is simply sweet and calm  
Without a wrench, or shock, or pain;  
Thus dies the day without alarm,  
Conscious that it will rise again.

And when at last my light shall fall,  
Extinguished by the chilling tide;  
Oh, may such faith my soul enthrall;  
Oh, may my spirit calm abide!

## **REPORT OF RECENT CONVENTIONS**

THE SEVERAL conventions held in different parts of the country over Labor Day week-end seem to have been occasions of rich blessing to the friends who were able to assemble at the various places. For the encouragement of those who may be isolated, shut in, or otherwise hindered from participation in these gatherings, we have pleasure in publishing the reports thus far received from brethren who were personally present at the conferences just held.

### **The Cincinnati Convention**

"The Convention at Cincinnati is now in the past, but the influence from that Convention is still with those who were privileged to attend it. Speakers from Columbus, Dayton, Pittsburgh and elsewhere seemed to unitedly stress the great importance of closely adhering to God's Word, and equally they all emphasized the importance of guarding against the human element for our instruction as to what we shall believe or do, and all rejoiced in the true liberty of freedom in Christ. It was truly a season of rejoicing in the Lord."

### **Fellowship at Springfield, Mass.**

"As on previous occasions, the Lord's blessing was again experienced by the friends who gathered at Springfield for the three days of their convention. The various Classes within a reasonable distance were represented by one or more of their number, bringing with them a warm spirit of fellowship, and carrying away encouragements that will doubtless flow out to others. Tolerance was the keynote of the Convention; hence the various speakers

directed the thoughts of the assembled friends to the Lord and His Word, as the great source of real spiritual growth and fellowship. Certainly, if the many helpful admonitions and encouragements suggested by the different speakers are remembered and faithfully followed, the gathering at Springfield will not have been in vain. We are sure the 'Lord hearkened and heard' and graciously blessed all according to their preparation of heart."

### **The Gathering at Buffalo, N. Y.**

"The 1930 Convention is now in the past and we can truly say it has been another instance in which our dear Heavenly Father has fulfilled His promise to be with any assembly who have come together to consider, His Word and to talk of His goodness.

"Our heartiest thanks to you, dear brethren, for sending us dear Brother Friese. His presence was an inspiration and his message will remain with us the entire year.

"While we had not hoped for much of an attendance in response to our local efforts, we had a very generous response from Toronto, Rochester, and other points around here. We feel sure all went home last evening believing it blessed to have been here.

"Once more accept our sincere thanks for your loving co-operation."

### **Refreshing Showers at Winnipeg, Man.**

"It is with genuine gladness of heart that I am writing you in reference to the Winnipeg Convention held on August 30, 31, and September 1. The average attendance was approximately fifty. A praise, prayer and testimony meeting was held each day. There were some who said that they had not testified for several months, and one or two that they had not testified for more than two years.

The reason they gave was that in their former association, the testimony meetings were turned into salesmanship meetings or reports of sales made. Now, however, they had been liberated once more, and consequently they could and did testify with gladness of heart. The brethren pronounced this as one of the very best conventions had attended; and the reason for this was, of course, that the Lord's blessing was with His people.

"The brethren were unanimous that all the discourses were helpful and strengthening. No speculations were indulged in -- simply the old, old story of the great redeeming love of our Heavenly Father and the Lord Jesus. The association with the brethren was so blessed that one brother remarked he had a feeling akin to that of the Apostle Peter on the Mount of Transfiguration, when he said: 'Master, it is good for us to be here: and let us make three tabernacles: one for Thee, and one for Moses and one for Elias.' (Mark 9:5.) Another brother said he was re-consecrating himself, and many of the brethren voiced the same sentiment.

"The memory of this sweet convention will long linger in our minds, and the writer again takes occasion to thank the dear brethren at Winnipeg for all the love and kindness they bestowed on us visiting brethren. The writer also wishes to thank the Pastoral Bible Institute for sending our beloved Brother Zink, who so richly ministered to the brethren:"

Subsequent to the various conventions held on these dates the Secretary of each gathering received the following letter which we publish as an expressive evidence of the tie that binds all the Lord's people in the bands of Christian love:

"Dear Brother:

"From 'The Herald' of August 1-15 we have seen that you have a convention August 30, 31 and September 1. On account of that we will hereby send our hearty love and our very best wishes for great blessings during the Convention. -- Psa. 46.

"As you know 'The Herald' is printed there in U. S. A. and has been sent to us over seas and countries to the other side of the globe. This letter will take the same way back again to U. S. A., and therefore it is clear that it cannot reach you on the days of the Convention. But perhaps the dear brethren will get word in some way through you, dear brother, that we here in a far corner of the North have been with you in spirit in your Convention. This letter is a witness of it.

"We had here on the same time (August 31) a little home-gathering and there remembered you all in our prayers. Ah, this is a blessed thought, that through prayer we can be simultaneously in contact with our Father and our dear Lord, Jesus Christ -- you there on your side of the globe and we here. Indeed, there is no distance between those who have the unity of the Spirit.

"Now, living here far apart, we are rejoicing in the grace and love of God, but soon, very soon; all His dear ones will be gathered in the Heavenly Home and there will be no distances, no divisions, nevermore.

"In this blessed hope we send our hearty greetings to you all and will earnestly pray that the Lord may bless your efforts to serve Him and His. 'If we suffer with Him, we shall reign with Him.' May God bless you with His peace.

"Yours in the same hope,

"Brethren in Helsinki, Finland."

## **ENCOURAGING MESSAGES**

Dear Brethren:

Since the question of Pilgrim service on the Pacific Coast was brought to our attention recently, we (sister and I) have been considering in what manner we could help.

Upon reading the letter from the brethren at Seattle, and your recommendation of same in the last issue of the "Herald" we think that we have found the solution to our problem. We notice that one of the brethren is willing to contribute ten dollars a month. That is more than we can give, but we would gladly send two dollars a month, starting with September, to the "Herald" office, if agreeable to you, upon the same conditions as prevail with the "Good Hopes" fund, and as mentioned by the brother at Seattle.

Should this meet with your approval, please inform us and we will cheerfully do our part.

Your brother in His service,

J. R. O -- Ohio.

Dear Brothers:

I have just finished reading a leaflet handed me by a friend, entitled, "Inauguration of God's Kingdom Preceded by Distress of Nations." I feel I have derived a great blessing through the wonderful truths of the Bible you have made so plain, until a child could thoroughly understand. I am prompted by the Spirit to ask you to send me the additional copies, more exhaustive on the Bible prophecies, especially respecting our Lord's Return. I faithfully promise to read and hand them on to some other hungry soul, for food to the perishing of our time.

Thanking you in advance, and praying God's blessing on your good work, I am,

Yours truly, a sister,

Mrs. F. W. W. -- Fla.

Dear Brethren:

Loving greetings in and through our blessed Savior and Redeemer. We were delighted to receive your very encouraging and uplifting letter about four months ago; . . . but since that date it has pleased the dear Lord that we remove to the above address. We are therefore giving you our change of address, asking that in future the "Herald" be mailed there. At the same time we are encroaching just a little with a view to encouraging you in your labor of love, by notifying you how thankful we are to our loving Heavenly Father for His many kind favors and blessings which He has so bounteously bestowed upon us since the "Herald" commenced visiting our home. Except the Bible, which we learned to love early above all others, we have become so engrossed in the "Herald," its many beautiful articles all uplifting, and if adhered to assist, toward character development and point directly to the one Head of the Body, the Church, Jesus Christ. -- Col. 1:18..

We now enjoy greater Christian liberty than for many years past. Taking a retrospect of the past we are surprised indeed to behold, the bondage in which we were held. We were attempting to preach liberty to the captives while we ourselves were captives, and sometimes wondered why they could not see eye to eye with us. But we were like Bunyan's Pilgrim, we had gotten into By-path Meadow and eventually we reached Doubting Castle. . . Giant Despair certainly tortured us in the extreme, but thank the Lord, He did not allow him to destroy us, but sent His own Messenger to liberate us; and we are now free and enjoying sweet liberty. Many of the kinks which had formed in our minds through wrong study are now being straightened out, giving us a far better opportunity to look straight to the one perfect Pattern, Jesus Christ the altogether lovely One.

We pray daily that you dear brethren may be ever guided by His Holy Spirit, that nothing but that which shall be fully in accordance with His Divine will shall find its way into that ministry to which He has entrusted you.

Reviewing the past we see what an easy prey indeed many of the Church have fallen to that one Great deception of Satan -- either raising up a man, a

building or some other material thing, thus diverting their attention away from Christ. And since we see these things,, it behooves us to watch and pray that we enter not into temptation, but the rather that we, after having passed through these trials which are to test our loyalty to Him, may be accounted worthy of being numbered among those overcomers who. will be given an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

We were greatly favored by receiving over two and one-half years back numbers of the "Herald" from a dear Brother in Alabama. We find an abundance of real good matter or study in them -- thanks to our loving Heavenly Father. We reside 25 miles from. any friends of like precious faith that we know of at Winnipeg,. Man. The dear friends there keep us well supplied with literature for free distribution, but we have noted your generous offer to send free an extra copy of the "Herald" each issue and are prompted to accept this offer, that we may be enabled to do a little in the Master's service by endeavoring to place it in the hands of those whom we trust will appreciate and enjoy it, even as we do.

Sister S\_\_\_\_ joins me in committing you into the care and keeping of our blessed Savior Jesus Christ. We solicit an interest in your prayers on our behalf that we may prove faithful even unto the end. The Heavenly Father's richest ;blessing and His abiding peace be with you continually.

With much Christian love from your brother by His grace,

W. H. S. -- Man.

Dear Brethren:

Since reading the May 1st "Herald" and your article on. "Reviews of the Chronology," I have read the Chronology article in the August 1-15, 1925 "Herald" and am convinced that you have it lined up correctly according to the Scripture. I would not read your Chronology five years ago, because I thought it contradicted Pastor Russell's outline. I had not yet learned to "prove all things." I believe it will prove a great blessing to any one who will study it. It surely clears up the defects in our previous outline. Will you please send me 20 copies of the "Herald" August, 1925.\*

Your brother in Christ,

G. H. S. -- Ore.

\* The chronology number is now. May, 16, 1926.

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

VOL. XIII October 15, 1930 No. 20

### **SIGNS OF THE TIMES**

THE WALK of the Christian being one of faith, requires of course his readiness to emulate Abraham, who did not hesitate to go out "not knowing whither he went." But God very graciously gives us many things to strengthen our faith in His Word. Beyond the testimony of our own personal experience of His faithfulness, we have the forecasts of His prophetic Word,



which rise like beacon lights on the shore toward which we sail, assuring us that our voyage will soon be over.

From the scientific field, the research expeditions, and the present unparalleled economic conditions throughout the world, we are hearing voices bearing testimony to the inspiration of Scripture. Doubtless a number of the "Herald" readers have observed the following news items in the Public Press, but for the benefit of others we quote them here:

### **"Talks to Oneself Around the World"**

"Nellie Bly and other round-the-world travelers have been put to shame. C. D. Wagoner's voice has circumnavigated the world in a fraction of a second, establishing two broadcast records -- the first round-the-world and the longest recorded . . . .

"Says Guy Bartlett of the General Electric Company's News Bureau, in a press bulletin:

"Since it was possible to reach Australia in a westerly direction, it occurred to the engineers that with the cooperation of the Phillips Radio in Holland and Java, it might be possible to reach Australia in an easterly direction, and through the powerful Sydney short-wave transmitter complete the circuit of the globe.

"A test was arranged on June 30, and unexpectedly the first was successful. Within two hours after the test was instituted, Australia reported that it was getting Schenectady by way of Java, and at the request of Schenectady put the signal through, completing the circuit.

"The voice of Mr. Wagoner left Schenectady on W2XAD, on 19.58 meters, was received in Huizen, Holland, where it was relayed by PHI on 16.88 meters, received by PLW at Bandoeng, Java, and retransmitted on 36.5 meters to Sydney, where the engineers using 2ME, operating on 28.5 meters, sent it on to Schenectady. Mr. Wagoner talked to himself. His voice came back as an echo, each syllable repeating itself an eighth of a second later, and the most surprising feature was that, at times, the returning words were easily understood.

"To describe the progress of the voice around the world in another way, the transmitters at Huizen, Bandoeng, and Sydney might be likened to remount stations. The 20,000 horses of W2XAD carried the voice to Huizen, where a like number of horses took up the burden. Arriving at Java, 10,000 horses were dispatched to Sydney, and at that point fresh mounts crossed the Pacific and the American continent. Electrical impulses travel at a speed of 186,000 miles per second. The distance covered was approximately 22,900 miles, and a very small fractional part of a second was taken in remounting at the widely separated points.

"Mr. Wagoner was confronted with the problem of what to talk to himself about, knowing that at the same time his little **chat with himself was available, via radio, to the whole world**. Because of the unexpected success of the first tests, the signal was put on the long wave of WGY, and so Mr. Wagoner decided that he would tell every one as well as himself just what was taking place. He described the route his voice was taking, the stations involved, and the wave-lengths used."

### **"Britain Nearing Crisis"**

"Suffolk., Eng. Sept. 20. -- David Lloyd George, speaking at a big liberal rally here today, said the time had arrived for a bold fresh re-examination of the whole British industrial and economic position.

"There has been nothing comparable to the present position since the darkest hours of the war he said. 'Unemployment is growing; not by battalions but by divisions, week by week, and I cannot see the end of it. We are not, passing through, but passing into a crisis.'"

### **"Workless Reach New High Peaks"**

"London, Aug. 10. -- Unemployed reached a new high record in the old world with the announcement today by Germany that her total number of persons out of work is 2,757,000.

"As Great Britain's unemployed officially passed the 2,000,000 mark last month, it is estimated that in six European countries there are today at least 5,949,287 persons listed out of work.

"In Great Britain, Germany, Austria, Hungary, Italy, and France, the workers dependent for their livelihood upon private charity or public doles now exceed the population of any European capital except London.

"Italy with 322,287 officially reported jobless, 114,094 of them women; France with upwards of 100,000 on strike and 20,000 out of work involuntarily; Hungary with 400,000 mostly agriculturists, idle today, accounted for about 5,949,287 officially tabulated, while Australia added 450,000 to the roll.

"Everywhere throughout Europe determined efforts have been made to check the lengthening lists of jobless, but the 'dole' or government insurance remittances to hundreds of thousands has been necessary, costing the several governments far into the millions to meet the emergency.

"The London Herald, on March 3, claimed that the total unemployed in the entire world was 16,000,000.

### **"Drive All Jews out of Germany"**

"Louis Lipsky, former president of the Zionist Organization of America, returned aboard the Mauretania, reporting a growth and progress in anti-Semitism, with Zionism as the only solution.

"'During my visit in Europe,' he said, 'I had occasion to note the remarkable growth of anti-Semitism in most of the countries where I stayed. It is not novel for anti-Jewish prejudice to be displayed in Europe -- but it has reached the stage of an imposing menace.

"'The amazing gains made by the National Socialistic Party in Germany in the recent elections serve to indicate the sweep of the rising tide of anti-Semitism in Europe. It is an ordinary sight in some sections to see large placards bearing the legend, 'Drive All the Jews Out of Germany.'"

## **SEPARATISM, AND HOW IT WAS MET**

*"Some indeed preach Christ even of envy and strife. . . What then?  
therein do rejoice, yea, and will rejoice." -- Phil.1:15-18.*

WRITING FROM his prison at Rome to the friends of Jesus in Philippi, the Apostle, after his gracious greeting, goes on to meet their loving anxieties as to himself, and the Gospel which had been committed to his trust. A devotional writer from whom we have frequently quoted in these pages has translated and interspersed an explanatory paraphrase of the passage (Phil. 1:12-18), and written very helpful and instructive comments thereon, which we take pleasure in submitting to the attentive consideration of our readers, as follows

**"Now I wish you to know, brethren, that my position and circumstances have come out, have resulted, rather for the progress of the Gospel message and enterprise than otherwise; so that my bonds, my imprisonment . . . are become unmistakable as being in Christ; as due to no social or political crime, but to the name and cause of the Messiah of Israel, the Savior of the world. This is the case in the whole Praetorium, in all ranks of the Imperial Guard, and among other people in general. And another result is that the majority of the brethren in the Lord, the converts of the Roman mission, feeling a new confidence in connection with my bonds, animated by the fact of my imprisonment, realizing afresh the glory of the cause which makes me happy to suffer, venture more abundantly, more frequently, more openly, fearlessly to speak the Word, the message of Christ, of the Cross, of Truth, of Life. There is a drawback in this welcome phenomenon, some indeed actually for envy and strife, while others as truly for goodwill are proclaiming the Christ. The latter are at work thus from motives of love, love to the Lord and to me His captive messenger, knowing that on purpose for the vindication of the Gospel I am posted, (as a soldier fixed by his captain's order) here. The former from motives of faction, partisanship in a self-interested propaganda of their own opinions are announcing the Christ, not purely, thinking and meaning to raise up tribulation for the in my bonds; as so easily they can do, by detaching from me many converts who would otherwise gather round me, and generally by the mortifying thought of their freedom and activity in contrast to my enforced isolation. Shall I give way to the trial, and lose patience and peace? Must I? Need I? Nay; what matters it? Is not the fiery arrow quenched in Christ for me? Is it not thus nothing to me? Yes -- yet not *nothing* after all; for it brings a gain; it spreads the Gospel so much further; so that to my 'What matters it?' I may add, **Only in every way, fair or foul, Christ is being announced; and in this I rejoice, aye, and Rejoice I shall;** the future can only bring me fresh reasons for a joy which lies wholly in the triumphs of my Lord, and can only bring fresh blessings to me His vassal.**

"The passage before us is interesting . . . because of the light it throws on the very early rise of a separatist movement in the Roman mission-church, and on the principles on which. St. Paul met it. Extremely painful and perplexing the phenomenon was; though by no means new in its nature to St. Paul, as we well know. It was a trouble altogether from within not from without. The men who 'preached Christ of envy and strife' bore evidently the Christian name as openly as their sincerer brethren. They were . . . members of the community of the Gospel. And their evangelization was such that St. Paul was able to say, 'Christ is preached'; though this does not mean, assuredly, that there were no doubtful elements mingled in the preaching. Now for them, as for all the Roman Christians, he had every reason to regard himself

as the Lord's appointed center of labor and of order. There he was, the divinely commissioned Apostle of Christ, at once the teacher and the leader of the Gentile Churches; only a few short years before he had written to these very people, in his inspired and commissioned character, the greatest of the Epistles. Yet now behold a separation, a schism. That such the movement was we cannot doubt. These 'brethren,' he tells us, carried on their missionary efforts in a way precisely intended to 'raise up trouble' for him in his prison. The least that they would do with that object would be not only to teach much that he would disapprove of, but to intercept intercourse between their converts and him; to ignore him altogether as the central representative of the Church at Rome; to arrange for assemblies, to administer Baptisms . . . wholly apart from the order and cohesion which he would sanction, and which he had the fullest right to enjoin. All this was a great evil, a sin, carrying consequences which might affect the Christian cause far and wide. Is it not true that no deliberate schism has ever taken place in the Church where there has not been grievous sin in the matter -- on one side, or on the other, or on both?

### **"Discerned Things That Differ"**

"Yet how does the Apostle meet this distressing problem? With all the large tolerance and self-forgetting patience .which come to the wise man who walks close to God in Christ. No great leader, surely ever prized more the benefits of order and cohesion than did St. Paul. And where a fundamental error was in view, as for example that about Justification in Galatia, no one could meet it more energetically; and with a stronger sense of authority, than: he did. But he 'discerned things that differ.' And when; as here, he saw around him men, however misguided, who were aiding in the 'announcement' of the Name and salvation of Christ, he thought more of the evangelization than of the breach of coherence, which yet most surely he deplored. He speaks with perfect candor of the unsound spiritual state of the separatists, their envy, strife, and partisanship. But he has no anathema for their methods. He is apparently quite unconscious of the thought that because he is the one Apostle in Rome grace can be conveyed only through him; that his authority and commission are necessary to authenticate teaching. . . . He would far rather have order, and he knows that he is its lawful center. But 'the announcement of Christ' is a thing even more momentous than order. He cannot stay to speak of that great but inferior benefit, while he 'rejoices, aye, and is going to rejoice,' in the diffusion of the Name and salvation of the Lord.

### **Christ All in All**

"It is an instructive lesson. Would that in all the after ages the Church had more watchfully followed this noble precedent! The result would have been, so I venture to hold, a far truer and stronger cohesion, in the long run, than we see, alas, around us now.

"What was the secret of this happy harmony of the love of order and; the capacity for tolerance in the mind of St. Paul? It was a secret as deep but also as simple as possible; it was the Lord Jesus Christ. Really and literally, Jesus Christ was the one ruling consideration for St. Paul; not himself, his claims, position, influence, feelings; not even the Church. To him the Church was inestimably precious, but the Lord was more. And all his thoughts about work, authority, order, and the like, were accordingly conditioned and

governed by the thought, What will best promote the glory of the Lord who loved us and gave Himself for us? If even a separatist propaganda will extend the knowledge of Him, His servant can rejoice, not in the separatism, not in the unhappy spirit which prompted it, but in the extension of the reign of Jesus Christ in the human hearts which need Him. Surely, even in our own day; with its immemorial complications of the question of exterior order, it will tend more than anything else to straighten the crooked places and level the rough places, if we look, from every side; on the glory of the blessed Name as our supreme and ruling interest."

## **O TO BE NOTHING!**

O! to be nothing, nothing,  
Only to lie at His feet,  
A broken and emptied vessel,  
For the Master's use made meet.  
Emptied, that He might fill me;  
As forth to His service I go;  
Broken, that so, unhindered,  
His life through me might flow.

O! to be nothing, nothing,  
Painful the humbling may be;  
Yet low in the dust I'd lay me  
That the world my Savior might see.  
Rather be nothing, nothing --  
To Him let their voices be raised;  
He is the fountain of blessing,  
Yes, worthy is He to be praised.

## **THE KING'S DAUGHTER ALL GLORIOUS WITHIN**

*"And there came unto me one of the seven angels . . . and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's Wife . . . Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." -- Rev. 21:9, 11.*

HOW VERY fitting it is that we should find so elaborate a description of the suffering, and finally glorified Church, presented to us in "the revelation of Jesus Christ, which God gave unto Him," when as the Lamb slain He was found worthy to open and read the scroll of the whole Divine Plan. Essentially that revelation must embrace the history of the long vigil of His waiting, suffering Church. It must tell of her bitter persecutions, of her martyrdoms, of her chastity midst all the defilements of repeated onslaughts by the Adversary, who has ever sought to defile her garments. But this wonderful Book would have been far from complete had it contained only the history of the struggles and sufferings of the Church militant. Obviously it must end in a fitting climax, revealing a purified Church, emerging triumphant in warfare against her triple foe -- the world, the flesh; and the Devil.

With what joy the Spirit that has spoken to the Churches in this last message; now draws the history to a close in such a climax. Dark has been the night; long and tedious the years of patient waiting for the Bridegroom of her heart; bitter has been the cup of suffering; persecution, and death; severe and insidious have been the tests upon her devotion; but she has emerged triumphant, and may now be revealed by the recording angel in all the glories of her bridal adornments. The jewel caskets of earth's precious gems are emptied of their jasper, sapphire, emerald, and precious stones to illustrate and to do justice to an adequate description of her beauties: The veil is lifted, and we see all the quintessence of every known beauty personified in the vision before us, as the angel leaves us to gaze in speechless admiration upon "the Bride; the Lamb's Wife."

### **The Vision only for the Spiritual**

Surely then the descriptive language of John in this record of his closing vision is full of meaning: "He carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem," "prepared as a Bride adorned for her husband." If John would see the Bride in her full beauty, he must ascend to the highest plane of vision. Only as he stood on that lofty vantage ground would he realize the full effect of the revelation to be made, and experience the, full inspiration of that vision upon his own heart.

To us the same invitation has come. We too are even now invited to ascend to the highest possible summit of spiritual vision in our contemplation of future glories, that we may there behold, the character of the one who shall ere long be revealed in "clothing of wrought gold" and "in raiment of needlework." Moses viewed the promised land, Israel's future inheritance, from some high elevation. The three favored disciples saw the Savior's glistening garments, and viewed in heavenly pantomime the coming Kingdom, on the mountain top. John, the beloved, was taken to a point nearest the heavenly stage, that he might behold the beauties of God's special creation,, "the Bride, the Lamb's Wife." To a similar elevation of thought,, devotion, purity,, and spirituality, we must therefore climb, if, we would fully comprehend the real glory of character possessed by the Bride of Christ. Only those who in thought and earnest desire put the grandeurs of a Divine character before all other things; can really see this vision which we are now invited to behold.

### **Pen Pictures of the Bride**

Many and varied have been the means used by the Lord throughout the Age to keep this vision before His saints. He has given apostles, pastors, and teachers, who have faithfully stressed the perfecting of the Saints as the thing of greatest importance. Through such spiritually minded servants the Lord has been continually extending the invitation we find in our text; "Come hither, I will shew thee the Bride, the Lamb's Wife." But today, how manifold our opportunities, for seeing and hearing what many righteous, men have hitherto desired to see and hear, but were not permitted to view with the same clearness of vision that we now enjoy. Yet with their limited vision, they became truly saintly characters, demonstrating a devotion to and appreciation of the grandeurs of character predestined for the Church, the New Creation.

Are we today as faithful? Are we in view of the clearer outline we have of the special call of the Bride, making a correspondingly greater effort to excel in those qualities? Let us stop and consider!

As a part of the wonderful unfolding and amplifying of truth that has come to us in this favored time, we prize the ministry of the one who has given us so many illuminating pen pictures of the Bride of Christ. These very concise, yet very life-size pictures of the Bride, both as respects her character and her present experiences, we may well consider here. To some of God's, people, today these have been of inestimable value as they have sought to maintain their chastity of character, and to comport themselves as becomes those who would pass through the ante-chamber of inspection into the bridal privileges beyond. While examining these, we ask the reader to remember that at the time they were written, it was generally supposed that the final testing of the Church would be occasioned largely by such violent opposition on the part of the nominal church as to effectively silence the true testimony and to test severely the courage and strength of character of the faithful. Prophecy, however, is rarely understood clearly before its actual fulfillment. Discerning minds have for several years recognized that what had been expected to develop through outside opposition has really and more effectively been accomplished, by the leaven that has corrupted from the inside. Had it come from the outside, it would have been quite easily detected, but coming from the inside, how deceptive] has been its gnawing at the vitals of truth and piety.

### **Devotion to His Name and Principles first Requisite**

We come now to our first pen picture or portrait of the Bride:

"The worthiness of the espoused virgin Church to be the Bride, the Lamb's Wife, consists not merely in sinlessness, though she will be holy and 'without blemish' -- 'without spot or wrinkle or any such thing' (Eph. 5 :27), made 'whiter than snow in the great fountain of redeeming love, her Redeemer's merit. This much is necessary to **all** who will ever be accounted worthy of lasting life on any plane. But to be the Bride of the Lamb, she must not only be a virgin in purity; and in addition be free from sinful alliance and coquetry with the world, **but she must be more. much more than this**, She must so closely resemble her Lord, and so closely follow His footsteps and His counsel, that she will on this account be a sufferer, a martyr, as He was, **and for the sake of the same principles of truth and righteousness**. She must prove that she possesses **a consuming love** for the Bridegroom, **and an untiring devotion** to His name and principles."

As we look at this picture of the Bride can we find ourselves therein, or as approximating in our present conduct this truly Scriptural standard? That the portrait is not overdrawn we know for the "negative", from which it has been taken is found throughout the teachings of the Holy Word. "Holiness unto the Lord" is put first and foremost in the Christian's approach to the favor of God. Again and again Jesus emphasized the impossibility of mixing the carnal affections with the spiritual aspirations of those whom He will own as His prospective Bride. Moreover, He has taught us that any lingering desire for the pleasures and frivolities of the world, that may be found in our hearts must surely unfit us for His presence. "No, man. having put his hand to the plow and looking back is fit for the Kingdom of heaven." "Remember Lot's wife." In these days when men in general are found to be lovers of pleasure more than lovers of God, it behooves us to very carefully, scrutinize

ourselves to make sure that we have escaped the universal drift of pleasure seeking. "Sinful alliance and coquetry with the world has many forms -- insidious efforts of the Adversary to steal our time; and fill it with the delights of the flesh; flirting with the world by substituting "worshipping God in nature as we turn to the highways with others on pleasure bent instead of walking, in holy converse to the house of God, or tuning in on the entertainments provided by the world, while the Spirit waits to connect our souls with the melodies of Heaven.

### **Mistaken Expectations of Martyrdom**

"**But more, much more**" -- she must be "a martyr, as He was, and for the sake of the same **principles of truth and righteousness.**" This is also a true picture, "because as He is so are we in this world" (1 John 4:17.) But what fanciful theories we have had regarding the possible martyrdom of some of the last members of the Church. How frequent were the assurances that we would be hastened homeward by a firing squad; if we were ready to meet the tests of loyalty that would eventually come. But it has not developed into a test of bravado, or of a willingness to die a martyr for one's opinion. Had that been the test of the Bride, what a heterogeneous company it would be since a willingness to suffer imprisonment and death for opinion's sake is found just as often among the ungodly.

One of the great tents of these days is that of one's establishment in the principles of truth and righteousness. If these have been crystallized in the character, they will automatically become the fortification that will successfully withstand the subtle delusions of the hour. It would be inconceivable to imagine one who was rooted and grounded in these principles, giving support to distortions of truth for the sake of policy, or indulging in the degrading claim that the end is justified by the means. "No lie is of the truth" and those who have been led "in the paths of righteousness" will possess within themselves the spirit that will detect the perversions of truth, and the insidious workings of unrighteousness, and keep themselves separated therefrom, thus proving that they have "a consuming love for the Bridegroom, and an untiring devotion to His name and principles.

### **To Obey Better than Sacrifice**

To reinforce the lesson taught in the above, we call attention to another reminder that the test of faithfulness to God is no superficial survey of the outward man, but a searching analysis of the innermost character. We quote again:

"The parable of the Ten Virgins, while it shows the entire virgin or consecrated class being separated from Babylon, marks distinctly a testing and separation to take place in this class also -- a separation of **wise virgins, full of faith and fervent love and the spirit of prompt obedience**, from foolish virgins, who allow their first love and fervency of spirit to cool, and their faith and promptness of obedience consequently to abate."

It is important that we observe the real point in this concise, descriptive paragraph, for it also is undeniably Scriptural in its teaching. If it be proper to speak of a harvest of the harvest, when the mixed multitude will be "tested and sifted, until only the loyal, faithful, true-hearted, brave and valiant soldiers of the cross remain," then these words are deeply significant. For



Scriptural testimony that such a close; critical examination must come, we need only think of a few illustrative passages: "A thousand shall fall at thy side, and ten thousand at thy right hand." "And many false prophets shall arise, and, will deceive many; and because vice will abound; the love of **the many** will cool." "Who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap." By numerous texts and frequent analogisms, the Bible most clearly teaches that but few of the called will finally gain the full reward, and it behooves us to make sure .that we properly understand the real issues now before us.

### **All need the Keeping Power of God within the Heart**

"Full of faith and fervent love and the spirit of prompt obedience" -- a trinity of essential qualities composing true character. But it is only as these qualities are directly related to the Lord Himself, that the really represent character. We are not saved by truths about Christ, but by Himself, **the truth**. Thus it is that today a canvass of the "mixed multitude" would reveal that this faith, fervent love, and prompt obedience is understood to have more to do with reactions toward ministering agencies, ways and means of service, and the hedging about of truth with human. limitations, rather than a direct effectual union. with the Lord Himself, and the possession of the controlling, keeping power of God within the heart.

Would we inquire why so many must fail of full approval and become castaways? For answer, let us remember that the qualities required are growths of the Spirit, produced not by mechanical repetition of orthodox book learning, but by beholding as in a glass **the glory of the Lord**, and being changed into His character likeness. It has helped little to fill hours in the past by talking about the final test of the Church; and creating a feeling of security for oneself by reiterations of a belief in things that at best are only a means to an end. The tests that the great Refiner applies today, have more to do with what we are, than what we may know, for our education is merely the means, not the end.

That individual who has made fellowship with the Lord the great attainment, is the one referred to in the clause we are considering. When that desire and objective becomes the habit of life, such need have no fear of falling in the evil day. The Spirit of God within will be ample fortification, for, "then the peace of God, which transcends all our powers of thought, will be a **garrison to guard your hearts and minds in union** with Christ Jesus." (Phil. 4:7, Weymouth.) That living union with the Lord will fix the character in righteousness, and such will be led by the Spirit to do the right thing under all circumstances. Herein is explained the amazing fact that very often some poor illiterate brother, handicapped in various ways, is quick to discern departures from established truth, evidences of carnal tendencies, etc., while his learned and talented associates, stumble on into the snares laid for their feet. Prompt obedience, fervent love, and full faith, if it be to God first, will number us with His Elect, His Bride.

### **The Ministry of the Saints**

Service being an important feature of our Christian life, perhaps no question is receiving more consideration at the present time. For a sane and Scriptural view of the relative importance of the Church's work on. herself or for others, we direct the reader's attention to our next pen picture

"The robe and the invitation received and accepted, these guests spend the short time just prior to the marriage feast (the harvest time) in adjusting their robes and giving to themselves and to each other the finishing touches of preparation. And, while thus engaged, they are together feasting already, by faith, on the prospect before them. The Bridegroom, the grand future work, the glorious inheritance and the present work of preparation are the constant themes of their thoughts and conversation."

"For God is not unjust so that He is unmindful of your labor and of the love which you have manifested toward Himself in having rendered services to His people and in still rendering them." (Heb. 6:10.) Thus writes the Apostle in commendation of faithful brethren of long ago, to brethren who like himself, loved the Church, and counted the service of such, a sacred trust. The text itself does not specify the kind of service rendered, but we are all familiar with the kind the Apostle would commend, and therefore know that it would be in line with the paragraph we have just quoted.

But before examining this portrait of the prospective Bride's adornment, let us again inquire, Is it a Scriptural picture? We note that the period is designated "the harvest time" and that during this time the waiting Church would be thus engaged. To establish the correctness of the picture we need only remember the definiteness of the instruction, "Gather the wheat into My barn," and to recall the method of Jesus as He conducted the work of harvesting the Jewish Age. As He then specially, sought out the "Israelites indeed," separating the wheat from the chaff, so it is today. The gathering of His Elect is the special purpose of the hour. Let all the failures associated with human schemes and premature encroachments on the great work held in reserve for the final overcomers (Rev. 2:26, 27) with which we are now so painfully familiar, indelibly stamp the fact upon our mind, that it is a matter of gathering saints today and not of the overthrowing political and ecclesiastical organizations, a task for which we have neither the wisdom nor the ability.

Unquestionably such was the becoming of the gathered and waiting Bride in the years just passed. But if such was her character and deportment several years ago, what then should we see today, when to all appearances we stand literally on the very threshold of the Holy of Holies? Would it not seem that there should be an unparalleled spirit of helpfulness abroad amongst those who are waiting to enter in. Again, should there not be a very manifest spirit of becoming meekness amongst those who are waiting to be assigned to their proper place in the Temple of God, and an entire absence for any competition for highest place? Such is surely the background needed to make this portrait stand out in its true Scriptural beauty.

Could any time be more momentous to a prospective bride than that interval when, after having put on her wedding gown, she enlists the aid of others to adjust the little details of robe, and wreath, and train, so that she may appear at the wedding ceremony in flawless adjustment? Surely not! then so much more so in respect to our present work of preparation, for

"That will be a marriage  
Such as earth has never known,  
When the Bride and Bridegroom are made one  
Before the great white Throne."

To be in this picture will require a real devotion, not only to the Bridegroom, but also to His Bride -- a spirit of helpfulness that will not be quiet, that

cannot be isolated, nor tempted into self-sufficiency. Well might we ask, where can we find a living enactment of this picture? Where will we find a gathering of brethren in this ante-chamber time, who live and fellowship, communicate and minister, wholly absorbed in "giving to themselves and to each other the finishing touches of preparation," whose ministry and conversation, oral or written, is steadfastly and permanent occupied with "the Bridegroom, the grand future work, the glorious inheritance, and the present work of preparation"? O that it could be said that such conditions obtained everywhere! But alas this hallowed ante-chamber seems too crowded for some, and they must needs eject whom they will, and the robe that might require a kindly touch to smooth out a wrinkle here and there, must be torn from others who stand in need, nor of a judge, but of some true Barnabas to speak a helpful word in season. With one accord it is confessed that adjustments are necessary, but someone must copyright the only orthodox way of doing it, and while other methods are good, bad, or different, **his** is the more excellent way.

And while the Church with strife is riven.  
And envious factions truth do hide,  
Lo, He, the Lord of earth and heaven  
Stands at the door to claim His Bride.

And most surely those taken will answer in character to the pen pictures we have we have just looked upon. "Shall you, shall I."

### **Having done all, to Stand**

Many are the questions being asked today regarding the nature of the Church's work before the public. By common consent all have recognized that considerable publicity must necessarily be associated with the work in the end of the Age, even as there was in the Jewish harvest, when "the fame of Him went out into every place of the country round about." (Luke 4:37.) As an incidental, and yet important feature of our Lord's mission He must proclaim His Kingship, present Himself to His professed people as a testimony against them. Likewise at the end of the Age a similar witness must be given, hence considerable activity and service will be required of the faithful messenger of the Lord.

Had all our theories worked out as they were supposed to do, according to our understanding of prophecy, little or no difficulty would be experienced; but when our vivid pictures of firing squads and bullets faded out, then the question began to be asked, How will the faithful members of the Church be separated from the Great Company, and others? In those days when our theories looked at least reasonable, we thought of a concerted opposition to the spread of the Truth, as a result of an angered nominal Christianity. We imagined that then the test would be on, and that immediately a great number would, through fear, hide their light and make compromises that would automatically relegate them to the "live goat" class, and the faithful, shut off from further service, would be forced to remain inactive, or, persisting in their witnessing, suffer martyrdom and pass into glory. We are not criticizing these expectations, but merely rehearsing them here in order to appreciate more fully the possible, true prophetic fulfillment. But let us quote again:

"How long the Lord may be pleased to let His saints stand in enforced idleness so far as His work [the witnessing work] is concerned we do not know, but probably only long enough to let faith and patience have their

perfect work. Here these virtues will be most fully developed, tested, and manifested. **This test of patience will be the final test of the Church.**

It is a well known fact that for forty long years the great Adversary carried on a tireless effort to silence the voice of present Truth. As in the days of Jesus, Satan then enlisted the religious leaders against the Truth, so he has done in these last days. Therefore the combined forces of the religious world were seeking for ways and means to discredit Brother Russell and banish his writings to oblivion. In this they failed. They "could do nothing against the Truth, but for it." Must, then, the picture before us of a Church shut off from the great witnessing work be turned to the wall? Ah, no. Well might angels weep as history today records the fact that within ten short years, foes within our walls have relegated messenger and message to obscurity -- truth wounded in the house of its friends, after having weathered for years the attacks of its malignant foes without. Thus what we expected from the outside; came from the inside, and, deprived of the efficient leadership of the Lord's special servant whose influence permeated the Church throughout the world,, and, shut off from the necessary and legitimate sources of revenue for carrying on the larger work, a faithful band have in these days recognized themselves in a condition of "enforced idleness" insofar as the greater witnessing work is concerned. What then should be our special concern today? Must we permit our "enforced idleness" to dampen our zeal and discourage our efforts to make known the Plan of God? No indeed! It simply means that we readjust ourselves to the circumstances that God has permitted to overtake us. It is still our privilege to "do with our might what our hands find to do." Until the dark night has fully settled down, we will find open doors here and there where our message will be welcomed, and we should be alert to tell it out. Remembering also our former picture, we will always find much to do in ministering to the household of faith, giving to ourselves and to each other the finishing touches of preparation. Surely, when we realize that even among ourselves it is true that "there is a famine in the land for the hearing of the Word of the Lord" He would have us specially mindful of our ministry to one another, besides which there could be no more exalted service. If we avoid fixed conclusions regarding present conditions, the closing of the door, etc., and maintain a warm spirit of service, we will have little real perplexity regarding the .present work of the Church:

Without doubt our present experiences prove the forecast true, that "This test of patience will be the final trial of the Church." Nowhere in the Scriptures are we told that the Church will pass out after destroying the present evil powers, but rather that like her blessed Lord; she will yet realize, as respects the powers now subject to Satan, -- "This is your hour and the power of darkness," And that through death she will Attain her victory. "The righteous perish from the earth, and no man layeth it to heart.

## Unto Them that Look for Him

We now come to our last picture. Here we stand as it were taking our last look at the Bride ere she disappears beyond the veil, and in this we are visualizing her heart throbs as she stands *qui vive* to greet her Bridegroom. Are we, beloved, in this picture ?

"Truly wise will those of the consecrated prove to be who, neglecting worldly enchantments, and earthly hopes and prizes, **and with hearts yearning and waiting for the beloved**, are found ready and proved worthy of the great exaltation promised, as the Bride, the Lamb's Wife."

What would we think of a prospective bride who displayed an indifferent reaction of mind toward the return of an absent love? Suppose we should hear her say that she never thought more about the possible time of his arrival, and of their union with him in marriage bonds. Would we not conclude that her love was questionable and might easily be displaced by other loves? Surely so. Then, must it not witness against us if we are not consumed with a desire to see our Beloved Bridegroom, and be forever with Him. As we sing, "How can, I keep the longing back, and how suppress the groan," do we express the real cry of our hearts when we pray; "Even so, come, Lord Jesus," would we be glad to have Him answer, Immediately -- and then to gather us all in His presence? As we read the signs all about us, do we lament the incidental sufferings by the depressions and upheavals that must precede the end, or are we lifting up our heads and rejoicing; "looking for and hasting unto the coming of the Lord"? All of these are the secret tests that search our hearts and reflect back to Him the warmth, or the indifference, of our attitude toward this blessed hope.

Solemn days indeed are these! Full of the most blessed possibilities to those who are found ready and proven worthy And it is a self-evident fact that the one who in soberness of mind is "yearning" for the consummation in sincere devotion to the Lord, is walking consistently with a calling so grand, and a change so unspeakably glorious; that he can in rapture sing, "O hail, happy day!"

"Face to face with Christ my Savior,  
Face to face what will it be?  
When with rapture I behold Him,  
Jesus Christ who died for me."

O faithful few, in whom the spirit of sanctification has done, its work, whose life of consecration has been centered in Christ alone, who have passed from death unto life, as witnessed by your love for the brethren, watch and, pray, keep your garments unspotted; and your lamps trimmed and burning, for ere long, the heavenly hosts, clothed in all their resplendent glory, will thrill with admiration as they gaze upon the transcendent beauties of "the Bride, the Lamb's Wife."

## GOD'S SONG OF LOVE

*"The Lord will command His loving-kindness in the daytime,  
and in the night His song shall be with me," -- Psa. 42:8.*

SURELY THE Psalmist has well said that praise is comely in the mouths of the Lord's people, and that joy and gladness should characterize the upright in heart, for the testimony of all such must surely be, "The Lord hath done great things for us; whereof we are glad." To be ungrateful for the blessings, past and present, received from the open hand of the Giver of every good and perfect gift, is unthinkable to such as David. God's loving-kindness; commanding the forces that minister to our, joy in the daytime, and that fill our nights with His song, forbids that we should keep silent. "Therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." -- Psa. 27:6.

Ingratitude and selfish greed never sing, for the mind held under their sway is self-centered, the senses dwarfed and incapable of appreciating their own inherent unworthiness, or of understanding the munificent character of their great Benefactor, who sends His rain upon the just and the unjust. But gratitude and love must sing; and tell forth what the Lord hath done. As the manifold evidences of God's faithfulness are recalled, and the unexcelled qualities, of His character are revealed, the receptive, grateful heart will open the lips in fervent song:

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, Jove, and praise:'

The angels who dwell in the presence of God, beholding His face with unveiled eyes, and watching with never ceasing wonderment the operations of His love and power, are revealed to us in the Word of God as finding their adequate expression and reaction toward His glories, in anthems of celestial praise. They sing their reverent, "Holy; Holy, holy," before God, in admiration and joy, and chant the worthiness of the Lamb slain "to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing:" But none should ever be able to sing redemption's song so enthusiastically, so gratefully, as those who have been "redeemed from among them, being the firstfruits unto God and to the Lamb." -- Rev: 7:4.

### **How We Rejoice in the Lord**

It follows then that the redeemed soul that live near to the Lord, living "as seeing Him who, is invisible," will have "the joy bells ringing in his heart," for such will have learned how to "rejoice in the Lord" and His abounding grace, and to rejoice always, whether in the daytime of undisturbed tranquility, or in the night of perplexity, when darkness seems to veil His smiling face. To have learned to "rejoice in the Lord" does not necessarily mean that there will 'be no more anguish of heart, no more tears or disappointments in life; and that we must cease to sing, "My life flows on in endless song, above earth's lamentation," unless we can actually smile at misfortune, and meet all adversity with a song, and dismiss them with a stoic unconcern.

To rejoice wholly 'and always in the' 'Lord, has been beautifully expressed' by one who could write from experience:

"When all around my soul gives way,  
He then is all my hope and stay."

But he could not have said this in the hours of approaching adversity and death, if in the height of vigor and service his heart, had not been filled with the spirit of devotion to God. When the life is a psalm of grateful praise, when all is serene and tranquil, there can be little doubt but the "encircling gloom" of adversity, will be lighted by reflections of the abiding faithfulness of the Lord. And greater than the power of the disappointments that overtake us, and sweeter than the bitterness of the tears that we cannot check, will be the assurance that He knows, and loves, and cares. So we carry a perpetual song in our hearts, and for all things give thanks.

### **The Lord will Comfort His People**

But let us read our text again and note what it contains, or suggests to us. "The Lord will **command His loving-kindness** in the daytime, and in the night **His song** shall be with me." We quite readily grasp the idea of the appropriateness "of God's creatures singing to Him in worship and praise, for more often this is the point emphasized both in Scripture, and exhortation. However, as we accept our text as it reads, it would not seem improper to say that the thought is not so much of a song that we sing in the night; but of "**His song**" that God sings to us in the darkness -- singing to us the comforting assurances of His watchful care over us throughout the entire course of life. The God of Israel is our God. "The God of all comfort," is our Father, and for our comfort He has said, "As one whom his mother comforteth, so will I comfort you." (Isa. 66 :13.) The picture intended is that of a mother who soothes and quiets her child with those attentions that are so effective in producing melt and confidence, singing meantime the, songs that can never be so sweet as when set to the music of a mother's love.

In our gracious God are combined all the attributes of fatherhood and motherhood. "Like as a father pitieth his children, so the Lord pitieth them that fear Him:" "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." (Psa. 103:13; Isa. 49:15.) It is, therefore eminently proper for us to think of Him as singing those songs most suitable to our present needs. Times without number God has filled our hearts with the consoling assurance that His wisdom and love have anticipated our every need, and that His power is equal to every emergency. Our names, engraven on the palms of His hands, guarantees our being constantly remembered; and He, being for us, is greater than all that be against us. Of a truth God does sing to us of His power. The attentive ear of the Psalmist, alert in meditative mood, caught the majestic strains of God's song vibrating through creative energy and eternal order, and he shows us how we may observe that

"The music of the spheres should tell  
How He created all things well,"

and that He who "upholdeth all things by the word of His power," thereby gives witness of His ability to keep all who put their trust in Him. Surely this symphony of the spheres consoles us with the confidence that the "eternal God is our refuge, and underneath are the everlasting arms."

### **God's Word, His Song of. Love**

But the music of God's song comes to us not only in the worlds that tell of His power, but it comes to us in even sweeter strains, for

"Not alone do worlds of light,  
And earth display Thy grand designs;  
'Tis when our eyes behold Thy Word  
We read Thy name- in fairest lines."

"And the various testimonies of the Law and the Prophets are the several cords of that harp, which, when tuned by the Holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after Divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed 'song of Moses and the Lamb' which we learn through the testimony of His holy Apostles and Prophets, of whom the Lord Jesus is chief!"

Ah, yes, this is **God's song**. No such story could ever have been conceived in the mind of mortal man, or originate in the thought of angels. Truly it has been God's song in the long night of sin and death, faintly heard in the days of Enoch and Abraham, but growing in volume as dispensations passed and as Patriarchs and Prophets, the heavenly hosts over Judea's field, faithful Apostles and the spiritual Church, have joined their voices in the glad refrain. And faith rejoices in the day when every creature in heaven and earth will lend their voices to sing together the song of redeeming love -- God's song of love.

### **"There is an Eye that never Sleeps"**

And so it is that our text is literally true, "The Lord will command His loving-kindness in the daytime." He who controls all the influences for good, who lids unlimited agencies at His command, is ready to marshal all these around our dwelling, if need be, to express His loving-kindness in rich supplies of grace, or to protect us from the powers of evil arrayed against us. He commands the forces of nature -- the warming sun, the showers of rain and snow, the productive trees bearing fruit, the vegetation that gathers from the earth the elements necessary to human life; He is the Author of all the elements of beauty, tenderness and love necessary to the happiness of His creatures, and all of these, under His command minister to our peace and joy.

Likewise, He who neither slumbers nor sleeps, does not cease His ministrations in the night. When sorrow comes, or adversity overtakes us, He is near with His comfort to cheer, and His grace to sustain. "He knows, how to steal the bitter from life's woes," to "give beauty for ashes, and the oil of joy for mourning." -- Yea, He is able to instill **His song** into our hearts so that we can "glory in tribulation," and count it all joy when beset by divers temptations, for **His song** reveals to us that "through much tribulation we shall enter the Kingdom," and that "looking back we will praise the way, He has led us day by day." Therefore as we read His exceeding great and precious promises, as we ponder over the repeated assurances of His never failing care through all the deep waters of unexpected trials as we pass through the valley of the shadow of death, let us listen then to His song of love as He consoles us with visions of eternal joy.



## His Song Sweetest in the Darkest Hours

We usually think of the Bible in terms of prose, but the Spirit of inspiration has given us this better word, "the song of Moses and the Lamb," for music hath charms that stir us more deeply than most other influences. And how God has sung to His people through that Word in the critical hours of their experience! When the gloom has been deepest the charm of His song has come: Ten years in the gloom of Bedford jail were lightened by a vision of the pilgrim way, that has cheered many a Christian bound for the Celestial City. Luther's translation of the Bible came as a result of his seclusion in Wartburg Castle. The sweetest song the World has ever heard came in the night as shepherds kept watch. So it has been, again and again. It is at **midnight** that the announcement comes, "Behold the Bridegroom, go ye out to meet Him," just when deferred hope has almost made the heart sick. All along the line of successive events in the history of the Church, "Man's extremity has been God's opportunity," and history's most touching memorials, and memory's most hallowed resting places, are eternally linked with those dark, critical hours when God intervened, sending **His song in the night** to encourage His people, and to show Himself strong on behalf of all those who have learned to tune in with the word of His grace.

"For warm, sweet, tender, even yet  
A present help is He;  
And faith has yet its Olivet,  
And love its Galilee.

"The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

## MY DREAM OF HOPE

[Contributed]

I AM BUSY these days building two houses; one is a faith house, the other a love dwelling. They stand side by side, with a little walk between them. The faith house stands to the east, the love structure toward the west, and just why, I will explain a little later.

On the walk between the two houses is a cross; I would not have it otherwise. As I go along the way, from one house to the other, I always pass near the cross, for it stands so definitely related to my two houses that its form and meaning cannot be lost for a single moment.

The faith structure is, I trust, well along the way. I laid a good foundation, so that it would endure to the end of time. All nature, and the works of creation, declare to any intelligent mortal that there is a Supreme Being; and the Spirit of this Great Living God, stealing into my heart, oh so gently, bore further witness that this is true. I used this for the foundation.

Then I turned to the Bible, which is His own Word to us, and the very first thing I found was, "In the beginning God created the heavens and the earth." Then I laid the first corner-stone. I read about all the works of creation, to the creation of man -- "And God created man in His own image." I laid another

corner-stone. As for man, his diversified nature is best expressed by the poet, in a frank admission that our knowledge of him is still incomplete:

"He, who through vast immensities can pierce  
See worlds on worlds compose one universe;  
Observe how system into system runs,  
What other planets circle other suns,  
What varied creatures people every star;  
Can tell why heaven has made us as we are."

### **The Chief Corner-stone**

A little further along in the Bible there's the story of man's fall and his death sentence. While I hated to do it, it seemed best to use this as a corner-stone also. Having gotten this far I looked my foundation over for a while, and liked it all but that one stone. If man were doomed to death, it hardly seemed worth while to go on; but I turned to the Bible again and there I found this beautiful promise: "The seed of the woman shall bruise the serpent's head." This was used for the fourth corner-stone, and was placed in the northwest corner. It's the chief cornerstone.

Then the building began. There are stones (I could not possibly tell you about them) collected from the Word, from Genesis to Revelation. Personally, I like the construction of the house better when the stones are laid in consecutive order.

From time to time I pass over to my love dwelling. The foundation of the faith, house is laid square. It's to be built up this way to the top. There has never been any doubt or hesitancy about its construction at all. But with the love dwelling it was a little different; I thought of this way, and that; decided upon one thing, then another; then, finally, with many glances at the structure upon the walk, I decided to lay the foundation, something in the shape of a cross. There are many precious stones hidden in the Word which are used for this building. On the chief corner-stone is engraved these words, "A new commandment I give unto you, that ye love one another as I have loved you." When I had finished this work, it was rather disappointing. The chisel wasn't as sharp, nor the engraving as deep as I would have liked to have it, and I'm trying to do it over without spoiling the original, for the outline is beautiful.

So I build, passing from one structure to the other, ever placing the stones in their respective order. Sometimes I pause at the cross and rest awhile, to gaze at my two buildings to see how they are coming along, and to look up at the cross. 'Twas there the Seed of the woman bruised the serpent's head in His triumph over death; I'm glad the chief corner-stone of my faith building looks toward the cross. Here, I also cast an inward glance, that the Spirit may show me my weaknesses, and the way to go on. There's peace and rest here, too; my strength is renewed, my hope revived. This is the place of meditation -- here, at the foot of the cross.

### **Not by Faith nor by Love Alone**

But it is not always thus. Once a very heavy stone lay in my pathway. I placed it in my faith building, but it did not fit; in fact, it bulged way out, then fell, and in falling displaced a number of other stones beneath it. In haste I carried it over to the love dwelling, and its weight rather bore me down. It didn't fit there either. Then I became confused, for I knew it must go somewhere. I rushed back over to the faith building, back again to the love

dwelling, and in my haste and confusion passed each time unthinking before the cross --0 a thing I never meant to do. Again, half-way back on the journey, I could bear, the weight no longer and sank exhausted at the cross. In despair I thought over the situation. Neither building was completed. The faith house was sadly damaged. My work was all in vain. My hopes were shattered too -- hopes that had reached beyond this Age to a glorious future, that perchance in the completion of these houses I might have been found worthy of still greater workmanship. Mine eyes had grown too dim with tears to see either building, but the cross was there, and I looked up to it. Yes, there was One on it, and

"I see Divine compassion  
Beaming in His gracious eye."

I had almost forgotten. Then I heard, as I had so often heard before, a sweet voice speaking, "Peace, be still." "I have prayed for thee that thy faith fail not."

Fresh courage filled my heart, as in loving tones a few more words of encouragement and instruction were given. I looked down at the stone at my feet, and saw what had passed unnoticed before. There were two stones bound together, instead of one; following the words of instruction it was so easy to cleave them in twain. I carried one portion over to my faith building, and put it in its place. How beautifully it fit, and there is no danger of its falling and carrying other stones with it. I took the other stone over to my love dwelling and found a place for it. Before placing it; I looked it all over carefully, and on one side I found this beautiful inscription:

"Love, lift me up upon thy golden wings,  
From this base world unto thy heaven's height,  
Where I may see those admirable things  
Which there Thou workest by Thy sovereign might.  
Far above feeble reach of earthly sight,  
That I thereof an heavenly hymn may sing  
Unto the God of love, high heaven's King."

### **Lessons Learned at the Foot of the Cross**

After that I sat down near the cross to think: If I had only had a little keener vision, and seen that the stones could be cut in two, how easy each burden might have been. The faith-stone was not a load in itself, and as I had carried the love-stone to its place, these words were ringing in my ears, "Faith without works is dead," and "Love is the fulfilling of the law." I had failed to remember that my building material must be composed of both the work of faith and labor of love. Regret filled my heart; but from the cross there came once more words of comfort and encouragement. My faith building was not damaged beyond repair; and it was far better to have had this happen and the lesson learned before the structure was any further along, so that the breach in the wall was not beyond mending.

I will look each stone over more carefully after this, while I go on each day with the building; nor will I forget to pause many times at the cross, for encouragement, instruction, comfort, and rest.

Now, as before, I do not hurry; I try not to become confused, and to remember always to pass each time near the cross.

## Shadows of the Evening Fall

Once more I am resting on the walk; this time my glance is not toward either building, nor yet toward the cross, but toward the sky. The sun is going down in the west. It's further down than I had thought it was. Its rays are filling all the western sky, and they fall too, upon my faith house. The building is almost completed. There is a great deal of joy and satisfaction in this -- just a few more stones need to be placed, so I go earnestly to work. The light is turning to twilight, and there is still a little more to be done. As I climb to the heights and lay the top-most stone, there's a prayer in my heart, too:

"Lead kindly light amid the encircling gloom,  
Lead Thou me on."

It's good to get back to the walk again, and I stand at the foot of the cross and wait. There's just a little light left, enough to look upward and see one beam of the cross pointing to the east, toward my, building. There, toward the east, toward the sun-rising, with stones provided from the very beginning of time, stands my faith building, built up a little at a time, and upon a sure foundation. One long last ray from the setting sun seems to fall upon the top-stone. I had engraved upon it these words.: "And this is the victory that overcometh the world, even our faith." I remember now, I cut those words out in the very beginning, but never found a place for the stone until the end. While I still stand and gaze, spell-bound at that topmost stone, the twilight fades, the darkness gathers round, the night comes on; the wind is coming up too, and all the signs that point to a terrible storm are evident. I will look now with confidence toward my faith house, for now all that can be shaken will be shaken. The tempest is being felt more and more; a dense blackness fills all space, and is only intensified by the fierce flashes of lightning from time to time. "The thunder of His power, who can understand?"

I am glad to lay hold of the cross; it's the only thing that saves me now; 'but the memory of that faith building is still with me. I think of its foundation, its cornerstones, all its walls, with their many inscriptions, the top-stone with its precious promise. I remember, too, there was just time enough to set up a standard on the house. 'Twas a bold declaration indeed; but I unfurled it, and flung it wide to the breezes, to be whipped and torn by the wind, and drenched by the torrents of water. If I had not written the words in my heart too, it would have been useless to have set it on the house.

The storm is raging .all about me. The wind would like to beat me down; but I am still holding to the cross, and over and over again I keep saying the words that I had written upon my banner: "I will trust and not be afraid." Above the sound of shrieking winds, above the din of storm and battle, like the sweet tones of a harbor bell, there comes a response from the cross: "According to your faith, be it unto you." I seem to be losing my senses; almost like a dream, words, vague and mystic, float through my mind; "He that believeth on Me has passed from condemnation into life."

## **Faith Lost in Sight -- Love Endures Forever**

The storm has passed and there is a great calm. Returning consciousness causes me to look around once more. I turn to the west, out there where the sun went down. Lo, I see the dawning of a new day. The first tints of "another Sun" are being seen in the sky. I look at those things which are nearest to my view. There's my faith house, on the east. I am so glad it was completed, for it would not look well in an unfinished condition where it now stands. It is changed somewhat too, for -- it has become a reality -- faith lost in sight. There, too, close beside it, is the cross - there's a crown on it now.

And my love dwelling -- it's only just begun, but the foundation was good and withstood the storm and wind. The light is growing (brighter, and it's possible to see out beyond my love house. Before my enraptured vision, there stretches countless ages, out toward the west, that symbol of a new Age. I move closer to my unfinished dwelling-upon the posts of the door a hand that was not mine has engraved these words: "When faith and hope have passed away, love will endure unto the utmost bounds of the everlasting hills." It matters not, now, that the structure was not finished; it was better to have completed the faith house first.

I look again toward the west -- toward my love dwelling -- it's too small; out of all proportion. I would not want to tear it down, and spoil the beautiful stones and inscriptions, but I will enlarge the building to suit the need.

With my face now set toward the west, with the countless ages rolling far away from my vision, out to a horizon I cannot conceive of, I turn once more to my work; I will build on my love house -- forever.

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"Abide with me! Fast falls the eventide,  
The darkness deepens -- Lord, with me abide!  
When other helpers fail, and comforts flee,  
Help of the helpless, O abide with me!

"I need Thy presence every passing hour;  
What but Thy grace can foil the Tempter's power?  
Who like Thyself my guide and stay can be?  
Through cloud and sunshine, Lord, abide with me!

"Hold Thou Thy cross before my closing eyes;  
Shine through the gloom and point me to the skies;  
Heaven's morning breaks, and earth's vain shadows flee;  
In life, in death, O Lord, abide with me!"

## **THE CONVENTION AT PITTSBURGH DRAWS NEAR**

AS THE time for the general assembly of the Church of the Firstborns draws near, the desire of Gods consecrated children to meet together to build one another up in the most holy faith should be growing stronger. And we rejoice to observe from the reports which have been reaching us of gatherings held in various parts of the country during the year thus far, that in a special

manner these have been striking evidences of the Lord's approval of convention assemblies. Without exception the reports have told of fresh encouragement received, of questioning minds relieved of doubt, and of a wholesome feast of spiritual food that gave renewed strength to those who met thus in the name of the one great Head of the Church.

It is then with a confidence in the Lord's benediction on such conferences, that we take pleasure in again drawing attention to the coming Convention at Pittsburgh, October 31, November 1 and 2. Information recently received from the brethren in charge of arrangements for the Convention, assures us that every reasonable effort is being made to provide a program that will be a guarantee of rich blessing and spiritual refreshment. We are further informed that inquiries have been received from points throughout the Middle West and along the Atlantic Coast, all of which give evidence that the friends scattered over a large territory are thinking of this gathering, and many of them hoping to be personally present.

In addition to the general program a baptismal service is being arranged for. Several friends have expressed a desire to symbolize their consecration at this time, and the brethren have made all necessary arrangements for such a service. We suggest that the dear friends keep this in mind, and that all who may wish to avail themselves of the opportunity, kindly notify the Convention Secretary beforehand, so that full provision may be assured.

As the time draws near, let us remember that if the Lord go not up with us our gathering together will be of no benefit or profit. Let us therefore pray that His blessing may attend all the arrangements in such a way that His own glorious name may be honored and His people edified and comforted. The Lord delights to bless all those who hunger and thirst after righteousness, and He has assured us that He is able to do more abundantly for us than we are to ask or think. Let us then come before Him in reverent worship and with a soul hunger for righteousness, and then with confidence we may say that another convention, will go on record as a hallowed memory that will come back again and again to cheer us on our pilgrim way.

As previously announced the general meetings will be held in the O. of I. A. Temple, (The old Bible House Chapel), 610 Arch Street, Pittsburgh, N. S. Any desiring information may address the Class Secretary, Mr. James C. Jordan, 247 Greenwood Ave., Emsworth, Pittsburgh, Pa.

## **A SPIRITUAL FEAST AT SEATTLE**

The following report of the feast of good things enjoyed by the friends gathered at Seattle, Wash., over Labor Day, reached us too late for our last issue. Believing that it will be of encouragement to the friends everywhere, we take pleasure in publishing it now:

"No doubt you and many of the readers of our precious paper, 'The Herald,' will be glad to learn something about the convention that was held in Seattle, August 30, 31 and September 1. We did so wish that you and all the dear saints everywhere could have been with us to share all the good things that the Giver of every good and perfect gift sent us. It was surely good to be there, and it was a season of blessing and sweet fellowship that will long be remembered.

"Many who were at the Convention have been privileged to attend many and larger conventions in the past, but they have not been at one for a long time that was more calculated to draw away from the things of earth and the flesh and raise us up to things above -- the things that are spiritual, the things that are eternal, the things that are worth while, the things that have to do with our peace and our progress in the Divine life.

"Our dear brethren all over the world have been having trying and bitter experiences during the last few years, especially since dear Brother Russell went to his reward, but the brethren on the Pacific Coast, and especially those in the Northwest, have been the most tried of all, because of movements, and divisions, and doctrines that did not spread elsewhere. The brethren here have been in the furnace, but the Lord has been with them as promised, and they have come out more refined, and loving, and gentle, so that when they come together, whether at a convention or any other meeting, it would be strange indeed if such a gathering would not be a foretaste of what the great Convention beyond the veil will be. The shining, peaceful, happy faces, the testimonies, and almost every word and act give abounding proof that the dear brethren are becoming more spiritual, more Christlike.

"We would like to mention the act of a dear brother and sister, and this is only one of many such, which proves that the spirit of loving sacrifice was very much manifested. This dear brother and sister have four children and only a small daily wage to depend upon, yet they made provision to entertain eight of the brethren during the Convention, and I don't think they or their children missed one of the meetings. Surely this was love indeed, sacrifice indeed, something that must have been well pleasing to the Lord, and that will not go unrewarded for He never forgets the work and labor of love that is done unto His own.

"There was a long list of speakers on the program, all of whom seemed to have sensed what was the mind of the Spirit and the need of the brethren in this hour of trial that is upon the Church, as she nears the end of her pilgrimage, and all in their own way spoke very freely and fluently on subjects that are very vital and that have to do with our liberty, growth, and responsibility as children of light. As the different speakers were listened to, and the spirit of their message was caught, all seemed to feel that by the grace of God they could and would live the Christ life, and have Christ formed in them. The Convention closed by singing, 'Blest be the tie that binds,' and we are confident that all left feeling that

" 'Heaven is nearer, and Christ is dearer,  
Than yesterday to me.' "

## **LETTERS OF ENCOURAGEMENT**

Dear Brethren:

I feel it my duty as well as a pleasure to write and tell you of my appreciation of the "Herald" and of your labor of love for the Lord's sheep.

I thank my dear Heavenly Father for sending me this paper. I was so much confused and troubled and knew not what to do, or which way to turn. Then Brother George Kendall sent me the "Herald." I sent you a dollar to pay for it not knowing it was paid. I hope you put the dollar in the Tract Fund.

Please send me some tracts. I think I could distribute one hundred each week for a while. Do you think it best to see each person and give him a tract, or just leave them at the door! I will do just as you think best. I do not like to think of the papers being thrown away unread. I will not trespass further on your time. May the Lord's blessing be with you, dear brethren, and keep you humble, that He may use you richly in His service.

Your sister in Christ,

A. B. W. -- Pa.

Dear Brethren in Christ:

I feel led to write you a little note of appreciation for all the help we derive from the reading of "The Herald of Christ's Kingdom," which you send, us bi-monthly. We, my husband and I, are only babes in present Truth, as it is only two years last February that God graciously put into our hands the book, "The Divine Plan of the Ages," and opened the eyes of our understanding to see all the wondrous things in that Plan, or rather some of the wondrous things; as we are continually seeing more, and more as He sees us able to bear them. Our hearts are full of joy and gratitude for all His wondrous love, in calling such as we and giving us this wonderful privilege of becoming by His grace sons of God and heirs, of the Kingdom.

In reading the article "Concerning Improvement in the Ministry," I am so glad of the decision you have come to abide in the simplicity of the Apostle's teachings. As one who has only so lately left the systems I see so clearly the dangers of organization, and I am so glad to be free of all that bondage and to know of the oneness of spirit in this matter. How precious is this oneness with the brethren.

We were privileged to attend our first convention. meeting at London during the August Bank Holiday, season. To us the fellowship was most wonderful. We came away refreshed and strengthened with the rich, food our Father graciously supplied through the dear brethren there.

So, dear brethren, please accept this little note of gratitude, and although we have never in met in the flesh and may never meet this side the veil, yet our hearts go out, in love to you all and we send greetings in His dear name, knowing, and being encouraged by that knowledge, that you are praying for us as we are for you; and indeed we need to be much in communion with our dear Father and Head in these very difficult days. The Adversary is very, very busy, is he not -- that there is great need to hold each other up. May God richly bless you and all of like precious faith, and may His Kingdom soon come, is the prayer of,

Your brother and sister by His great favor,

Mr. and Mrs. C. -- Eng.

Dear Friends:

I am writing to say I shall be renewing my "Herald" subscription through the Letchworth branch next month . . . . The Lord knows how precious the "Herald" is to me.

I read with interest always in the Daily Press of any special happenings in America and elsewhere. I do not know what is coming to England. I have never seen or experienced such confusion as is creeping in on all points, and whether it is the spiritual or political, or business side, every one realizes they



are up against something they cannot grapple with. I often have a chat with my employer, and, although he is a man of the world, yet he acknowledges he and his directors are unable to rise above the great invisible something that is bringing such a depression over Eastbourne. I get round as the representative of our firm and come in contact with all classes, and all tell the same tale -- nerves, financial difficulty, and all sorts of things -- and if I try to cheer them with a witness, they cannot seem to grip the heart of it at all. I find a marked difference in the people, now from that of two years ago. Witnessing seemed to interest quite a few, but today it seems as though we have reached that time when the night -com eth and no man can work.

But we still have the joy of serving one another and, we realize Jesus is at the door now, knocking and asking to come in and sup with the individual child. And, what a feast we are having! How sweet His dear presence is! I can say with all my heart no one else but Jesus can satisfy me today. I have walked the Narrow. Way about 25 years, and never was the walk with Him so sweet as now, and never His tender care and love so real.

I would like to say again too how helpful the Heralds are. I noticed in the July number a favorite hymn of mine, "We would see Jesus, ere the shadows lengthen," etc. I learned this little hymn when quite young; before I had been tested and tried in the service of God, and before I had passed through the refining furnace. It brought up so many memories when I saw the lines in the "Herald." I just bowed my head and wept, but it also recalled the love of my Heavenly Father and Jesus all through the years, and I thank Him that -- as the night of trouble draws nigh -- He has opened the eyes of my understanding and I have His peace, and fear no man or circumstance, I have had, a wonderful experience as I look back . . . . He makes up for all I have parted with and I just plod on doing His will; loving the brethren and having sweet communion with my Father and Jesus, waiting till I shall by His grace, in the twinkling of an eye, look up and see His dear face, whom I have loved for many a year. I realize with the poet, that

"So long Thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent,  
Till The night is gone."

And in the morn when His dear face I see; I shall forever rest and happy be.

God bless you richly for all your toil and labor of love in preparing such a paper to feed His little ones living in these perilous times.

Sincerely yours,

M. . G. -- Eng,