

# The Herald of Christ's Kingdom

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## EARTH SAW AND TREMBLED"

*"His lightnings enlightened the world: the earth saw and trembled."*

– Psa. 97:4

REJOICING IN hope, patient in tribulation," is the Apostolic counsel to the Christian Church. Indeed none others than Christians are enabled In maintain an attitude of patience and long-suffering and of rejoicing always in hope, through evil and good report; because these, only, see the light of the Divine truth as it shines in their pathway while they are passing through the valley of shadows. None but these behold the goodness of God as it shines in the face of Jesus Christ our Lord. As for the world, it is still the groaning creation travailing together in pain and with more or less of impatience, while they wait in ignorance of the Divine Plan, for the revelation of the sons of God.

This which has been the situation with the children of light and the children of this world for long centuries, continues to be the condition as we enter the portals of the year 1931. Clouds and darkness are still over the earth at this time, in some respects perhaps in increasing measure. The children of God rejoice in that they see in the present circumstances throughout the world that which has that which has long ago been foretold for the last days of this dispensation.

### A Day of Advantages and Discontent

As is generally recognized by the thoughtful in all the walks of life, our day seems peculiar in many respects. Not only is it a day of blessing, advantages, and conveniences beyond any other, but it is a day of dissatisfaction and discontent any other. Not only is it a day of greater light and of greater light and understanding respecting the Lord's Plan, but it is it is a day in which the great enemy of the Truth is permitted to spread before both the professing and the real Church more sophisticated delusions in the name of light and truth than ever before. Not only is it true that a man or woman has several times the opportunities for usefulness in God's service, than ever before enjoyed, but it is also true that business, worldly pleasures and ambitions are several times as active and powerful to keep us back from this possible usefulness. It behooves all, therefore, not only to be awake to their privileges, blessings and opportunities, but to keep awake to them. He who does not realize that this will require a constant battle with selfishness within and without, with the world, the flesh and the Adversary, is very liable to fall into a snare in learning of it.

Nevertheless, it is possible even now for the intelligent Christian to have absolute contentment, to escape the errors of our day, and to keep himself active in the love and service of God. The blessing with the peace that passeth all understanding is however only for the few for those whose faith is resting in the perfect work of Christ -- in the Ransom which He gave -- and who are fully consecrated in heart and body to the Master's will and work and way in every matter. Such the Lord does not leave in darkness and doubt in this day when the hearts of the worldly wise are failing them for fear and

for looking after those things coming upon the earth. But to them are fulfilled the promises, "He will show you things to come"; "Ye shall know the truth and the truth shall make you free" -- free from the bondage of error, free from the bondage of fear, and from those other bondages of creeds of men of social and religious authorities into which fear is driving many under the plea of union.

### **The Sure Precursor of a Fall**

But while we do well, beloved in the Lord, to remember gratefully the gifts and favors of the past year and to rejoice in the grace sufficient with which they were so richly supplied, it is wise for us to look carefully to our steps for the year beginning. Our trials and testings may be more severe during the year before us, and unless we feel our own insufficiency and look to our Master continually, we shall be liable to depart from humility, to become puffed up with pride and haughtiness -- the sure precursor of a fall. And again, if we look merely to our own weaknesses, we will become so discouraged as to yield readily to the Adversary's assaults. Our only safe position will be to feel humble and to realize our insufficiency, to trust implicitly and always in Him who has promised that He will never leave us nor forsake us. (If there be any breach between us, if any leaving and forsaking, it will be all on our part, not on His.) We can safely trust our all to Him who assures us that "All things shall work together for good to them that love God [with all their heart, to those called according to His purpose." We need have no fear of the ultimate results so long as we find our wills fully submitted to our Master's will and our hands and our thoughts filled with His work. We may have full confidence and may rest in peace upon the promise, "He will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape."

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist [by standing, steadfast in the faith, knowing that the same afflictions are being accomplished in your brethren that are in the world."

### **Modern Knowledge and Selfishness**

The more we realize that we are in the last days, the days of harvest, of winnowing and testing, the more we should each seek to follow the Apostle's advice, "Make straight paths for your feet, lest that which is lame be turned out of the way." Each of us has learned some of his weak or vulnerable points of character, and each should seek not only to strengthen these weak points but also specially to fortify himself against temptations and besetments of the Adversary upon those weak points lest he thereby be turned out of the straight and narrow way.

This will signify a circumspection of our affairs in general. Home affairs, business matters, all should be ordered and systematized with a view to protecting our own weak points to the Lord's praise and to the good of ourselves and others. We should see to it that the heart is fully given up to the King, and then with the wisdom which He will supply to those who seek it, divide our time and talents among our various duties and responsibilities so as to spend and be spent more to the honor of the Lord and to the service of His truth, and so doing we will find ourselves liberally repaid in spiritual favors.

The present time is a most solemn one for both the Church and the world. At this moment there are very grave and disturbed conditions prevailing throughout the earth. Marked dissatisfaction and unrest tell the story of the entire civilized as well as the uncivilized world. The year 1930 closes with humanity fearfully observing the lowering clouds of pessimism -- financial depression, industrial troubles, and the problem of the unemployed. The facts are, the nations of the earth have apparently never regained their equilibrium since the most tragic of all conflicts, of twelve years ago. The shock of the World War, the unspeakable loss of blood and treasure, the upsetting of the entire economic system throughout the world has meant a situation of the gravest character. Then added to these circumstances is the fact that modern knowledge, the application of science, inventions, etc., are constantly introducing new and improved methods of operation and of conducting affairs in the industrial world; often resulting in the laying off of thousands of laborers, skilled and otherwise, and daily increasing the problem of the unemployed. In these circumstances the growth of intelligence is making the world more unhappy daily, because selfishness is the basis or principle upon which every fresh degree of enlightenment must be erected; for the world knows not of the other basis upon which the new nature builds, the basis of love. Consequently intelligence makes possible gigantic trusts, pools, and swindling schemes on the part of many who occupy places of power. And the same intelligence permits those less favorably circumstanced to detect the frauds, to see their own comparative disadvantage so far as a rapid or fraudulent accumulation of wealth is concerned. Hence the gradual unrest. None but the real saints of God know what full rest there is in Christ, the result of having the Christ-basis, love for God and man substituted for selfishness.

### **Ominous of the Approaching Kingdom**

Notwithstanding the fact that men in high positions of state and finance, the chieftains and captains of wealth and industry, are suggesting and endeavoring to apply every kind of panacea to improve present conditions and to stave off the impending trouble, it is obvious that there is no real remedy to be found amongst men whereby the present complicated and grave situation can be corrected.

How differently the conditions amongst men today are viewed by God's children and by the world: The unbelieving world sees little or nothing ahead to give them hope and consolation. They recognize not the meaning of this distress of nations with perplexity. But with the consecrated believer, present conditions are ominous of the approaching Kingdom of Heaven and tell of the swiftly passing night and of how it is soon to give place to the morning of joy. It is of more than usual interest that our attention is drawn at this time to an article written by Brother Russell shortly before his death and published in the Watch Tower of November 15th, 1916. Speaking on the text, "His lightnings enlightened the world, the earth saw, and trembled," he said:

"God's holy Prophets of the Old Testament and of the New give us numerous pictures of our day and the events now taking place in the world. The Psalmist David, taking prophetically a standpoint of observation future from his day, declared, 'The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof!' (Psa. 97:1.) As we have shown in Scripture Studies, Vol. III, Study 9, this began to be true when our Lord Jesus, having returned to earth to set up His Kingdom, took unto Himself His great power.

Yet not until His Kingdom has been fully established in the earth will His glorious reign be clearly established."

It is obvious that the Prophet David in using the expression "The Lord reigneth" is looking down to the present time, beginning with the official presence of Christ and including the full inauguration of the Kingdom, for in his succeeding statement he declares, "Clouds and darkness are round about Him; righteousness, and judgment are the habitation of His throne. A fire goeth before Him and burneth up His enemies round about." Brother Russell -- speaking in this connection has given us the following most luminous statement, showing how the present situation meets in every way the prophetic description:

"How true it is that the storm clouds are all about us in this day of the Kingly presence of Jehovah's great Representative, the Executor of His great purpose! Daily the darkness of gloom and perplexity deepens on every side for those not acquainted with Jehovah's purposes.

### **"A Fire Goeth before Him"**

"If we inquire, Why is this day of His presence such a time of trouble and distress of nations? the answer comes, Because righteousness and judgment are the habitation of His throne, and He is judging the nations and weighing them in the balance. Judgment is being laid to the line and righteousness to the plummet (Isa. 28:17), to the intent that ere long the equitable principles of His Government may be established in all the earth: Not only will all unrighteousness \*be made manifest, but a fire goeth before Him and burneth up His enemies.' (Psa. 97:3.) All the willful and persistent opposers of His righteous course shall be 'cut off,' 'destroyed,' 'burned up,' 'devoured with the fire of His jealousy.' -- Zeph. 3:8.

"This work of judgment and the consequent time of trouble being a necessary preparation for the glorious reign of righteousness that shall immediately succeed it, and all being wisely directed by the High and Holy One, who is 'too wise to err, too good to be unkind,' the Prophet bids us discern in it an abundant cause for rejoicing 'and gladness. (See Psa. 96:9-13; 98:1-9.) Indeed, there is great cause for rejoicing, not only among the saints, but in the whole earth; and it is the privilege of the saints to tell the Glad Tidings to all who will hear.

"But whether men hear or whether they forbear, let us tell it out, and by and by when the great afflictions of this judgment hour begin to seal the instruction upon the hearts of men, then the blessed testimony will be as healing balm. They will see that He who smote them in His wrath, and scourged them in His hot displeasure, is also merciful and gracious, and unwilling that they should perish, but desirous rather that they should turn unto Him, obey His counsels and live.

### **"Lightning flashes from the Throne"**

"It is in the midst of the clouds and darkness of this day of trouble incident to the setting up of Messiah's Kingdom that the statement of the Prophet is verified: 'His lightnings enlightened the world; the earth saw, and trembled.' How apt is this feature? Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men the remarkable glimpses of the great principles or truth and righteousness in contrast with which the

world's present disorder is so manifest! A flash of lightning from the obscured throne discloses here one error, and there another, and another.

"Soon the whole world will be aroused. Already it is largely so. Every day adds to the intensity of the trouble, and the whole world trembles for fear, not knowing what the outcome will be, but' dreading the worst. The editorials of some of our greatest newspapers read as if written from the standpoint of present Truth, so remarkably do they foretell what they declare to be almost certain to follow this present terrible war. Revolution and black anarchy are freely prophesied, to precede a great reconstruction period. The great French Revolution is referred to in contrast, as an April shower compared to a destructive hurricane of the tropics. How truly are the Master's words concerning this time being fulfilled -- 'Men's hearts failing them for fear, and for apprehension of the things coming on the earth!' -- Luke 21:26.

"It is remarkable that these lightning flashes are continually calling attention to the Word of God, to the golden rule, to the equal rights and privileges of human brotherhood, to the faultless character and loving and self-sacrificing disposition of Jesus Christ, to the law of love in contrast with the law of selfishness everywhere prevailing. It seems remarkable, too, how often in these days of war and stress worldly men are drawing attention to the prophecies of the Scriptures, and wondering whether present conditions, and the troubles which all intelligent people see just ahead, are not fulfillments of these Bible prophecies. All this is leading men to reason of righteousness and of coming judgments (Acts 24:25), when they hope and believe that in some way present wrongs will be righted and righteousness established.

"By the sudden, and now increasingly frequent, flashes of light which issue from the storm clouds that surround the invisible, spiritual presence of our glorious King, these principles of the Word of God are being illuminated and brought to the front for the consideration of all men. They are discussed not only in the daily press, but in our popular periodicals, in the official labor organs, in stores and factories, in counting-rooms, in the market-places, at public gatherings. Even heathen nations are discussing them, and are contrasting both the daily lives of professed Christians and the present course of the professed Christian nations with the character and the teachings of the great Founder of the Christian religion, extolling the latter and ridiculing the former.

### **"The Earth Saw -- and Trembled"**

"As a result of God's lightning flashes which are enlightening the world, there is great commotion everywhere manifest. Never before have such conditions prevailed. There are ominous mutterings of dissatisfaction, unrest; and the whole current of popular thought throughout the earth is set in a revolutionary direction. The lightning flashes are revealing the corruption in the world, the dishonesty in high places, and showing men that they are living far below the dignity of manhood. But how to right things they are not able to see; and the conflicting ideas, voices, theories, and threats, reveal the facts which the Prophets foretold; for 'the nations are angry,' 'the heathen [Gentiles, peoples] rage,' and the whole earth trembles from the din of a wordy conflict and from the blows which even now are beginning to arouse the world.

### **"Zion Heard -- and Was Glad"**

"But in the midst of all this trouble and tumult in the world, what is the attitude of the Lord's truly consecrated and faithful people? Are they, too, in fear? As the judgments of the Lord fall heavily upon the wayward and disobedient, so that the whole earth reels and staggers as a drunken man (Psa. 107 :27), are the saints in dismay and distress? Ah, no; for it is written, 'Zion heard, and was glad, and the daughters of Judah rejoiced, because of Thy judgments, O Lord!' It is the 'sinners in Zion' that are 'afraid.' Psalm 91 and 46 show why the saints rejoice and are restful of heart while others weep and lament. It is because they 'dwell in the secret place of the Most High [represented by the Holy of the typical Tabernacle], and abide under the shadow of the Almighty' (as the typical Tabernacle was covered by a pillar of cloud by day and a pillar of fire by night). It is because God is their 'Refuge and Strength.' 'The secret of the Lord is with them that reverence Him, and He will show them His covenant.' P- . 25:14.

"These dwellers in the secret place of the Most High are provided in these perilous times with a clear knowledge of the Divine Plan, with its times and seasons, which enables them to see both the necessity for the present method of Divine discipline upon the world and also the peaceable fruits of righteousness which shall result therefrom. In the midst of the storm and battle of this great day of the Lord, they hear the commanding voice of the Lord of armies, and their hearts rejoice; for they have full confidence in His ability to bring order out of all the confusion. They realize that in the judgments of this Day it is the Lord that speaks from Heaven -- from the high place of authority and control; therefore they give thanks at the remembrance of His holiness (Psa. 30:4) -- of His Justice, Wisdom, Love and Power, which insure His doing all things well.

### **"The Heedless who will not Hear"**

"But the Psalmist intimated that, while the world at large would be in ignorance of the real portent of present events, and therefore in fear and dread, and while the saints, with clear knowledge, will be rejoicing and lifting up their heads, because they see the outcome, some -- heedless both of the world's distress and of the Voice which speaketh from Heaven--will still boast themselves of their idols. He says, 'Confounded be all they that serve graven images, that boast themselves of idols.' These words call to mind the warning of the Apostle Paul: 'See that ye refuse not Him that speaketh from Heaven.' (Heb. 12:25.) St. Paul addresses these words to those who know the Lord's voice and recognize it, warning them against at any time refusing longer to heed it, when He speaks in wrath and judgment.

"But alas! there are some who heed not the warning, and who, although they recognize the voice of the Lord, refuse longer to obey it. They turn away from Him that speaketh from Heaven, toward the idols which their wayward hearts have set up instead of God. These 'graven images' are indeed the work of their own hands -- the human philosophies, and science -- 'falsely so called' -- of this evil day. And those who reject the testimony of God, when once they have heard it, invariably fall into some one of the many forms of idolatrous worship now so prevalent; or else they drift restlessly from one to another of them.

"All such shall surely be confounded; they shall be put to shame and confusion; their idols shall be destroyed. The willful sinner, once enlightened and blessed with the hallowed influences of the Holy Spirit and the Truth,

shall not, the Apostle declared, escape the just punishment for his deeds. Heb. 12:14-19 points out this danger to the children of God, and warns them of the fearful penalties of turning away from the holy commandment delivered unto them. The Apostle Paul here depicts the scenes accompanying the inauguration of the Old Law Covenant, and shows it to be a picture of events which will accompany the establishment of the New Law Covenant, at the close of this present Age, under the greater than Moses -- our Lord Jesus Christ.

"The Mountain (Kingdom) of the Lord's House is now being established in the top of the mountains, superseding the great kingdoms of this world, and is being exalted above the hills -- the smaller governments. (Isa. 2:2.) Clouds and darkness, trouble and perplexity and distress of nations are round about; and the thunderings and lightnings are all making the earth to tremble as did Israel at Mt. Sinai. (Exod. 19:1-25.) And now -- since the spring of 1878 -- God has 'set His King upon His Holy Hill of Zion.' (Psa. 2:6.) Therefore, if those who refused to obey Moses, and presumptuously disgraced the ceremonies of the occasion at Sinai, met with instant death, how can we escape if we disregard the voice of the great Mediator of the New Covenant, and the remarkable circumstances which now accompany its establishment?

### **"Closing Thoughts"**

"We see the deepening clouds of trouble. We hear the thunder tones of judgment that 'call the earth from the rising of the sun unto the going down thereof' (Psa. 50:1)-from the east to the west. We see the lightning flashes of truth and righteousness, and observe how the whole earth is now in the shaking process which will eventuate in the complete overthrow of all existing institutions, systems, and governments. Present events indeed speak in trumpet tones. How shall we regard these things? Surely, dear brethren, it will be with thoughtful and reverent hearts! Surely we shall watch and pray, lest 'a promise being left us of entering into His rest, any of us should seem to come short of it!' (Heb. 4:1.) We shall guide our course with the greatest carefulness that we may make our calling and election sure.

"In this eventful period everything that can be shaken will be shaken, that only the unshakable things of truth and righteousness may remain. (Heb. 12:25-29.) Every one called to share in the coming Kingdom must be a lover of righteousness, one who will courageously and lovingly stand for the Truth however much it may be spoken against. All others will be shaken out of this company. The snares and delusions of this 'evil day' are accomplishing this very work. In the end only the true will remain. 'Seeing that we look for these things [let us] be diligent, that we may be found of Him in peace, without spot, and blameless' (2 Pet. 3:14), ready for the entrance into that rest which yet remains."

## **PRAYER AS A FACTOR IN THE CHRISTIAN'S LIFE**

*"In everything by prayer and supplication with thanksgiving  
let your requests be made known unto God." -- Phil. 4:6.*

ONE OF the strongest and most convincing evidences of the Divine love and favor is represented in the privilege of praying to God, of holding

communion with Him. It is not that God might be informed of our desires that He permits and has arranged to grant us this privilege, for we being imperfect, our desires are not perfect. so that we know not what things to ask for as we ought; and He does for us better than we know how to ask or think. Nor does God permit us to pray to Him that we may inform Him regarding matters here; for He knoweth the end from the beginning as well as every intervening step. Rather, He has instituted prayer for our benefit, comfort, and instruction.

### **The Province of Prayer**

Evidently the purpose of prayer is to bring the heart and mind of the child of God whether in joy or sorrow, into contact with the heart of God, that he may be enabled thus most fully to realize the fatherhood of God, His love and care, His deep interest in every item of his welfare. Further, we have the privilege of prayer that in deep affliction we may unburden our hearts to God and thus have forcibly brought to our attention His love and care and wisdom -- for our encouragement, not His; for our strengthening, not His, and for our joy.

This privilege of communing with God is not for us to instruct Jehovah how to arrange matters for the best, but it is to bring our hearts to realize His as the center of wisdom and power, that having unburdened our hearts, we may be prepared to listen for His answer and advice through His Word and providences. And he whose knowledge of prayer is confined to the meager information he has imparted to God with "much speaking," and who has never learned to listen for the answer to his prayer in the Word of God and in his experiences, has as yet measurably failed to appreciate the object of prayer.

Earnestness in God's service will bring His children to Him frequently to realize at His feet, His sympathy with them in the sorrows, discouragements and trials of life, as well as to ask His guidance and the overruling of every affair of life, and to hearken to His wisdom which would enable them to serve Him acceptably.

Obviously, the province of prayer is to ask for such and only such things as God has already declared Himself well pleased to grant. And while we may freely speak to Him as to a Father, and tell Him how we understand His Word, and the confidence and trust we have in its ultimate fulfillment, yet we must not only avoid telling the Lord of our will and our plans and what we might naturally like, but we must avoid and put far from us any such spirit, and must recognize and bring ourselves into full accord with His will and His plan of accomplishing it. It would seem that if this thought were more appreciated, it would shorten some of the long prayers, much speaking, and vain repetition by which endeavor is made by some to instruct the Lord in their wishes regarding many things in life.

### **The Keynote of Acceptable Prayer**

Our Master has given us the keynote to acceptable and availing prayer when He said, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) These are the conditions for sure answers to our prayers. And then we ask the question, What is it to abide in Christ? There seems to be little or no room for difference of opinion: the



statement signifies first that our will has been wholly consecrated -- swallowed up in the will of Christ. And more, that the will is in this condition at the time of the prayer, abiding in Christ. And if the suppliant's own will is gone and he is now controlled entirely by the will of Christ he surely would consult the words of Christ and there seek information as to what His will is before framing a petition to the Father in Christ's name. And if this be his case, if the will of Christ is governing him and the words of Christ are abiding in Him, such an one is prepared to ask any and everything he may will to ask.

As the admonition of the Apostle Paul implies, all requests to God should be presented in the spirit of thanksgiving and gratitude for all past and present favors and manifestations of His love. Abiding in Christ and asking what we will, our requests will very probably be as simple as was the Master's petition when he prayed, "Not My will, but Thine, be done." (Luke 22:42.) In such a condition prayers are always answered. But in such a condition the prayers would be very moderate. The prayers of the saints under such circumstances would be more a thanksgiving for God's gifts, and expressions of confidence and trust and a committal of their way unto the Lord, confidently realizing the promise that to the faithful under such conditions, all things (even seeming disaster and trouble) shall work together for good. Consequently, whatever comes or happens, such an one would realize his prayer answered. He could rejoice evermore because he is prepared to rejoice in tribulation as well as in prosperity in the path of service. He has no will to oppose whatever God permits, knowing that it will work out good.

### **Guidance by the Spirit to Pray Intelligently**

Those who pray in such an attitude could not beseech the Lord for anything of their own will, for they have no will except God's; then abiding in Christ and His Word in them, would prevent any other petition. Such would not pray for the immediate conversion of multitudes, for though they know that God will have all men to be saved and to come to a knowledge of the Truth, they also know that the present is not in God's Plan devoted to this work, but solely to the selection under severer trial of those who shall be God's instruments for bringing untold blessings to all humanity in the divinely arranged time.

Nor may we necessarily single out a particular friend or a number of them and request God to work a miracle on them and to bring them out of a certain unhappy condition so that they may be immediately established in a better condition of full favor with God; though we may pray for wisdom to so rightly expound the truth and explain the Lord's will, that if possible, they may be helped out of the darkness or out of some form of delusion -- into the proper and right relationship with God to enjoy His chiefest favor at this time. This would be in harmony with the Word. Our Master said, "Be ye wise as serpents and harmless as doves," and He instructs that "If any man lack wisdom, let him ask of God who giveth liberally and upbraideth not."

It would not be proper for us to ask for riches and honor nor for choice food or fine clothing. To seek or pray for these is contrary to the spirit of the Master. But we may ask, "Give us this day our daily bread," assured that the Father knoweth what is best and what things are needful to us as seen from His standpoint, which embraces our interests spiritual as well as temporal, the future as well as the present.

Knowing the purpose of God as we are privileged to understand it, we cannot today either labor or pray for the indefinite perpetuation of the governments of this world; for the Word of Christ abides in us and we are therefore not in darkness, but we know that "the times of the Gentiles" are about concluded and the time for the establishment of God's Kingdom is at hand. For that new Kingdom we may pray, "Thy Kingdom come, Thy will be done on earth," patiently awaiting the fullness of God's due time. So surely as we are children of the light, we shall not be left in darkness that that day should come upon us unawares. We know that the success of the heavenly Kingdom for which we pray means the passing of all present kingdoms of the earth.

### **In the Midst of Present Unrest**

Nor would it seem appropriate that we pray our Father to grant abundant harvests, to send rain, to prevent famine, drought, wars and pestilences, for we find no example in the Master of such presumption, and we realize from His Word (Luke 21:9) that God will permit these things until the beseech the reign of Christ is inaugurated. And further, we are informed by the Master that the present time will be one of distress and trouble, caused by the new Prince binding the strong ruler of earth and spoiling his house. Therefore we pray for none of these things, but with trust and peace look with patience into the future, praying "Our Father, Thy Kingdom come, Thy will be done on earth as in heaven." In all things Thy will be done -- and even in the midst of the present necessary unrest and trouble we rejoice in confident hope, knowing that all things are so overruled as to work out the accomplishment of our Father's grand designs revealed to us in His Word.

Instructed by the abiding Word of Christ and realizing the covenant of sacrifice to be even unto death, we cannot ask release from pain and trouble and death, but with Jesus we can ask that if it be possible the cup of shame and misrepresentation might pass, that we suffer not as evil-doers, and yet with Him we must say, "Not my will, but Thine be done"! "Father, glorify Thy name"!

### **The Mission of the Angel of Sorrow**

And while we are yielding ourselves to God in the hour of sore trial let us recognize that such experiences come to us upon a special mission. Who of God's children has not learned more fully the province of prayer and been made to feel its power through deep suffering and crucial trial! Who has not been made to feel more abundantly the presence and reality of Christ in his life in connection with deep sorrow and affliction! And on this point another has very appropriately remarked

"Often, to deepen our knowledge of Christ in prayer, is the mission of the angel of sorrow.

"The truth is, that we never feel Christ to be a reality, until we feel Him to be a **necessity**. Therefore God makes us feel that necessity. He tries us here, and He tries us there. He chastises on this side, and He chastises on that side. He probes us by the disclosure of one sin, and another, and a third, which have lain rankling in our deceived hearts. He removes, one after another, the objects in which we have been seeking the repose of idolatrous affection. He afflicts us in ways which we have not anticipated. He sends upon us the chastisements which He knows we shall feel most sensitively. He pursues us

when we would fain flee from His hand; and, if need be, He shakes to pieces the whole framework of our plans of life, by which we have been struggling to build together the service of God and the service of Self; till, at last, He makes us feel that Christ is all that is left to us.

"When we discover that, and go to Christ, conscious of our beggary in respect of everything else -- wretched, and miserable, and poor, and blind, and naked -- we go, not expecting much, perhaps not asking much. There may be hours of prostration when we ask only for **rest**; we pray for the cessation of suffering; we seek repose from conflict with ourselves, and with God's providence. But God gives us more. He is more generous than we have dared to believe. He gives us joy; He gives us liberty; He gives us victory; He gives us a sense of self-conquest, and of union with Himself in an eternal friendship. On the basis of that single experience of Christ as a reality, because a necessity, there rises an experience of blessedness in communion with God, which prayer expresses like a Revelation."

### **Burdened and Perplexed Hearts Relieved in Prayer**

Again this same writer speaking of the preparation for temptation which prayer affords, goes on to say, "Temptations are emergencies; and for emergencies we need the preparation and the safeguard of prayer: We have duties which are perilous. We meet surprises of evil. We struggle with a wily adversary. We feel perplexities of conscience, in which holy decision depends on the mind we bring to them. We encounter disappointments which throw us back from our hopes rudely. We have difficult labors, in which we sometimes come to a 'dead-lock'; we do not know what to do. We have an **unknown** experience opening upon us every hour. We are like travelers in a fog, who cannot see an arm's length before them. Providence is thus continually calling for the aids of prayer; and in a soul which is keen in its vigilance, prayer will be continually responsive to providences, often anticipative of them."

Viewed therefore in the light of the foregoing, prayer, communion with God, is seen to be not merely a begging arrangement, nor yet as an occasion for instructing the Lord in anything, but is to be regarded as a season of union and communion of heart with our Father in which we may relieve burdened or perplexed hearts by there realizing Divine sympathy, calling to mind Divine promises, reviewing Divine care and expressing our confidence in God's many promises, thus bringing those promises afresh and close to our hearts as though God now audibly uttered them in our hearing thus to appreciate and intelligently join in it. Jesus said in connection with one of His recorded sayings, "Because of them that stood by, I said it." (John 11:42.) The Apostle Paul exhorts those who lead the company in prayer to seek to do so in such a manner that all may be able to hear and acquiesce in it. (1 Cor. 14:14, 17.) "And in all things, whatsoever ye do, do all to the glory of God."

Can there be any doubt, dearly beloved, that to the extent that such prayer gives the expression of the sentiment of all, it will bring an answer at the moment of its utterance by impressing upon all, solemnly the object of the meeting and the blessings and joys to be expected. It is ever thus as we draw nigh to God in prayer, we bring the blessing promised nigh to ourselves by bringing our hearts into a condition of readiness to enjoy the blessing promised to those who ask.

## THE CHAMBERS OF THE KING

*"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple." -- Psa. 27:4..*

HOW CONSTANTLY David's thought was associated with the temple of the Lord! How his soul longed, yea, fainted for the courts of God's dwelling place; and with what warmth he confessed his love for the place where the Shekinah glory shone! "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." "As for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple." (Psa. 84:2; 26:8; 5:7.) So delightful to his heart was the hallowed precincts of the house of God that he could say, "I was glad when they said unto me, Come, let us go up into the house of the Lord"; and to be a humble door keeper therein, was immeasurably more desirable than to join in full accord, or dwell in compromise with the wicked.

In our text the Psalmist is telling us not only of his great desire to thus abide in the favor of the Lord, but he emphasizes the reality of that desire by the positive statement, "that will I seek after." Evidently he did not believe that dwelling in the Lord's house was a matter of easy attainment, or that once having entered that "secret place of the Most High" special effort would thereafter be unnecessary. Furthermore, he seems to have clearly recognized that a brief, superficial survey of God's house, could never satisfy the soul drawn thereto by the cords of fervent devotion. "All the days of my life" he visualizes as being necessary to "behold the beauty of the Lord and to inquire in His temple." Doubtless he was able to appreciate the fact that eternal ages will never exhaust the wonders of the Divine character, and that therefore the inquiring mind might continue to revel in new discoveries, worlds without end.

### How We Dwell in the Lord's House

To dwell in the house of the Lord, as the term is frequently used in Scripture, represents something much more than dwelling in some building or place dedicated to His worship. In its larger sense it represents our dwelling in His favor, our personal enjoyment of contact and fellowship with Him, living under the shadow of His protecting care. This meaning of the expression makes possible the thought so frequently intended when reference is oracle in Scripture to our progressive growth in spiritual life. As a house is usually a building composed of various rooms set apart for specific purposes, so also in the house of the Lord -- the environs of His favor -- there are succeeding chambers arranged, one beyond the other, where His "favor upon favor" is experienced by the one who will not only enter, but "seek after" the inexhaustible "joys of His salvation." Let us explore these chambers, reviewing the beauties of those already passed and written into our Christian experience, and meditating deeply upon the present and future possibilities accruing to us, because our "lives are hid with Christ in God."

As drawn by the mercies of God we entered the Lord's house, we came in by the "door" opened by Divine love. No other entrance could have been found whereby any could enter this vestibule of the King's chambers, for here alone is the Way, the Truth, and the Life. Nor, coming as we did with, grateful hearts, were we disposed to seek by other means to assume these sacred

privileges. The goodness of God manifested in His Gift of love, and the sufferings of the One who bore our guilt and shame, were the magnets that drew us to that "door." Love could find no other so precious and all sufficient. And in this connection it might be well to observe that much of the joy that comes from a sense of full forgiveness is lost to many, because they have failed to understand the fundamentals of true repentance.

### **Godly Sorrow Worketh Repentance**

The term true repentance cannot be defined as being chiefly a turning from sin, brought about perhaps by deep regret for a wasted life, or because some word of Scriptural exhortation may have brought the better qualities of the mind into action. resulting in making the evil practices loathsome, and turning the mind to higher things. Godly sorrow, which is real repentance, springs from a quickened sense of how the love of God has been set at naught and offended. For an illustration of this we think of David's penitent tears as he sorrowed over his great sin and sought forgiveness. "Against Thee, **Thee only**, have I sinned, and done this evil in Thy sight." (Psa. 51 :4.) It is therefore self-evident that the one who cultivates the habit of merely generalizing his sins of omission and commission, and with little thought concludes his prayer with a request for forgiveness, can never know this deep joy of which we write. Did not Jesus teach this when He said, "Her sins which are many, are forgiven; for **she loved much**: but to whom little is forgiven, the same loveth little." (Luke 7:47.) We cannot miss the point. The self-righteous Simon thought lightly of his guilt, but the truly repentant Mary was broken by her sorrow, and as a result she carried away a joy of sins forgiven to which Simon was an utter stranger. And so it is with us, this precious "door" by which we enter will be appreciated just in proportion as we lament our sin, and loathe its contamination. Thank God for the "door" by which "we have access by faith, into the grace wherein we stand, and rejoice in the hope of the glory of God." (Rom. 5:2.) So we "enter His gates with thanksgiving, and into His courts with praise." – Psa. 100:4.

### **In the Beginning God!**

The genesis of Christian experience begins with God. "In the beginning God." Superficial thought may more frequently center around the supposition that the beginning of a righteous life is dependent upon some initial step that we take toward God, but a little consideration will show that it is only as we come to know what God has already done for us, that we are influenced at all toward the life of love and gratitude. Let the Apostle be our guide as we review this first chamber, and let us be attentive to the order followed in the explanations given of its meaning, and its fulfillment in our experience. He will first draw our attention to a very dark background, so dark and void that the first word that must be spoken is the word that broke the darkness which enveloped the shapeless earth

"Let there be light." In that dark background we will see that regardless of any measure of inherent goodness we might yet retain, or regardless of how high or low we might be on the plane of respectability or in the life of the benighted savage, we are no higher in social standing than convicts, and further removed from fellowship with God than the most menial slave from social intercourse with his master. "There is none righteous, no not one." "All have sinned"; "sold under sin"; "children of wrath"; "be come altogether

unprofitable" ; no man able to deliver himself or to redeem his brother. Truly this is a dark picture, well calculated to humble the pride of man and turn his thoughts to the only source of help= "the God of all grace."

With this background intelligently comprehended, we are now prepared to feast our eyes upon the things that reveal the matchless love of God, the works of God that draw us to Him. "When there was no eye to pity and no arm to save, His eye pitied us and His arm brought salvation." "While we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that He **first loved us.**" "Who loved us and washed us in His own precious blood" -- not washing us and then loving us, but loving us first and then washing us. "God so loved the world, that He gave His only begotten Son" -- all this while "we were enemies through wicked works." Truly we may sing:

"I've found a friend; O! such a friend!  
He loved me ere I knew Him;  
He drew me with the cords of love,  
And thus He bound me to Him."

Let us not hasten from this chamber, for it is here that we begin to experience those influences that will bind us to Him with "ties which naught can sever," holding us fast as the willing bond-slaves of Jesus Christ. We must linger long enough to grasp much of the stupendous cost of our redemption from sin and death, if we would be prepared to understand the sublime condescension of that Divine love which passed by angels, and chose for dwellers in these hallowed chambers, the sons of men, members of a fallen race.

### **Love Divine all Love Excelling**

Let us, in mind, watch the great drama of love unfold. In eternity past God was all alone, complete in Himself, with all of love bound up in His own being--a love so full, so predominant, that it becomes the chief component of His character. "God is love." But love must find expression in active operation, and so God's love found its first opportunity in "the beginning of the creation of God," the Logos. And how this First-born of all was loved by the Father!--"daily His delight, rejoicing always before Him." Then through Him Love's expression expanded on and on through all the works of creation, with man as its climax. But in due time sin enters and man is fallen. Love is now to have its fullest possible expression. One day there is an absent one from the circle of heaven's hosts. Perhaps there was wonderment and surprise, for it may be that the Father had not disclosed His Plan to any but the Son. But later they find Him--"found in fashion as a man." Surely they marveled as they beheld His humble estate--then the rejection, the shame, and the ignominy; finally upon the air is heard the cry of a broken heart: "My God, My God, why hast Thou forsaken Me?"

Human language could never describe the wonderment of heaven over these events. But, beloved, have they not had still greater cause for amazement in what they witness now? Must they not wonder again and again that the human heart can remain so little affected by these things? Are they surprised that some of us think so lightly, and so seldom, of a sacrifice so great as that of the Father and the Son on our behalf?

"How greatly He must have loved us! It was love, and only love, that kept Him standing at the bar of Pilate, bending beneath the scourge of the soldiers, hanging in apparent helplessness on the cross. Not the iron hand of relentless fate; not the overpowering numbers or closely-woven plots of His foes; not the nails that pierced His quivering flesh. No, it was none of these. It was not even the compulsion of the Divine purpose. It was His own choice, because of a love that would bear all things it only it might achieve redemption for those whom He loved more than Himself. 'He loved me, and gave Himself for me.'

"Surely we may trust that love. If it moved Him to endure the cross and despise the shame, is there anything that it will withhold, anything that it will not do? His love is stronger than death, and mightier than the grave . . . To believe and accept it is eternal life. To dwell within its embrace: is the foretaste of everlasting joy. To be filled by it is to be transfigured into the image of God Himself."

Are we privileged to be one of the called? If so, what emotions have such visions of the love of God, and of the sacrifice of Jesus stirred within our souls? Ah, there could be but one answer from a grateful heart: "Here, Lord, I give myself away, 'tis all that I can do." Take my life, and let it be filled with a consuming devotion to the love that bought me -- 'Take myself -- I wish to be ever, only, all for Thee.'" And as He invites us into the succeeding, chamber of consecration, He who can read our hearts has already heard its alert response: "Gladly will I toil and suffer, only let me walk with Thee." Blessed eagerness of a heart in love with Jesus!

### **The Chamber of Consecration**

As we read the Gospel records of our Lord's ministry, how often we meet the words, "If any man will come after Me," or expressions of similar import. And as we read, we observe that these words were often very much misunderstood, even by His disciples. On one occasion at least, they show that their understanding was very limited. They had doubtless heard Jesus several times teaching this abandonment of earthly possessions as being necessary to discipleship, and they were satisfied that they had fully complied with the requirements; hence they ask, "Lord, **we have left all to follow Thee**, what therefore shall we receive?" They **had left all**, and they **had** followed Him, that was all settled; now the thing of special interest was the reward for having left a few boats and their fishing equipment, a position as tax collector, and other occupations.

For the moment Jesus accepts their claim as true, and He does not attempt to explain that as yet they had only begun to come after Him, knowing so well that later on when full understanding came, they would follow to the utmost bounds. But as we are about to enter this chamber we may well pause to inquire of our own hearts as to how clearly we understand what is really comprehended in the word consecration. It may be that we too have need of a much fuller comprehension of a term so full of meaning. Perhaps we may even wonder if we could truthfully say, "Lord, we have left all to follow Thee."

The rudimentary features of consecration are, we believe, well understood by Bible students. We have no need therefore to be taught that it involves our talents of money and time, the sacrificing of our earthly hopes and prospects, the complete setting of ourselves apart to the service of God. Neither do we

need to be taught that much of suffering, reproach, and death will be our portion, if we will be loyal to the Lord and His Word. But as we lingered in the first chamber long enough to feel the drawings of love and gratitude, we recall that all such things as earthly possessions counted for little, if only we might follow where He leads. So now we leave these first principles of consecration, and go on to perfect our understanding of the secret forces that make such a life a joy and delight.

### **Consecration Scripturally Defined**

Consecration, in its primary meaning, is devotion to the will of God, and this devotion means strong affection, ardent love. This is what Jesus meant when He said, "For their sakes I consecrate Myself, that they also may be consecrated in truth." (John 17:19. R. V.) His great desire was that the same passion that filled His own heart, and the zeal that consumed Him, should always be perpetuated in the lives of His disciples. He desired that they should not just gather at His table, but that they should go forth to live His life, showing forth His death until He come. Looking carefully at the life of Jesus we find that His strong affection and ardent love were the dynamic forces that controlled Him, and this is full of significance to us. The reason consecration is so often thought of as being chiefly a matter of cross-bearing, self-denials, and sufferings, is because so many have never lifted it out of the realm of their own petty doings, into the sublimer realms of love's opportunity. It is because they are lacking in strong, ardent love and affection. Think of Jacob as illustrating the point: Seven long years he served for his beloved Rachel, "but they seemed to him but a few days, for the love he had to her." How uncomplimentary it would have been to the object of his love, had he thought otherwise.

We talk much of the "narrow way that leads to life," but by failing to grasp the true meaning of this descriptive term of Jesus, we again associate the terms "narrow way" and "consecration" with restriction and confinement, as though their real meaning was painful limitations rather than super-abundance. Jesus walked the narrow way and therein we are **privileged** to walk also. But let us note carefully that the way is not "narrow" to the true child of God, but is full of delights and hidden treasures. It is narrow in the sense that the carnal mind can find no pleasure within its confines, but those who walk with Jesus in this way, know that there are no compensations in the broad way comparable with the realization that by walking in this way they have been brought out into "a large place." Thus it is that after a time the soul's desire is, not to continue in the narrow way from a sense of duty, but because there only, the heart's desires are satisfied. How restricted, how limited, the spiritual man would feel, if confined to the supposed broad limits of the pleasure-loving way! How his soul would yearn for the freedom and the fullness of the narrow way of life !

Remembering then that love of Jesus is the spring of true consecration, we will learn to revel in the things we find in this chamber and, so doing, it will be with us as it was with Him -- His strong, ardent love for God made His consecration experience a joy and delight. "I delight to do Thy will, O My God." "And when He had given thanks, He took the cup." So it was with Paul, his love lifted consecration out of the sphere of duty into the category of God's greatest favor to grateful hearts. Thus we learn to appreciate the reality and force of all that the Scriptures teach us of the sufferings, self-denial, and cross-bearing that will follow full consecration; and we also



learn the blessed truth of our Master's words, "My yoke is easy and My burden is light." They "seem to us as nothing for the love we bear to Him."

### **The Chamber of Spirit-Infilling**

The entrance to the chamber of consecration just passed is of course the place of Spirit begetting. It is there that we present ourselves, all we have, all we are, and all we hope for as human beings, through Jesus Christ our Lord. It is there that we are accepted of the Father, begotten to the new nature, and made prospective members of the Bride of Christ. But we may properly make a distinction between an initial begetting of the Spirit, and the fuller operations of that Spirit in the Spirit-filled life, by putting the chamber of Spirit-infilling beyond the one we have just examined, bringing our justification and our consecration joys and privileges with us.

It is a matter of regret that the moment the Spirit-filled life is spoken of, so many immediately associate thoughts of something vague and theoretical. Because of an entire misunderstanding, a prejudice against such an experience has been developed; until the advocate of the Spirit-filled life is rated a well-meaning but impractical enthusiast. But let us hope that our sojourn in this chamber, surveying its dimensions, and learning how to have its fullness duplicated in our experience, will disabuse our minds of unscriptural theories, and permit us to know whereof we speak when we talk of the witness of the Spirit within.

In these days when there seems to be a special danger of substituting belief for spirituality, it is manifest that a knowledge of this question is of supreme importance, for many are confusing elementary knowledge with what we are authorized by Scripture to call, a Spirit-filled life, and it is essential that this distinction be recognized.

For the purpose of illustrating the point, let us refer to the disciples prior to the outpouring of the Spirit at Pentecost. These men had declared their faith in Jesus as the Messiah, the Son of God. They **knew** Him and **believed** His teachings, but as yet they were far from being what He knew would be their condition later on. They were in close bodily contact with Jesus, witnessing His example, hearing His instructions, enjoying intimacies and opportunities of an exceptional character, yet notwithstanding all, Peter remains "unconverted," incapable, inefficient. Likewise the others. For three years or more they had the most pointed rebukes, the most effective instruction, and the most complete and forceful example of a virtuous life, and after all is over what do we find? We find that neither Christ with them, nor Christ sacrificed for them, availed to accomplish that marvelous transformation which came to them subsequent to Pentecost.

### **It is Expedient that I go away**

But this does not surprise us when we linger long enough to inquire what Jesus meant by His statement to them, "It is expedient for you that I go away; for if I go not away, the Comforter will not come." The expediency was an absolute necessity, for without the power of the Spirit invigorating them they must remain permanently inefficient. With these facts before us, it is not difficult to observe that even Spirit-begetting must be followed by Spirit-infilling or the life will remain a fruitless, powerless, joyless experience, without inspiration, objective, or worthwhile results. How futile

then are the hopes of those who limit their minds to the mere rudiments of doctrine respecting what the Holy Spirit is, and a multitude of definitions respecting its operations -- who live in the round of comparisons between their views and those of others who may believe that the Spirit is a third person of a mysterious trinity. How **can** we know anything about the Spirit-filled life until we definitely expect the fulfillment of the promise, "Ye shall receive **power**, after that 'the Holy Spirit is come upon you" (Acts 1:8), and then studiously apply ourselves to the business of understanding what we are to expect?

### **Be Ye Filled with the Spirit**

The only life that can be properly called an overcoming life is that life which is actually filled and controlled by the Spirit. On this point Paul is quite emphatic. "This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your fallen natures." (Gal. 5:16, Weymouth.) The thought is clear, the incompatibility of the Holy Spirit with the desires of the flesh make it impossible for both to dwell in the heart at the same time; therefore when the Spirit fills the heart, it becomes literally true, "You will certainly not indulge the cravings of your lower natures." And this does not apply solely to depraved nature's wrong desires, but also to many of its otherwise legitimate enjoyments. Do we smile indulgently at the brother who is ready to tell us that "the Lord **took away** my craving for liquor or tobacco" or "the Lord **took away** my desire for worldly amusements" and think of him as being tainted with some questionable faith-healing hallucination? If we are so disposed, let us be sure that we really understand our brother's experience. There is a possibility that he may be a living testimony of the truthfulness of the Apostle's positive statement quoted above, and a standing rebuke to our own palpable failure to attain a victory over some petty weakness. What we have failed to overcome perhaps by pledges, or some other energy of the flesh, our brother has conquered by being filled with the Spirit.

### **Holy Spirit Given only When Asked for**

The Spirit-filled life begins with prayer. When Paul says, "Be ye filled with the Spirit," we immediately think of the words of Jesus, "If ye then being evil, know how to give good gifts unto your children, **how much more** shall your Heavenly Father give the Holy Spirit to them that ask Him." (Luke 11:13.) The measure of our infilling will be in proportion to the earnestness we have shown in prayer. Do we really desire more of this indwelling power? If so, let us hearken to these words:

"If the Lord's consecrated people could all be brought to the point where the chief aim in life, **the burden of all their prayers**, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with the Lord until the breaking of the day, their hold upon Him would be sure to bring the promised blessing. The Lord has revealed Himself to His people for the very purpose of giving them this blessing; nevertheless He withholds it until they learn to appreciate and earnestly desire it.

The Holy Spirit will not be given in answer to intermittent formalistic petitions, but only when the vision is fixed on its indwelling as the greatest

objective in our religious life. Therefore the chamber of Spirit-infilling is the place of importunate prayer.

### **The Spirit Searcheth the Deep Things**

There is a profound significance in the text that tells us of the Spirit's eagerness to search out the deep things. "For the Spirit searcheth all things, yea, the deep things of God." And when we remember that these deep treasures are beyond the comprehension not only of the natural man, but also beyond the vision of many in the Church, it becomes the more important that we understand what is meant. When Paul writes to the Corinthian brethren, he must forego the deep things: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." But there were others to whom he could go much further in unfolding spiritual things: "Howbeit we speak wisdom among them that are perfect." (1 Cor. 3:1; 2:1, 6, 7.) Now the question remains: Who are the perfect, or mature? For answer we turn to Hebrews 6:1, and we find that they are those who have graduated beyond the first "principles of the doctrine of Christ, . . . not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Not that the Apostle discounted these important truths, or encouraged a neglect of them, but rather that he yearned to see the brethren attain that development of mind that would enable them to appropriate the deeper truths of the Spirit-filled life, and thus attain full manhood in character-likeness to the Lord.

All these "first principle" truths are the framework of the Divine Plan, but the deeper things are beautifully suggested in the rendering Weymouth gives us of 1 Cor. 2:11: "For among human beings, who knows a man's inner thoughts except the man's own spirit within him? In the same way, also, only God's Spirit is acquainted with God's inner thoughts" -- that is to say, only such as are mature in spiritual discernment can understand and fellowship with God in His inner thoughts, and this is exactly what Jesus meant in the statement we have already quoted, "If I go not away the Holy Spirit cannot come." Jesus **with** His disciples for many times three and a half years could never have done for them what He could do when He came **back** in the power of His Holy Spirit to dwell **in them**, and so it is with us. When He and the Father have taken up their abode in us, then we do experience the Spirit-filled life, and become absorbed in the inner thoughts of God.

### **Are We Carnal or Spiritual Characters**

As to where we stand in this matter of spiritual discernment, suppose we let the Apostle decide. Any careful student of Scripture must observe the marked contrast in Paul's address to the Churches of Corinth and Ephesus. To Corinth he must write in reproof: "And I; brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto babes in Christ. I have fed you with milk, and **not with meat**; for hitherto ye were not able to bear it, neither yet are ye now able." But to Ephesus he can write: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His

calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, . . . **and you hath He quickened**, who were dead in trespasses and sins." -- 1 Cor. 3:1, 2; Eph. 1:15-20; 2:1.

All yes, he could write to them about the **inner thoughts of God**, for the Holy Spirit in them was searching out, and reveling in the deep things of God. Thus being Spirit-filled they were not like the Corinthians, divided into Paulites and Peterites, neither were they disputing over meats and drinks, new moons and sabbaths, etc., conducting themselves like babes, but as men of mature mind and clear vision. Thus the Spirit-filled life is the one effectual fortification against substituting human leadership for the Headship of Christ, or substituting the writings of men, however devout and trustworthy, for the only infallible guide of the Church, the Spirit-inspired Word of God. To be Spirit-filled is to know the reality that was in the mind of Jesus when He said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14.) What Jesus teaches by this guarantee is, that where the truth which emanates from Him has its sway in the heart, the life will throb with vigor, warmth, and power. Our life will be recognized by its definite relation to His life, and as His life was one of fervent pulsating devotion to God and His will, so ours will be lifted out of the mere realm of belief and duty into the energetic, robust, sacrificing zeal that literally consumes us. It will enable us to respond, as we so earnestly desire to do, to the possibilities that are definitely related to the purpose of God in sending the Holy Spirit into our lives. "The **stone** cannot respond to the embrace of the lichen which dots its surface with specks of living green, or the ivy which twines its clinging arms about it, or the butterfly which lights for a moment upon its surface and is gone. **Life alone can respond to life**, and that which meets, explains, embraces, uplifts, and in a thousand ways inspires and vivifies the manifold human life of which we form a part, is living indeed. The reader of Scripture, then, who believes in 'the living Word' will search in all his reading for such signs of life. He will ask in every chapter and on every page, what are its living relations with the throbbing life in the midst of which he moves."

The Bible is only another book of impractical mysticism, and meaningless platitudes, if we cannot believe that its statements are actually spirit and life to all that hunger for the conscious realization of spiritual maturity. But God's Word is not vitiated by our failure to fully attain its power in our lives. Men have lived its precepts and stand as exhibits of its verity. God's Spirit can take of that Word and wash us by its cleansing influence, until its "quick and powerful" searchlight has pierced through soul and spirit, joints and marrow, until our meanness and carnality, lukewarmness and coldness, is shamed out of our hearts, and we are made "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

That Holy Spirit indwelling our hearts, will set our souls on fire with such an ardent devotion to the person of Jesus Christ that we will of a truth lose sight of all besides. It will burn us up with the missionary zeal that fills the New Testament pages. It will impart to us such a devotion to the people of God, that our lives will no longer be dear unto ourselves, because of a fervent enthusiasm to finish the ministry that grace has committed to us. It will give us such a living admiration for that holy, mature, and vigorous spiritual unity,

and cooperation in the one Body, one cause, and one objective, that will gloriously deliver us from the petty limits of our own littleness, and make us a burning and shining light in a Church that is literally crying today, **"Show us the Father and it sufficeth us."** It will make our own individual heart, the soil where all the fruits and graces of the Holy Spirit may grow, and bloom, and reach fruition, to the glory of our God, and to our, eternal joy, working in us by the same power that raised our Lord Jesus from the dead. Amen, so let it be.

**"KEEP YOURSELVES  
IN THE LOVE OF GOD"  
THE MOTTO CHOSEN FOR 1931**

FOR THE year 1931 we are somewhat departing from the usual custom, and are not choosing a card or calendar containing the year motto. We are contenting ourselves for this year in selecting and placing before the friends the following Scripture text as a motto for the year 1931:

**"KEEP YOURSELVES IN THE LOVE OF GOD, LOOKING  
FOR THE MERCY OF OUR LORD JESUS CHRIST UNTO  
ETERNAL LIFE." -- Jude 21.**

This admonition of the Apostle Jude is one that is eminently appropriate and necessary to the Christian in every age, in all walks of life.

Considering the importance of the quality and attribute of love and the place assigned to it in the characters of all God's intelligent creatures, we can think of no more pointed and timely admonition for the brethren everywhere to keep before their minds today, than these words of counsel by the Apostle Jude. Selfishness, the opposite of love, has during the prevalence and reign of evil largely predominated in the affairs of creation on earth: It is the underlying cause of all the strife, sorrow, and heartaches in the world. Love to the contrary brings peace, harmony, and happiness. The children of the light brought into relationship with God and interacted as to the character and ways of Jehovah, learn to sense the significance of the Apostle's statement. "God is love." And "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." Then in this connection the immortal words of Jesus come to us again, "A new commandment I give unto you, that ye love one another as I have loved you."

Manifest it is that we cannot keep ourselves in the love of God unless we have gotten into it. That humanity in general do not possess it, or are not in this condition of heart, is not only manifested to our senses through the experiences of life, but testified by our Lord Jesus who said, "I know you, that ye have not the love of God in you." -- John 3:42

While all mankind has some measure of the natural love, self-love, love for family, love for friends, yet Our Lord speaking of this kind of love implies that it is not the love of God, saying, "If ye love them which love you, what thank have ye? For sinners also do the same. There is a vast difference therefore between the love of God and the love that is common to the natural man; and we need to be directed, into and to grow and develop in it as the Apostle testifies, saying, "The Lord direct your hearts into the love of God." -- 2 Thess. 3:5.

The Apostle John who is designated by some: "the Apostle of Love," commented upon this subject of the love of God and of Christ, saying, "This is the love of God [that is, proves or demonstrates our love of God], that we keep His commandments: and His commandments are not grievous." (1 John 5:3.) This gives us the suggestion that the Lord not only expects us to keep His commandments of love to Him and to the brethren, but that He expects also that in keeping these we should become so filled with an appreciation of the commandments and principles that underly them, that we would delight in them; not merely because they are God's commandments, but additionally, because they are right, good, proper.

As We look back at the beautiful character of our Lord Jesus and see His love for righteousness, far truth, and His willingness to be obedient to the Father's arrangements -- even unto death -- we can readily perceive that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments not as being grievous, using the language put by the Prophet into His mouth, His sentiment was "I delight to do Thy will, O My God, Thy law is in My heart:" May we not then understand the Lord to mean that in order to abide in His love we must reach such a heart condition as this which He had a love for the Father's ways, for the principles of righteousness and truth. We may abide His love at first, under other conditions, feeling through our love the restraint of His commandments of love. But as we grow in knowledge we must grow in grace and outgrow those sentiments, and grow up into the Lord's Spirit and sentiment and attain unto love in its., highest form, so that obedience to the Lord will be the delight of our hearts, and any failure to do His: will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

How, essential then is this quality and attribute of love, not only as we meet the world of unbelievers steeped in selfishness, but as we mingle and have communion with the members of the Church of Christ. It is the love of Christ that is always the antidote for the spirit of contention and strife that is often found in the ranks of the, professing Church. It is the love of Christ that will preserve the unity of the Spirit in the bond of peace. In fact, it is this glorious. quality that will have to do with regulating and rightly adjusting the affairs of the Lord's people, as they meet together as a church or in the home and family relationships.

By then earnestly observing the counsel of the Lord's Word as to how we keep ourselves in the love of God, that it is by obedience to and a growing love for the principles of righteousness, let us rejoice in every experience in life, its trials, reverses, sorrows, heartaches; etc., no less than its pleasures, if by any or all of these means the Lord can instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart submission.

We are confident that the spirituality, the peace of heart and the oneness and unity of the Spirit will be enhanced amongst the brethren during the new year in so far as they keep prominently in mind in the midst of all the tests and trials of life, the Apostolic counsel of our year motto: "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

## ENCOURAGING WORDS

Dear Brethren:

I notice in your issue of December 1, an offer of an extra copy of each issue to those who will use this judiciously among those who may be seeking the "old paths." I will be glad to avail myself of this offer, on the outline you suggested. I may not at the present time know of twenty-four different parties, but I am rather confident that I will before the year is out.

I will be glad to receive twenty-five copies of the little leaflet entitled, "A Message to the Watchers," a copy of which was received with the December 1st issue.

I find that a very considerable number of the brethren are independently coming to the conviction that the time has come for seeking by any and all legitimate means to help those who "sit in darkness" to escape from the conditions which seem to be becoming almost daily more unendurable. One writes that the I. B. S. A. "Sees the handwriting on the wall"; another thinks that it "has passed from the offensive to the defensive"; and here you come with this leaflet, which suggests the same thought.

Since I was informed sometime ago, that my room was much preferred to my company, I find that my opportunities which had been steadily diminishing while associated with the "organization" that I had loved so long, have just as steadily been increasing, And on this day set apart for Thanksgiving, my heart is filled with appreciation of the blessings that are filling my days.

May the Lord's richest blessings be with you in your efforts to encourage and strengthen the brethren, is the prayer of

Your brother and fellow-servant,

F. M. R. -- Colo.

## The Herald of Christ's Kingdom

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### DISCIPLES OF CHRIST

*"Then said Jesus to those Jews which beloved on Him, if ye continue in My word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make ye free." – John 8:31, 32.*

Our LORD'S preaching always produced two opposite effects upon the promiscuous multitude that heard Him. It attracted one class and repelled another. Those who were full of pride and conceit, and who preferred darkness to light because their deeds were evil, and because they realized that if they admitted the light of truth they must of necessity conform their characters to it -- all such were repelled by the teachings of Christ. And if the Lord had undertaken the work of the ministry according to the methods pursued to-day, depending for support on the good will and contributions of the people, that support would often have been very meager, or, at least, very fluctuating. On some occasions multitudes received His testimony, and later deserted Him and walked no more with Him, as He continued to enforce the lessons of Divine truth: (Luke 4:14, 15, 22, 28, 29.) Sometimes the

multitudes hung upon His words, wondering at the gracious words that proceeded out of His mouth; and again and again they forsook Him, while only a mere handful remained. -- John 6:60, 66-69.

Those who followed the Lord only for a little season and then forsook Him, of course, ceased then to be His disciples and were no longer so recognized; nor did they presume longer to claim to be His disciples. A disciple is a pupil, a learner; and when any man ceases to be a student and pupil of Christ, the great Teacher, he is no longer a disciple of Christ. This was very manifest when the Lord was present, and when His name was one of reproach among men; but later, when His presence was withdrawn, and when His doctrines were unscrupulously mixed with human philosophies to such an extent as to divest them of their reproach, and to make them really void, -- then men began to claim to be His disciples -- long after they had utterly repudiated His doctrines.

The Lord's expression -- "disciples indeed" -- implies a distinction between real and merely nominal disciples. And since we desire to continue to be His real, sincere disciples; let us mark the expressed condition: "If ye continue in My word, **then** are ye My disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

### **The Reward of Continued Discipleship**

It is a blessed thing to take the first step in the Christian life -- that of belief in and acceptance of Christ as our Redeemer and Lord; but the reward of this step depends entirely upon our **continuance** in His Word, in the attitude of trite disciples. It is not difficult to do this, yet the disposition of human pride is to wander away from the simplicity of Divine truth and to seek out new theories and philosophies of our own, or to pry into those of other men, who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the truth" -- not that we shall be "ever seeking and never coming to a knowledge of the truth." (2 Tim. 3:7.) Here is the mistake that many make failing to continue in the Word of the Lord; they delve into various human philosophies which ignore or pervert the Word of the Lord and set up opposing theories. There is no promise, to those who seek for truth among these, that they shall ever find it. And they never do. Divine Truth is never found except in the divinely appointed channels: and those channels are the Lord and the Apostles and Prophets. To continue in the doctrine set forth in their inspired writings, to study and meditate upon them, to trust implicitly in them, and faithfully to conform our characters to them, is what is implied in continuing in the Word of the Lord.

But the idea is entirely compatible with that of heeding all the helps which the Lord from time to time raises up from among our brethren in the Body of Christ; as enumerated by the Apostle Paul. (Eph. 4:11-15; 1 Cor. 12: 13, 14.). The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; but it is the duty of every member to prove carefully their teaching by the infallible Word.

If we thus continue in the Word of the Lord, as earnest and sincere disciples, we shall indeed "know the truth," be "established in the present truth" (the truth due), and be "rooted and grounded in the truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us," to "earnestly



contend for the faith once delivered to the saints," to "war a good warfare," to "witness a good confession," and firmly to "endure hardness as good soldiers of Jesus Christ," even unto the end of our course. We will not come into the knowledge of the Truth at a single bound; but gradually, step by step, we will be led into the Truth. Every step will be one of sure and certain progress, and each one leading to a higher vantage ground for further attainments both in knowledge and in its blessed fruits of established character.

### **Strikes off Fetters of Ignorance**

The Truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience, and every virtue and every grace, which time and cultivation will ripen to a glorious maturity.

And not only shall the true disciple thus know the Truth and be sanctified by it, but the Lord also said, "The Truth shall make you free." Those who have received the Truth know by blessed experience something of its liberating power. As soon as any measure of it is received into a good and honest heart, it begins to strike off the fetters of sin, of ignorance and superstition, and of fear. It throws its health-restoring beams into the darkest recesses of our hearts and minds, and thus invigorates the whole being. Sin cannot endure its light; and those who continue to live in sin when a sufficiency of light has been received to manifest its deformity must inevitably lose the light because they are unworthy of it.

Ignorance and superstition must vanish before the light of truth. And what a blessed realization it is to be thus liberated! Millions are still under this galling yoke. Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation, because they hypocritically claim Divine appointment; and they have been made to fear God as a vengeful tyrant consigning the vast majority of His creatures to an eternity of torment. Thank God, we who have received the Truth have escaped that terrible nightmare, and the bondage of Satan over us is broken!

We are made free, too, from the fear that we now see coming upon the whole world, as the great civil and ecclesiastical systems that have so long ruled the world are being terribly shaken. All thinking people are in dread of the possible outcome of anarchy and terror. And the alarm of all will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet, in the midst of it all, and with the fullest assurance of the infallible Word of God of the terrors of the conflict through which the world will have to pass within a few years, the true disciples of Christ who abide in His Word are not afraid, but rejoice, because they know that God's object in permitting the storm is to clear the moral atmosphere of the world, and that, after the storm, there shall come, by His providence, an abiding peace. Instructed in the Truth, they realize the necessities of the situation, and have confidence in the Divine providence that can make even the wrath of man to praise Him.

Blessed Promise! -- "If ye continue in My Word, then are ye My disciples indeed, and ye shall know the Truth, and the Truth shall make you free." Dearly beloved, having received this favor from the Lord, shall we not continue in it, giving no heed to seducing doctrines? And shall we not be faithful to it under all circumstances, defending it against every assault, and

with it bearing its reproach? Let us prove our appreciation of it by our loyalty and faithfulness to it.

## "IT IS WRITTEN AGAIN"

These words of our Savior addressed to the Tempter, suggest incidentally a very important lesson for all Christians.

The Adversary in his assault upon Jesus had just quoted from the Scriptures, saying "It is written" thus and so. Very well, replies Jesus, suppose it is written as you say -- "It is written **again**," that is, the Scriptures contain something else besides what you have quoted. From these words of our Lord, "It is written again," we gather a principle which ought to govern us in our doctrinal use of the Scriptures. We cannot safely found either doctrine or practice on an isolated passage of Scripture. One passage cannot be interpreted independently of other Scriptures. Here lies our only safety from the most monstrous errors. We must go, not to a solitary passage but to the whole Scripture to learn what is the will of God. There is a unity in the Scriptures like the unity of the human body. One part balances another. One part requires another part to complete it. One portion of Scripture needs to be explained by other portions. When a man or a sect quotes an isolated passage as the basis of some absurd doctrine or practice, our reply must be, "It is written **again**." There are other Scriptures besides that which you have quoted and your Scripture must be interpreted in harmony with the remainder of the Scriptures. You take a single passage of Scripture out of its connection and give it a distorted use and claim that you have God's truth. But that is the way the Adversary uses Scripture. He would gladly acknowledge the authority of the Scriptures if he could be permitted unrebuked to use it as he chose, and handle it deceitfully. Most of those errors which the Church of Christ brands as heresies are simply one-sided truths: They are torn out of their connection with counter truths. -- *Selected*.

## BECAUSE WE LOVE THE BRETHREN

*'Hereby know we love, because He laid down His life for us:  
and we ought to lay down our lives for the brethren.'* -- John 3:16, R. V.

THE DIVISION of the various books of the Bible into chapters, as we all know, is no part of the inspiration that gave the Word of God to us. This was very wisely arranged for us in more modern times in order to facilitate study. By this means the location of texts relating to any subject may be quite easily found and quoted, greatly assisting the student in his task of comparing Scripture with Scripture.

It is therefore perhaps no more than an accidental coincidence that in John's Gospel, chapter 3:16, we have the writer telling us of God's great love to us; and then in his first Epistle, chapter 3:16, telling us what our reaction should be toward that wonderful love so sacrificially displayed: "We ought to lay down our lives for the brethren." It is at least a delightful way of turning our minds immediately back to that little Gospel verse that has been called "the little Bible." Such it surely is, for therein, like the oak in the acorn, all that should spring up in our hearts of gratitude and obedience, response and imitation, ought to have its beginning. All Scripture is but an elaboration of that text, and so we are repeatedly admonished by the Apostle that we seek to

have that love so established in our characters that as children of God we may love like He did.

### **This is My Commandment**

This is the special appeal of the text with which we began: "We **ought**," John says, "to lay down our lives for the brethren." The emphasis centers on the obligation placed upon us because we have ourselves been so greatly loved. Failing to love others as God has loved us would accordingly display a serious lack of grateful appreciation on our part. This lesson is definitely taught us by Jesus Himself: "Ye are My friends, if ye do whatsoever I command you." "This is My commandment, That ye love one another, as I have loved you. Greater love bath no man than this, that a man lay down his life for his friends." (John 15:14, 12, 13.) Thus, since Jesus is our Friend above all others, and our brethren are our special friends, taking precedence above natural relationships, it ought to be our, delight and joy to lay down our lives for the Lord and the brethren to the full extent of our opportunity.

In the study of this subject of laying down life in sacrificial service we turn again and again with pleasure and admiration to the life of St. Paul. We love to dwell upon the words and example of the perfect Pattern, our Lord Jesus, but Paul is a man of like passions with ourselves, and therefore when we see these sublime ideals of Jesus put into the practical every-day service of one of His followers, it gives us much needed encouragement to seek for ourselves the same degree of sacrificial devotion. We turn then to one of the most pathetic and touching incidents recorded respecting Paul's love for the brethren.

In the account preserved for us of his farewell address to the Elders of the Ephesian Church in Acts 20, there is much that is of the greatest possible importance to us right now. The historical circumstances under which this fervent appeal was made, and the love and solicitude that prompted it, as well as the solemn warnings it contains, cannot fail to find a responsive gratitude, and a quickened sense of duty, in the heart of all who truly love the Church of Christ.

### **They All Wept Sore**

Responding to a fervent desire, or perhaps to a snore direct revelation from the Lord, the Apostle was on his way to visit the brethren at Jerusalem. The ship by which he was to sail was a trading vessel and scheduled to make a call at the port of Miletus, some thirty miles from the city of Ephesus. In order to avoid the risk of missing his ship by going himself to Ephesus, Paul sent for the brethren to come to him at Miletus and there with a burning, passionate love presented his memorable appeal. His love for these dear brethren made it impossible for him to pass by without making this effort to lay before them once more the responsibilities resting upon them. We doubt not that the whole experience made a profound impression on the minds of the assembled brethren. This is indicated in the sorrow they manifested in learning of the improbability of ever having him with them again. "They all wept sore, and fell on Paul's neck, and kissed him, **sorrowing most of all for the words which he spake, that they should see his face no more.**" His epistles might breathe the spirit of love and pastoral edification, but the love that craved and planned this personal interview, was a more powerful and effective testimony of self-sacrificing devotion to them. No wonder, then,

that the assurance that they would see him personally no more filled their hearts with sorrow.

### **Overseers Accountable for the Flock**

Coming now to an examination of this appeal, let us seek its lesson to us. "Take heed unto yourselves." Well did the Apostle realize that those who do not keep guard over their own hearts cannot faithfully serve the interests of the Church in general. How often this same truth was reiterated in the wise counsel given to the Church in these last days by one who had, in God's arrangement, a similar care of all the churches -- a truth of which we should still be most mindful, namely that the spirituality, zeal, and unity of the Classes would be in proportion to the presence or absence of these qualities in the lives and ministry of the chosen leaders. "Like priest, like people." Thus it is that the Revelators messages, either of approval or censure, are directed to the angels, or pastors, of the various churches. On this point John Calvin has said, "No one can successfully care for the salvation of others who neglects his own, since he himself is part of the flock." This thought is brought out by the Apostle also, saying, "And [take heed] to all the flock, over the which the Holy Spirit hath made you overseers" -- not lords, but members, who have a special responsibility respecting fellow-members -- all the flock.

Both in the Old and New Testaments the shepherds of the flock are solemnly warned that the welfare of those over whom they have been placed will be required at their hands. In the Old Testament we read: "Woe be to the shepherds of Israel that do feed themselves [self-centered, and interested only in themselves]! should not the shepherds **feed the flocks**? The diseased have ye not strengthened, neither have ye healed that which was sick; neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost. Behold, I am against the shepherds; and I will require my flock at their hand." (Ezek. 34:2, 4, 10.) A terrible arraignment is this, and one which all overseers are still in danger of meriting, through unfaithfulness and inactivity.

Then in, the New Testament we have Paul's words, general in their application, but particularly significant to such as are leaders: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." -- Heb. 13 :17.

### **True Leaders find Best Pastures**

A prominent writer on this subject has said:

"Mr. Ruskin, in his 'Sesame and Lilies,' commenting on the strange phrase, 'blind mouths,' in Milton's 'Lycidas,' 'says: 'Those two monosyllables express the precisely accurate contraries of right character in the two great offices in the Church -- those of bishop and pastor. A bishop means a person who sees; a pastor is one who feeds; the most unbishoply character a man can have is, therefore, to be blind; the most unpastoral is, instead of feeding, to want to be fed . . . the bishop's office is to oversee the flock, to number it sheep by sheep; to be ready always to give full account of it.'"

Another writer, Mr. Thompson-Seton, the renowned student of wild animal life, relates in his work, "Lives of the Hunted," that the leaders of the flock gain and hold their position as leaders, not from any authority over the flock,

but from the fact that **they have shown themselves wisest in finding** the best pasture, and the most successful in guarding against enemies-the flock having learned to trust them. This surely furnishes a good illustration of what the attitude of the Lord's people should be toward those whom they would accept as leaders, overseers, or elders. The proper qualities to be possessed by acceptable leaders as outlined in this memorable appeal, are in full accord with this illustration. Paul most certainly defines their duties as being first to oversee and look out for the interests of the flock in general; second, **to feed them**. The Church is to be guarded against errors in doctrine, and against false teachers, and to **be guided into the richest pastures of the Word of God, and into the brightest Christian experiences, and into the fields of greatest usefulness.**

### **Constructive Coworker with God**

With what burning love this faithful "overseer" warned these dear brethren of Ephesus! Evidently he knew by inspiration of some kind that he would not see them again in the flesh, and that after his departure a great falling away would come. "Grievous wolves shall enter in among you, **not sparing the flock.**" Yea, more, "Of your own selves shall men arise," "Present-Truth higher critics," destroying the faith, the hope, the trust, the fellowship and unity of the Lord's sheep, and giving them nothing substantial in return. The Apostle, we may be sure, was glad to point to his own faithful constructive course in their midst, as an example of proper humility and outlook, and of zeal for the real eternal interests of the flock. "Remember that by the space of three years I ceased not to warn [admonish] every one night and day with tears." Every individual was a responsibility and an object of tender solicitude. Having commended those brethren to the Word of God, the Apostle draws attention to his own mode of life while with them, as a proper illustration of the effect of 'the Gospel in a sanctified heart -- as a proper example of an overseer and elder in the Church, which they should seek to copy. He would have these brother-elders and all overseers note that in his ministering to the Church at Ephesus he had not coveted their silver or gold or apparel, but instead had labored with his own hands, and had thus set before them an example of how they also as elders and overseers should be filled with the Spirit of self-denial and sacrifice, how they ought to help the weak and to remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

### **Follow Me as I Follow Christ**

The Apostle could point thus to himself as an example of a proper servant of the Church, because he had so closely followed the example of the great Head of the Church, Jesus. Our blessed Redeemer emulated the Father, in that He continually gave, gave, to others. He did not selfishly see how much comfort and ease and honor He could secure for Himself, but He made Himself of no reputation, for our sakes, daily giving His life for the assistance of others in matters temporal, as well as spiritual, until finally He completed the sacrifice at Calvary, having given on our behalf all that He had. His zeal for God's house literally fulfilled the prophecy, "The zeal of Thine house hath eaten me up." - Psa. 69:9.

If all elders of the Church of Christ would thoroughly take to heart these noble examples of Jesus and Paul, and would become so **thoroughly**

**enthused with the Gospel Message anti with the privilege of being coworkers** with God that they would entirely forget themselves, what a great blessing would result to them, as well as to the various little companies of the Lord's people over whom, in the Lord's providence, the Holy Spirit has made them overseers, **to watch for the interests of the flock and feed them.**

### **True Servants -- Men of Tears and Sorrow**

Thus in brief review we note the salient points in this noble example and pathetic appeal, and as we do so, what lessons crowd in upon us, demanding attention. The setting of the incident itself is suggestive -- a prophecy of many a faithful pastor's sorrows and tears throughout the Age. It is a farewell message, full of pathos -- a faithful overseer taking leave of brethren who have been particularly dear to him, and whose affection for him is deep and sincere. But visions of coming schisms and disruptions, of ambitious leaders and a too ready approval of them, disturbs this devoted servant's mind. The days and nights he has spent in anxious thought and tears, the warnings, the personal Ministry given by visiting them in their homes, from "house to house," the determination to face unmoved any hardship, if only he might faithfully discharge his duty and be free from the blood of all, were used to reinforce his appeal and arouse these brethren to a full appreciation of their responsibility -- the care of the Church of God. They had received much, and therefore much would be required of them.

Perhaps there may be a very important parallel to all this in our own day. It has been given to few men to have "the care of all the churches" thrust upon them, therefore it has been given to few to experience the burden of a heart thus weighed down with so great a responsibility. But since it has been given to us to take our place amongst those who have benefited from such faithful oversight, and to be similarly warned and admonished, we do well to meditate deeply upon the wise counsel given the Elders of Ephesus, and repeated in recent years by the Lord's servant -- counsel that is equally appropriate, and as greatly needed now as at any time.

Summarizing the points here emphasized by the Apostle in this appeal, and in his general teaching respecting eldership, we might classify them as follows:

Leaders must exercise

- (1) A pastoral care over all the flock, and be free from the factional spirit.
- (2) The greatest wisdom in selecting the best pasture; and keen watchfulness in safeguarding the flock from wolves.
- (3) A deep concern that their ministry be such as to lead the flock into the, brightest Christian experience, and into the fields of greatest usefulness.
- (4) A special solicitude that the development of righteousness and spirituality in the Church of Christ be fostered and encouraged.

Here we have a touchstone of inestimable value to us. The combination of these qualities could never be found in any but a true servant of Christ. No wolf in sheep's clothing, be he ever so clever, could produce credentials of this character, for these are qualities that come only by the closest contact with Jesus, "that great Shepherd of the sheep," and by reason of a true

appreciation of the preciousness of the Church to Him. And more, this analysis of the qualities of a safe guide a competent overseer, and a ministering pastor, the Scriptures show are so essential that the Church is repeatedly admonished to look for these in every case before accepting any one as being of the Lord's appointment. And a failure to do so must result in a serious loss of truth and spirituality.

### **Pastoral Care for All the Flock**

Paul, the faithful exemplary overseer, was an inveterate foe of schism and division in the Church. He would not tolerate any distinctions among the brethren, even though some should say, "we are of Christ," in contradistinction to those who chose Peter or himself as leaders, or heads. All such party cries he classified as carnal and dishonoring to God. To him there was but one Master over all the brotherhood, and he had but one message to preach, which he defines as being, "repentance toward God, and faith toward our Lord Jesus Christ," "to testify the Gospel of the grace of God." "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." (Acts 20:21, 24, 35.) In this he stood out in marked contrast with all false teachers; for slogans, party cries, and divisional characterizations, are the tell-tale family likeness of every "other gospel" save the Gospel of Jesus Christ. Therefore without distinction, without qualification, the whole will of God will be faithfully preached to "all the flock" by that true pastor who holds his appointment by Divine authority.

### **Examples of Wisdom in Selecting Best Pastures**

In His wonderful lesson on true and false shepherds, as given by John, our Lord declared, "I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9.) Here the Lord most beautifully teaches that a faithful shepherd not only protects his sheep from enemies, but he is diligent also in providing them with green pastures of food. Since, then, He has chosen to use human instrumentalities to carry forward His ministry to His Church, it must follow that the leadership of such as are approved by Him, will be characterized by leading "all the flock" where they shall find the necessary food for their strength, encouragement, fellowship, and service. The Scriptures tell of pastures trodden clown, pastures consumed by drought, and green pastures. (Ezek. 34:18, 19; Hag., 1:11; Psa. 23:2; Ezek. 34:13-15.) Brit to the people of God there is a place always kept for them by the Good Shepherd, where they may **lie down in green pastures**, where the food abides, fresh every morning, satisfying their longings as nothing else can do. There they are free from the drought and famine that consumes the shallow substitutes so often presented as the message of the hour, and which just as often, before "an hour" has passed, are found to be but an elusive bubble; whereas the Message of the Lord, the Truth, abides forever, a never-failing source of joy and comfort.

Let us repeat our second summarized statement: "**Leaders must exercise the greatest wisdom in selecting the best pastures, and keen watchfulness in safeguarding, the flock from wolves.**" Accepting this characterization as being true at any time in the history of the Church, we may well pause to note its present application. This is not a matter of a church accepting men whom it hopes will show these characteristics. It is distinctly a matter of the

Church looking for the leadership of such as display these qualities -- men possessed of the same loving sympathy and care as that shown by the Lord Jesus Himself.

### **Special Service the Reward of Faithfulness**

As long as there remains a remnant of the flock, there must be found faithful overseers who have a real appreciation of their responsibilities, for the Lord would not leave His Church unprovided with such diligent servants. Therefore it becomes the duty of His people in selecting servants to look for such as have emulated the chief Shepherd by laying down their lives for others. The question then should be, Who may we find bearing this stamp of fitness? Who are seeking out, encouraging, and feeding the flock of God? Who, as faithful guardians, are possessed of that alertness of mind that will be ready to warn against the devastating errors abroad, and sound an alarm when the Truth is assailed? Such are the servants specially honored of the Lord when greater services are required. It was the servant **who had been faithful** who was promoted to greater opportunities when the due time came. (Matt. 25:20-23.) Well indeed is it that we earnestly seek to discern the Lord's appointments -- pastors and teachers who will fulfill their great mission of edifying and building up the Body of Christ -- 'till we all come unto a perfect man unto the measure of the stature of the fullness of Christ."

### **Led into Rich Experience and Usefulness**

Our third summarization respecting these faithful pastors we next briefly consider. "Leaders must exercise **a deep concern that their ministry be such as to lead the flock into the brightest Christian experience, and into the fields of greatest usefulness.**" No one can dispute the correctness of such a statement. True, there may be disagreement as to what would constitute a bright Christian experience, or as to the comparative usefulness of different lines of service, but the matter is settled permanently by the Word itself. "This is the will of God in Christ Jesus concerning you, even your sanctification." "According as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." "For if these things [the great Christian virtues] be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "If ye do these things, ye shall never fall." (1 Thess. 5:18; 2 Pet. 1:3, 4, 8, 10.) And since none will be crowned except he strive or labor lawfully, it is made equally clear what service for others will bring us the approval of the Lord. "Let us do good unto all men, especially unto them who are of the household of faith." "A new commandment I give unto you, that ye love one another; as I have loved you." "We ought to lay down our lives for the brethren." (Gal. 6:10; John 13:34; 1 John 3:16.) The contingency upon which this rich experience rests is faithful obedience to the Divine will. Experience or service based on any other thing is a delusion arid unreal.

God never creates a hunger in our hearts that He is not ready to satisfy. It is the Spirit of God operating in our hearts therefore that produces the hungering and thirsting after righteousness, that becomes a very real part of the experience of a true child of God. Today there-is such a hunger filling many hearts, many, who desire to "leave the first principles, and go on to perfection" not by a repudiation of the doctrines, or any of the beautiful



harmonies of the Plan, but by building up on these an abiding hope and joy, and a realization of "being changed from glory to glory. by the Spirit of the Lord." Their longings are very well presented by a minister of experience and discernment-one who recognized the need of spiritual leaders who could lead the flock into the brightest and most soul satisfying pastures. We quote

"Very little of the average sermon is remembered by the hearers. But there is a subtle influence, a spiritual atmosphere, that flows from every spirit filled preacher, that makes his words prophetic, that lifts whole congregations into higher realms of living, and leaves in their lives influences that abide through all the vicissitudes. of life. Thirty minutes of such preaching is worth a thousand times more than carefully prepared sermons where the Holy Spirit has no place. The greatest heights of truth and inspiration are not reached by analysis or logic, but only when the spirit is lifted by the Divine Spirit into the realm of the Infinite, and the heart is thus brought near to God so that it can hear the whispers of heavenly love. And this is the kind of **preaching for which many** hearts hunger today."

The story is told of a monk who fell sick and was therefore unable to fill his preaching engagement. In his difficulty to find a substitute he was obliged to ask help of the Devil, resulting in the Adversary himself accepting the appointment. The sermon began and finished with a very forceful emphasis on the exceeding sinfulness of sin. When the monk expressed surprise at the character of the sermon, the Devil replied: "My warning mattered little, there was no unction in it." Cold analysis, debate, controversy, do not furnish the warmth and glow, the inspiration and unction that makes men say, "This is none other than the house of God, and the gate of heaven." But inspirational, Apostolic fervency will, for the Apostles were consumed with a desire to see a church, chaste, spiritual, united, and a channel of the Holy Spirit's power.

And what will be the field of usefulness into which such ministry will lead? Will it lead us into great attainments that will revolutionize society and establish the Kingdom? We answer, No! It will be with us as it was with Jesus. John the Baptist, we remember, had sent his disciples to question Jesus, "Art Thou He that should come, or look we for another?" Doubtless John expected that if Jesus was the Messiah, He would send back word of His Messiahship in some very authoritative manner. How surprised he must have been when he received the proof Jesus gave: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them." (Matt. 11 :5.) And when we compare this proof of Jesus' faithfulness with the commission given to all the anointed, in Isaiah 61:1-3, we have the Scriptural definition of "useful service" -- free from the wood, hay, and stubble, of propaganda, and from the "great works" of those deficient in a "bright Christian experience," because too busy to have a definite acquaintanceship with the Lord.

### **Advocates of Righteousness and Spirituality**

True servants of the Church, looking to its Head for their instruction, will have His ultimate purpose fixed permanently in their minds. And that purpose the Apostle has also given us: "That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27.) Thus our fourth and last point is proved correct, namely "Leaders should exercise a special solicitude

that the development of righteousness and spirituality in the Church of Christ be fostered and encouraged." The great burden upon their heart will be to have Christ formed in each believer's character, to have the Church alive with the spirit of her Divine Master, and the embodiment of His sanctifying truth. Having been put in trust with so important a work, then, with what earnestness we should pursue our special mission to the saints. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning **every man**, and teaching **every man** in all wisdom; that we may **present every man perfect in Christ Jesus**: whereunto I also labor, striving according to His working, which worketh in me mightily." (Col. 1:27-29.) "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, **to feed the Church of God**, which He hath purchased with His own blood."

Thus we see that Paul's passionate appeal serves a double purpose. Being primarily addressed to the elders of the Church, it serves notice on all such of what God will require of them. They must be examples of genuine self-denial, of pastoral care, of energetic service, of clear spiritual discernment, alert to detect false doctrine, and to safeguard the flock, to avoid being "blind mouths," hence lacking in vision and occupied chiefly with themselves and their personal preferences. They must demonstrate a very lively and abiding concern for "all the flock." Secondly, this appeal becomes both a standard and a warning to the entire Church, the neglect of which, at any time, will mean disaster. Herein the Church is shown by the Holy Spirit, that wherever, and for whatever purpose a leader is required in any service, it is imperative that only those possessed of the aforementioned credentials be recognized as qualified, or worthy of confidence. Shall we not then, in spirit, join the little band of Elders assembled at Miletus, and standing in the presence of an Apostle whose life and ministry glow with sacrificial devotion, pledge ourselves afresh to fulfill all our obligations to a church, every member of which is a precious treasure to God the Father, and to our Lord Jesus, who loved it and gave Himself for it?

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"O sacred union with the Perfect Mind!  
Transcendent bliss, which Thou alone canst give.  
How blest are they this pearl of price who find,  
And dead to earth, have learned in Thee to live --  
And thus while dead to human hopes I lie,  
Lost and forever lost, to all but Thee:

"My happy soul since it hath learned to die,  
Hath found new life in Thine infinity.  
With joy we learn this lesson of the Cross,  
And tread the toilsome way which Jesus trod;  
And counting present life, and all things loss,  
We find in human death, the life of God."

## **PROVIDENCE AND THE GREAT REFORMATION**

(Contributed -- continued from December 15th issue)

WHILE the Reformation must be traced in various nations, it is in Germany especially that we follow its thrilling chapters. Says the historian, "The German Reformation is the true and fundamental Reformation. It is the great planet, and the rest revolve in wider or narrower circles around it, like satellites drawn after it by its movement. And yet the Reformation in Switzerland must, in some respects, be considered as an exception, both because it took place at the very same time as that of Germany, and independently of it; and because it bore, especially at a later period, some of those grander features which are seen in the latter . . . .

"There was at this time something in every class of society that presaged a Reformation. In every quarter signs were manifest, and events were pressing forward that threatened to overturn the work of ages of darkness, and to bring about 'a new order of things.' The light discovered in that age had communicated to all countries, with inconceivable rapidity, a multitude of new ideas. The minds of men, which had slept for so many ages, seemed resolved to redeem by their activity the time they had lost . . . . The mind of man saw clearly what was, and what was coming, and surveyed with daring eye the immense gulf that separated these two worlds. Great princes were seated upon the throne, the ancient colossus of Rome was tottering under its own weight; the bygone spirit of chivalry was leaving the world, and giving place to a new spirit which breathed at the same time from the sanctuaries of learning and from the dwellings of the common people. The art of printing had given wings to the written Word, which carried it, like certain seeds, to the most distant regions. The discovery of the Indies enlarged the boundaries of the world. Everything proclaimed a mighty revolution at hand.

"But whence was the stroke to come that should throw down the ancient edifice, and call up a new structure from the ruins? . . . Learned men, princes, warriors, the Church itself, all had undermined some of the old foundations; but there they had stopped: and no where was seen the hand of power that was to be God's instrument.

"However, all felt that it would soon be seen. Some have pretended to have discovered in the stars sure indications of its appearing. Some, seeing the miserable state of religion, foretold the near approach of Antichrist [not recognizing the clear-cut features of that Man of Sin in the doomed edifice before them]. Others, on the contrary, presaged some reformation at hand. The world was in expectation. Luther appeared."

### **Marks of the True Reformer**

We pause at this juncture to observe how it is often the case in connection with the revelation and exposure of political and spiritual corruption in high places, various factors enter in and various temperaments and types, play their parts. The highest type, the one who is the real man of God and the real Reformer, is he who deals with the underlying facts and principles and not in personalities, in scandalous stories and bitter invective. He is concerned with the violation of those fundamental principles and facts which involve the cause of the Lord and His people, with apostasy in regard to the vitals of religion itself, and with the misrepresentation of the Truth. The value of such type of leadership amongst God's faithful people can hardly be overestimated. Their counsel and ministry are such as to enable the true sheep to discern clearly the difference between right and wrong, good and evil, truth and, error, and to recognize the utmost importance of taking a

stand on the side of the right and in defense of the underlying principles of the Divine government. Such has been the true Reformer in every age.

### **Some from Envy and Strife**

But not all who take part in the overthrow of great wrongs and the exposure of evil, are animated by lofty purposes. There is another kind of leadership, than that just described, that puts in its appearance and is often felt in reform movements: There are those who out of selfishness and from baser motives -- envy, jealousy and bitterness -- are often very active, and are important factors in dealing the death-blow to gigantic evils. In this regard it may be seen how the wrath of man is made to work out the purposes of God. Such as are of this sort are generally found making their assaults not from the standpoint of the violation of the principles and sacred truths that are concerned; they deal not with the fundamental facts and truths involved in the wrong and apostasy of those whom they assail. Rather are they concerned with the personal, wrongful acts, and the moral corruption of those they would see overthrown; they deal in personalities and are vigorous in the spread of scandalous stories and in bitterly assailing those whom they oppose.

Thus we find in the sixteenth-century Reformation agencies and examples of this kind much in evidence, and the historian presents these to our attention. One of these, Ulrich of Hutten, was amongst the militant leaders and has been called the German Demosthenes, on account of his philippics, his bitter, fighting spirit against the Papacy.

"He distinguished himself by his writings not less than by his sword. Descended from an ancient Franconian family, he was sent at the age of eleven years to the convent of Foulda, in which he was to become a monk. But Ulrich, who felt no inclination for this profession, ran away from the convent at sixteen, and repaired to the university of Cologne, where he devoted himself to the study of languages and poetry. Somewhat later he led a wandering life, and was present, as a common soldier, at the siege of Padua in 1513, beheld Rome and all her scandalous abuses, and there sharpened those arrows which he afterwards discharged against her.

"On his return to Germany, Hutten composed a treatise against Rome, entitled 'The Roman Trinity.' In this work he unveils the disorders of the papal court, and points out the necessity of putting an end to her tyranny by force. 'There are three things,' says a traveler named Vadiscus, who figures in the treatise -- 'there are three things that are usually brought away from Rome: a bad conscience, a disordered stomach, and an empty purse. . . . There are three things in which Rome traffics: the grace of Christ, ecclesiastical dignitaries, and women.' The publication of this work compelled Hutten to leave the court of the Archbishop of Mentz, where he had composed it."

### **"The Letters of Obscure Men"**

The historian goes on to tell us that there were a considerable number of this stamp of character. They were men of prominence in the world's affairs and presented a united front in the way of a "league" in combating the influences and corrupt practices of the Papacy. They prepared certain writings that were designated "The Letters of Obscure Men." It appears that Ulrich of Hutten,

mentioned above, was one of the leaders and principal authors of these "Letters." These letters dealing deadly blows to the Papacy were said to be "a bold sketch; a caricature often too rudely colored, but full of truth and strength, of striking resemblance, and in characters of fire. Its effect was prodigious." In these letters the monks it appears were personified and presented in such a way as to be the supposed writers of the letters, and by way of exposing their mode of life, their ignorance, narrowness and small intellectuality, they are shown as discussing the affairs of the day and theological matters after their own fashion and in barbarous latinity.

"They address the silliest and most useless questions to their correspondent Ortuin Gratius, professor at Cologne, and a friend of Pfefferkorn. With the most artless simplicity they betray their gross ignorance, incredulity, and superstition; their low and vulgar spirit; . . . and at the same time their pride, and fanatical, persecuting zeal. They relate many of their droll adventures, of their excesses and profligacy, with various scandalous incidents in the lives of Hochstraten, Pfefferkorn, and other chiefs of their party. The tone of these letters -- at one time hypocritical, at another quite childish -- gives them a very comic effect: and yet the whole is so natural, that the English Dominicans and Franciscans received the work with the greatest approbation, and thought it really composed on the principles and in the defense of their orders. A certain prior of Brabant, in his credulous simplicity, even purchased a great number of copies,, and sent them as presents to the most distinguished of the Dominicans. The monks, more and more exasperated, applied to the pope for a severe bull against all who should dare to read these letters; but Leo X would not grant their request. They were forced to bear with the general ridicule, and to smother, their anger. No work ever inflicted a more terrible blow on these supporters of the Papacy."

### **Not by Weapons of Carnal Warfare**

At this point it is most interesting to note the conclusions of the historian who goes on to say, "But it was not by satire and by jests that the Gospel was to triumph. Had men continued walking in this path; had the Reformation had recourse to the jeering spirit of the world, instead of attacking error with the arms of God, its cause would have been lost. Lather boldly condemned these satires. One of his friends having sent him "The Tenour of Pasquin's Supplication," he replied, 'The nonsense you have forwarded me seems to have been composed by an ill-regulated mind. I have communicated it to a circle of friends, and all have come to the same conclusion.' And speaking of the same work, he writes to another correspondent: 'This Supplication appears to me to have been written by the author of the Letters of Obscure Men. I approve of his design, but not of his work, since he cannot refrain from insults and abuse.' This judgment is severe, but it shows Luther's disposition, and how superior he was to his contemporaries. We must add, however, that he did not always follow such wise maxims."

But concerning this interesting character, Ulrich of Hutten, the historian offers this bit of significant observation in the words, "If Truth cannot acknowledge Hutten as one of her children, **for her walk is ever with holiness of life and charity of heart**, she will at least accord him honorable mention as one of the most formidable antagonists of error."

Naming another of the militant warriors who fought rather in the energy of the flesh with carnal weapons than in the armor of the Truth, Sickingen, who

is said to have declared war against an eminent Archbishop in those days, in order as he said, "To open a door for the Gospel," we read that it was in vain that Luther strove to dissuade him from his indiscreet purpose. Sickingen persisted in this carnal warfare and was finally overwhelmed by his adversaries, the supporters of the Papacy. When Luther heard of his death he exclaimed, "The Lord is righteous and greatly to be praised! It is not by the sword that He will have His Gospel propagated." And the historian remarks

"Such was the melancholy end of a warrior, who, as elector or emperor, might perhaps have raised Germany to a high degree of glory; but, who, confined within, a narrow circle, wasted the great powers with which he had been endowed. But it was not in the tumultuous bosoms of these warriors that the Divine Truth, coming down from heaven, was to take up her abode. It was not by their arms that she was to prevail; and God, by bringing to nought Sickingen's mad projects, confirmed anew the testimony of St. Paul: **'The weapons of our warfare are not carnal, but mighty through God.'** -- 2 Cor. 10:4."

### **How Shall We Deal with Present Apostate Conditions**

Farther down the stream of time and laboring under similar circumstances today, in the presence of spiritual decay and general apostasy, those who would minister according to the example of the true reformer will follow in the course of their Divine Master; guided by His Spirit, their conduct in dealing with the elements of apostasy will be upon a high plane of spiritual power. Such will not join in any bitter denunciation and invective against the agencies of evil and of error, however well founded may be the rumors and scandalous accounts that are given out. The true reformer today as in the past will deal not in personalities and surmises, but in those sacred principles and facts. He will be concerned how the essential truths and doctrines of Christ are cast down in the street. He will, in the Spirit of Christ, sound the note of warning, calling attention to departures from the faith, and in that same connection, with holy endeavor, will seek to hold up the banner of the Truth, that all who really possess the Master's Spirit may be enabled to recognize the voice of the Good Shepherd in the midst of apostate conditions and the din and confusion of voices.

### **God Prepares His Workmen**

And such are the solemn circumstances of this hour! Surely we will with the historian recognize today that whatever conditions of evil and spiritual decline we may uncover, it will be undertaken and carried forward, not in the energy of carnality and the fleshly mind, but in the Spirit of God and through the power of the Gospel of Christ, as was the case with those noble reformers who served acceptably to God in the great Reformation of four hundred years ago. Concerning that time, the historian has again well observed:

"God who prepares His work for ages, accomplishes it, when His time is come, by the feeblest instruments. It is the method of God's providence to effect great results by inconsiderable means .... God chose the Reformers of the Church from the same condition, and worldly circumstances, from whence He had before taken the Apostles. He chose them from that humble class which, though not, the lowest, can hardly be said to belong to the middle ranks. Everything was thus to make manifest to the world, that the work was not of man, but of God. The reformer, Zwingli, emerged from a

shepherd's hut among the Alps: Melancthon, the greatest theologian of the Reformation, from an armorer's [maker of arms] workshop: and Luther from the cottage of a poor miner."

When we view the far-reaching results of a life which, inspired by some great thought or purpose, has left behind some monumental work or change in the affairs of man, for his higher good, we shall find in the formative period of that life, circumstances which have molded and shaped both heart and mind for the future work. God Himself so orders the environment of His chosen, that Paul, the Apostle, glancing backward over the early years that had been his, could declare with all earnestness, "Yea, from my earliest moments, was I chosen to show forth the praises of Him who would call me in His own good time out of darkness into marvelous light. His was the hand that so wisely blended joy and sorrow, blessing and adversity, softening influences and strength giving experiences, until the vessel made fit for His use could bear the name of the risen Lord to the distant Gentile." And this was perhaps no less true in the case of Martin Luther; and, who can doubt, that the Reformation that was to change the very face of Christendom was cradled in the early years of his own life and was first wrought within his own truth-loving soul.

## "AS UNKNOWN AND YET WELL KNOWN"

"Strangers here –  
Not a link with earth unbroken,  
Not a farewell to be spoken;  
Waiting for their Lord to take them  
To Himself, and like Him make them.

"Strangers here --  
with their hearts upon a treasure  
That has dimmed for them earth's pleasure,  
Lamps well trimmed, and brightly burning,  
Eyes forever upward turning.

"Strangers here --  
Earthly rank and riches losing,  
Worldly ties and claims refusing,  
On to Christ in glory passing,  
All things there in Him possessing.

"Strangers here --  
But in Him their hearts are resting,  
Faith looks up in days of testing,  
Follows Him with true allegiance,  
Loves to walk in His obedience.

"Well known **there** --  
Oh, what joy for Christ to take them  
To the Father, who will make them  
Welcome in His mansions yonder,  
Strangers here -- to be no longer!"

## COURAGEOUS JUDGMENT OF SIN IN THE CHURCH

*"Lay hands suddenly on no man, neither be partaker of other men's sins:  
keep thyself pure." -- 1 Tim. 5:22.*

IT REQUIRES but little study of the Word of God to learn the first principles of a righteous and holy life. From beginning to end of that Word we are kept constantly in touch with the fact that God Himself is holy, and that sin in all its forms is abhorrent in His sight. It is 'therefore manifest that the first requisite on the part of any who would approach Him would be a recognition of the utter impossibility of gaining His favor except as that approach is made with due reverence and godly fear. Thus the Apostle writes, "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: **for our God is a consuming fire.**" -- Heb. 12:29, R. V.

But it is equally manifest from the Scriptures that not only must we be individually exercised in mind respecting our personal life and conduct, but also that as members of the Church we have a very great responsibility resting upon us, demanding of us a persistent and faithful effort to keep the Church itself chaste and pure. For our efficient understanding of this responsibility the Lord through His Word has repeatedly instructed as to what He will require of us under certain circumstances when evil practices or false doctrines, have found an entrance into the assemblies of His people. In fact it is frequently declared that even the pure and faithful, circumspect enough in their own conduct, may become responsible before God for evils permitted to continue without protest on their part, or if in any way their God-speed is given to those who err in doctrine or in practice.

### **The Word Proclaims Solemn Responsibility**

Again and again the faithful in all ages have been called upon to "speak aloud, and spare not" in their exposure of sin within the ranks of God's professed people. History repeating itself creates similar conditions in all dispensations. Thus it is that today we find many of the messages of God through His Prophets which were directed against natural Israel to be as full of meaning to us now as though directly sent to us as a Church. Let us hearken therefore to the Word of the Lord through Jeremiah, to those who grew careless in their conduct and excused their evils because, as they claimed, their slogan, "The temple of the Lord," gave them liberty to be indifferent as respects character. To Jeremiah God said, "Place thyself in the gate of the house of the Lord, and proclaim there this word, and say, Hear the Word of the Lord, all ye of Judah, that enter in by these gates to bow down before the Lord. Thus hath said the Lord of Hosts, the God of Israel, Amend your ways and your deeds, and I will permit you to dwell in this place. **(But) do not rely on the words of falsehood, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, (as) they (say).** Behold, ye rely on the words of falsehood, that cannot profit. How? will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods of which ye have no knowledge; and (then) come and stand before My presence in this house, which is called by My name, and say, 'We are delivered'; in order to do all these abominations?" Then, warning is given that the judgment of God must fall. "For go ye now unto My place which was in Shiloh, where I caused My name to dwell at the first, and see what I did unto it because of the wickedness of My people Israel." (7:1-10, Leeser.) It was at Shiloh where thirty-four thousand of Israel were destroyed when the unfaithfulness of Eli the high priest and his two sons



"sons of Belial" had polluted the service of the temple. -- See 1 Sam. 2:12-17; 4:1-10.

### **An Interesting Inquiry**

Doubtless it is the deep realization of this solemn lesson of collective responsibility that has exercised the minds of the brethren who have addressed the following letter to us, requesting that the matter be dealt with in the pages of the "Herald." With the thought in mind then that the same problem may be a live one in the experiences of others of the brethren, we are herewith complying with this request, and trust that the rehearsal of the matter may be profitable to all. The letter in part follows:

"For the last several months our Class has been studying, first, Romans and now 1 Corinthians, verse by verse, in the order written. We have been making use of various translations and helps trying to get an understanding, if possible, of every statement of the Apostle's.

"We are truly amazed at the meaning of 1 Corinthians, 5th chapter, if we have the correct understanding. It seems that the whole chapter is devoted to urging and instructing the brethren to use their divinely guided judgment in disfellowshipping so-called brethren who may be fornicators, covetous, idolaters, railers, drunkards, or extortioners. We are told that we should not even eat with them and that we should expel them from our association. If we fail to do this, the meaning is clear from the 6th to the 8th verses inclusive that their sins attach to us, and we are equally guilty and will share their punishment. Please examine for corroborative proof 1 Tim. 5:22; Rev. 18:4; Joshua 22: and 2 Sam. 21. A number of other citations could be made but perhaps this is sufficient.

"We have believed that the Apostle's reference to a little leaven leavening the whole lump meant that we should examine ourselves and purge out the old leaven of malice and wickedness which we may discover lurking there unseen, but he surely meant more than this. He meant that we should refuse to associate with those who exhibit these fallen, depraved traits of character.

"Now, my dear brethren, we would like to have your help in properly defining the six disqualifications for brotherhood mentioned by the Apostle. This matter is very important, I believe, and an article in the 'Herald' dealing with this matter honestly and impartially is truly needed. It should be written plainly so that any honest brother who may or may not have an ordinary education would be able to render a sensible decision in cases where judgment of this nature is required.

"The Apostle makes clear in the 14th chapter of Romans the weaknesses of brethren for which we should exercise mercy and tolerance, but we must not make the mistake as so many have evidently done, of being charitable toward every kind of sin.

"My honest conviction is that the vast majority of the brethren have not had this called to their attention, and are, consequently, utterly unable to differentiate between sins of mercy and leniency and sins of gross offense. Surely the Apostles taught a difference between the two and expected the brethren to grow in knowledge and wisdom so that their wise decisions would be an indication of their growth. See 1 Corinthians, chapter 6.

"We believe, dear brethren, that a careful study of this subject will make more thoughtful those who say, 'I must not care what Brother Smith does. I have only my own calling and election to make sure.' We are frequently told that we must not judge one another, and truly, there is a sense in which we must not judge, as counseled by both our Lord and the Apostles; and so many have dismissed from their minds all judgment whatsoever. This surely is improper according to the Scriptures.

"We want to assure you that our prayers ascend daily to our Heavenly Father and to our Lord Jesus that Divine care may be exercised over every one of you who is of the Editorial Committee, mentioning you by name. We feel that our prayers are being answered as manifested by the excellent wisdom and good sense sent out in the pages of 'the Herald.'"

### **"The Church Should Judge Some Matters"**

It will be recognized at once that the dear brethren engaged in this study have presented a very clearly defined issue before us -- an issue that is of vital importance to the Church today, when character development is being assailed and discredited, and when such sins as the Apostle mentions are losing their seriousness in the minds of many. But before making any comment, we prefer to reproduce the very clear-cut teachings of Brother Russell on these very Scriptures. Quoting then from Volume VI, pages 412 and 413, we read:

"While individually we are not to judge, or condemn, but to await the Lord's time for public manifestation of His decision in respect to each member of His Body, the 'New Creation,' yet in some cases the Church (congregation -- Ecclesia) is in duty bound to judge. For instance, the Apostle mentions a case of fornication publicly acknowledged by the offender against morals, and known to the entire Church; he declares that in fellowshiping such a confessed libertine the Church had erred; and forthwith he exercised his Apostolic authority in excommunicating the transgressor, separating him from the fellowship of the believers, figuratively delivering him over to Satan, to chastisements, for the destruction of his carnality, that the spirit, the new mind, might thus ultimately be saved, in the day of the Lord, in the reckoning time at the close of this Age. -- 1 Cor. 5:5.

"Only the Lord Himself or one of His Apostles (the special twelve, of whom Paul was the last, chosen to Judas' place) would have the authority, the right, to proceed in the manner declared; just as only an Apostle could have dealt as Peter did with Ananias and Sapphira. (Acts 5:1-11.) The Apostle Paul explains his position further, saying, 'I wrote unto you in an epistle, not to company with fornicators. Yet not altogether [forbidding dealings] with fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.' He would have them see that it is one thing to have business dealings with 'the unsanctified, and an entirely different matter to recognize such as fellow-Members of the New Creation. The lowering of the moral standard would be no kindness to the transgressor, either he would be more helped by seeing that his uncleanness separated him entirely from the Lord's people; and if really begotten of the Spirit of God he would the more quickly and the more keenly realize his true position, learn the lesson and repent. The Church practiced a mistaken charity toward the offender and, thereby, risked a general demoralization

amongst its members, and also a contagion amongst all believers in other congregations who might learn of the conditions prevailing at Corinth.

"The Apostle outlines briefly the duty of the faithful in such cases; and we paraphrase his words as follows: What I have written unto you is that you should not have fellowship with a man known as a 'brother' if he be a **fornicator**, or **covetous**, or an **idolater**, or a **reviler**, or a **drunkard**, or an **extortioner**; no, not so much as to eat with such. Indeed, I am not attempting to judge the world; but I am urging that you as a Church should judge those whom you accept as brethren. God will judge the outsiders: your duty is to put away from your midst wicked persons -- 1 Cor. 5."

### **Come Out from Amongst Them**

Beyond these plain statements it seems scarcely necessary for us to make any further comment. It is so manifest that for any Church to condone such wrong practices for policy's sake, or because held in fear of some leader's anathema, would be decidedly wrong. Under such circumstances, certainly it would be a most reprehensible state of affairs if the Church did not purge itself of the corrupting leaven within its precincts. In darker days, before the light of truth was shining with its present brilliancy, it was considered proper in certain circles to wink at such things. Let popes or priests be what they were as respects morals or intemperance, it mattered little; the Church, it was claimed, remained unaffected, and continued to be the sole repository of Divine truth. But in this day of enlightenment, no true child of God and lover of purity and righteousness, can be long deceived with such degrading philosophies. To them the call is too clear-cut: "Wherefore come out from amongst them, and be ye separate, and touch not the unclean thing"; and it becomes a solemn obligation to such to raise their voices in protest, and to withdraw from all association with those whose conduct is out of harmony with righteousness.

But a further problem in the mind of the writer of the above letter has to do with the possible application of the course recommended by the Apostle to what might be termed "spiritual fornication," etc. While agreeing that such terms are correct, we scarcely think that St. Paul is writing here about sins from that standpoint. It would seem as though he was directing his condemnation specially toward the grosser outward sins, and pointing out the duty of the pure in heart under such circumstances. Beyond that we will need to be guided by his general instructions regarding who should be fellowshiped as brethren, or esteemed worthy of any place of service in the Church.

### **The Temple of God is Holy**

Admitting, for illustration, that some are disposed to be covetous, seeking honors, etc., and that some are inclined to an idolatrous worship of men or organizations, it would be extremely difficult, and even dangerous, to attempt a too rigid application of the Apostle's instructions to such. Under circumstances of this kind, it might be the very greatest of sins to disfellowship them, and refuse even to eat with them. It therefore would seem that the explicit and often detailed discussion of these questions in the Apostle's general writings must govern us in our dealings with brethren displaying such "spiritual infirmities." And in this way we believe we have the sharp Apostolic excommunication so clearly defined that no one need

remain in doubt as to what course to pursue when those carnal deformities manifest themselves in the Church.

How strange that any enlightened by the Truth should have lax ideas of what will be required of those who profess to be God's people. All of the history of Israel, as well as all the teachings of Jesus and the Apostles, reiterates the facts of righteousness, holiness, purity, so persistently that there can be no possibility of their need being overlooked.

The constant washings of the typical tabernacle services, and the drastic punishments meted out to those who neglected them, are forceful illustrations of God's unchanging attitude toward sin. The teachings of Jesus make the standard of acceptableness, the perfections of our Father in heaven, and only the pure in heart are promised admittance into His presence. Paul, with equal emphasis teaches that without holiness no man shall see the Lord, and that "the temple of God is holy, which temple ye are," and "if any man defile the temple of God, him shall God destroy." Then again the Prophet asks the searching question: "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Then he gives the inspired answer: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, and that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks." (Isa. 33:14-16.) Ah, yes, only those who are thus pure and upright will pass through this day of trial that will burn up every thing unholy and deceptive, when every man's work shall be tried of what sort it is. And since only those thus demonstrated pure and holy will abide the destructive fires already upon us, how solemn the question, "Who shall be able to stand?"

### **Our God is a Consuming Fire**

But let us carry the application of the Prophet's inquiry even further. When Paul says, "Our God is a consuming fire," he is stating a fact that is eternal in its application. God's holiness must forever burn against sin and all imperfections of character. Who, then, among us, shall dwell forever in the presence of that fire? Who of us will reach a condition of such holiness and perfection that we may live in the very presence of God uncondemned by His searching fire of judgment against sin? To a soul properly sensitive to the facts of sin, such a question is almost startling in its severity. But to such as long for that completeness there comes the precious consolations of the Divine Word, that God in His abounding grace will make it possible, if we truly love righteousness and hate iniquity.

Ere long, if indeed it be not now, in so far as the professing Church is concerned, the word will be spoken: "He which is filthy, let him be filthy still and he that is holy, let him be holy still." And there will then be no frivolous indifference possible about the matter of character development, for with an awful and unavoidable positiveness, we are repeatedly told that there shall be weeping and gnashing of teeth on the part of those who have failed of attaining a character meet for the inheritance of the saints in light. Therefore let all who love purity and righteousness take to heart the words of the Apostle, "Neither be partaker of other men's sins [by approval or silence] ; keep thyself pure."

## ENCOURAGING LETTERS

Dear Brethren:

I am not able to remit my subscription due for "Herald" at present as the exchange rate is too high. My subscription will now cost me 7/9 and the official told me that it will much higher very shortly.

I shall try to get some dollar notes from some of the U. S. A. vessels that call here when I am able, and later send subscription. Australia is just entering the fiercest storm of her history, and the world in general, is in much the same condition.

In the meantime we "Rest in the Lord, and wait patiently for Him" (Psa. 37); "For all my expectation is from Him." (Psa. 62:5.) Oh the blessedness of these five small words, they mean that we cast ourselves upon Him, that we go in quietness, and loneliness it may be, upon our path. They mean contentment, they mean peace, they mean deliverance from murmuring. and unrest; and whatever our Heavenly Father may send in answer to our prayer of faith, is just the very thing we need. It may not be what we expected; it may not be congenial to the feelings of the natural man, but we have the blessed promise that "the salvation of the righteous is of the Lord; He is their strength in the time of trouble." (Psa. 37:39.) How these blessed promises strengthen us, how encourage, and bear us up in our times of weakness; until we feel like the Prophet of old, "Although the fig tree shall not blossom; neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation." -- Hab. 3:17-19.

"The Lord God is my strength."

With Christian love to all the staff, And our daily prayers for all the Israel of God,

Yours by His grace,

T. H. S. -- Aus.

Dear Brethren: '

I am writing a few words to say that somebody sent me a copy of your journal of May 1, 1930. I have enjoyed it so much that. I read it over and over again, especially the article, Reviews on Chronology. I would like very much to have you send me one copy of your Chronology issue if you have any more.

I came in the Truth in 1914, and I am all alone here. I am no less than 100 miles from any Truth friends. I dropped away from the Society about 1925, but not away from the teaching's of our dear Pastor Russell. I have all the Towers up to 1918, .and the Six Volumes. Arid when I received the journal the other day. it made nay heart rejoice because the message it contained was to the point and in harmony with the "Studies in the Scriptures." If you have any other literature; kindly send it along. I have no brethren to talk to or associate with, only as I read.

Hoping to hear from you soon, I remain

Your brother in Christ,

N. T. -- III.

Dear Brethren:

I want to let you know how much we all enjoyed having Pilgrim Brother Boulter with us. It seemed like old times. We were so happy to get together again, and listen to a good talk by one who stood firmly, for the Word of God. All appreciated Brother Boulter's fine discourse. There were 15 present, nearly all coming from a distance . . . . We had supper together, and how good it seemed to sit down with the Lord's people to break bread! We hope to have more of such meetings. We have all been in the Truth many years; but were scattered soon after Brother Russell's death. The "Herald" is bringing those faithful to the Truth together again. Our hearts are full of love for the Lord, for His Word, and for the brethren. We delight to study His Word; it fills us with joy. But we want the Truth and nothing else.

I will enclose one dollar to renew, my subscription to the "Herald" for another year. God bless you all in your labor of love for the brethren.

Your sister in Christ,

L. H. -- III.

Dear Brethren:

Enclosed you will find one dollar for my renewal to the "Herald." I wish it were more. I find the "Herald" a great help, and don't know what I would do without it, as so far I am the only one of our little Class who sees the danger of losing their "liberty in Christ." They manifest a spirit of loving tolerance toward me, but think I am "losing my privilege of giving out the great witness work now that must be done:" To them I am standing still, holding on to what Brother Russell taught instead of going on in the new light [?] as it is given."

I left the Class soon after Brother Russell died, because I heard two different visiting brothers make the statement, "That to belong to the Bride class you must work with and through the I. B. S. A. I stayed a while and tried to show the others wherein that was setting up another door into "the fold," wherein it took away our liberty in Christ to prove all things, wherein it was not the Spirit of God; but a man-made provision to enter the High Calling.

Surely God Himself does the calling and shows us the way, if we are His. I dearly love the Class here yet, and wish so much to help them, but they seem to feel I am wrong and they are right. I find it quite a test, but while I pray for them, I thank God everyday for His opening my eyes to the dangers along the way, and for the "Herald" and those of like precious faith -- although separated by miles we are all one in Spirit, we all take each to the Throne of God in prayer.

Will you please send me four copies of the November 1st "Herald" and twenty-five copies of the "What Is Truth?" tract.

I think the November 1st "Herald" one of the most helpful issues ever given us. How can one ever read its and not believe in character building?

Your sister by His grace,

Mrs. C. W. -- N. Y:

Dear Sirs:

Enclosed find \$1.00 for which send me "The Herald of Christ's Kingdom" for one year.

I have been in the Truth since the 80's, but since the Watch Tower changed hands I have been very much discouraged with their explanation of the prophecies. Of late I have seen "The Herald of Christ's Kingdom" and feel I have again found the Truth and wish to co-operate! I could distribute any amount of free tracts you wish to send me.

Yours in the Truth,

E. E. B. -- Ark.