

The Herald of Christ's Presence

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'Suggests the Second Coming'

AS BEARING on the world outlook, we submit below an article published in the Journal-Courier (New Haven), being in the nature of a letter sent to that Journal by one of its readers. The review of a number of considerations by this writer is impressive, being, we believe, in remarkable accord with our convictions drawn from the 'more sure word of prophecy.'

To the Editor of The Forum:

Sir: Recently during his European trip, Nicholas Murray Butler gave a remarkable address on world events. He declared that one of the strangest aspects of the present period is the almost complete lack in every country of men with calibre for leadership. He said never before in history was the world as impoverished of great men. The paucity throughout the globe, with the glowing exception of India, of leaders of vision, self-immolation and passionate daring, marks our era, as unique.

The most profound of the many remarkable phenomena which marked Woodrow Wilson's leadership was the fact that for the first time in history the common people of all nations evinced an eager readiness to ignore national and even racial lines in their allegiance to a leader.

Hitherto man had acclaimed their native patriots: England her Cromwell and Wellington; France her Charlemagne and Bonaparte; Italy her Garibaldi and Mazzini; and America her Washington and Lincoln.

But men of all nations wildly acclaimed, with a fervor approaching, in some countries, the fervor of worship, a leader whom they honestly believed would guide mankind into the paths of peace. The heart is burdened with an overwhelming sense of disillusion and dismay when one dares to think of what the peoples hoped of Woodrow Wilson. Mr. Wilson's greatest contribution to his time was the revelation that at last, humanity was one, mankind had achieved solidarity, and the stupendous, glorious revelation, that at last mankind was ready for a leader who stood, not for the pomp and circumstance of administrative power, not for martial glory -- but for peace.

But, alas, Mr. Wilson failed, whether through the unseen treachery of his allies or through some inner weakness, some alloy in the mental or moral outfit of the plumed knight of 'the New Freedom' future disclosures must determine. But the bright vision passed and today the posture of events is such that, failing enlightened leadership, the earth promises again and soon to become the scene of shattered homes, mutilated bodies, ravished women, impoverished children and 'scraps of paper'! But Mr. Butler solemnly declares such leadership lacking.

And yet the desire of the peoples for peace is still unshaken. World travelers declare that the common people in every nation are alarmed and despairing because of the trend toward war in the leadership of their statesmen. Make no mistake, never in the world's history has the human family in its humbler ranks so yearned for a leader into the paths of peace.

Then why, if the nations are actuated by one desire, and the desire of all nations is for peace, is it unreasonable to entertain the thrilling hope that Haggai's wonderful promise that the 'desire of all nations' shall come is nearing fulfillment, and that ere long bleeding humanity may find consummation for its yearnings in the coming again of the Prince of Peace? What meant the ancient seers and prophets? To what purpose did the Master and His followers point to a time of world-wide shaking and upheaval as a prelude to the setting up of the reign of Him of whom it is spoken: 'The government shall be upon His shoulder; and His name shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end.' 'But with righteousness He shall judge the poor, and reprove with equity for the meek of the earth.' 'And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' -- Is it all a glittering mirage, a tantalizing vision held before the eyes of perishing humanity? Are we destined as a race to submersion into chaos and cold night? To believe so were blasphemy! Mankind is surfeited with husks, and out of the welter of 'distress of nations, with perplexity' pleads that the Lion of Judah shouldst take unto Himself His great power and reign!

Why should one be scoffed at because one sees some relation between planetary disaster and the promised return of the Savior? That return was declared to be coincident with a well-nigh complete lack of faith upon earth. With the clergy of Christendom nearly a unit when brought face to face with war, assuming that the Nazarene evidently could not have apprehended Germany and her doddering Kaiser when He promulgated His doctrine concerning the sword, when our leaders in church, state and forum hurled themselves ardently into the preaching of the doctrine of force and that 'without stint or limit,' to the utter abandonment of preaching that patience and love should have their slow but perfect work -- which is the doctrine of Jesus -- with such leadership unquestioningly followed[by the multitude I say, is it not perfectly sane and reasonable to insist that if worldwide apostasy is a condition of the second coming, Christendom can certainly qualify?

If Christ is not supreme, if man is simply the most ferocious of the brutes, then let us scratch and claw our selves into the abyss if need be; but let us be honest and reject, cant. The world is very sick, nigh unto death, but nevertheless it is preparing its plaudits for a leader who will make the world safe from hypocrisy!

'Throughout each war-swept, war-scourged, sorrowing land,
Charred, shattered, riven, roofless churches stand.
Silent accusers of all Christendom.
From their rent walls is stern arraignment heard,
'Hearers ye were not doers of the Word;
Else to this pass the world had never come!'
The Church has failed, but Christ unchanged remains,
Within the souls of men He builds His fanes,
The Spirit's holy house not made with hands.
And when men learn that all save Love is vain,
Then shall His Church Triumphant rise and reign
For evermore through all the war-free lands.'

“Traveling Light”

[Contributed]

‘TIS a wonderful journey, and I am traveling light. I pity those who, straining, bend beneath the weight of burdens. Here and there I see them, and such loads they bear -- loads of inordinate ambitions that cause sleepless nights and weary days; loads of fear of what others may think or say; loads of earthly goods exceeding the measure of one’s needs; loads of apprehension of what the future may bring. Poor souls, I indeed pity them, for they know not the great Burden-bearer and the incomparable solace that cometh from above.

Along the way, on either side, are flowers that shed their fragrance on the air. ‘There are pansies that bring thoughts of sweet experiences of the part, under the gracious guidance of One who is ‘too wise to err, too good to be unkind.’ There are roses, red as the heart of love. There are lilies, white as truth itself, and they tell me that the wisdom from above, is first pure. Yonder the purple iris lifts its head. and speaks of royalty, the reward and boon of him who stanchly makes the journey and its hardships braves. Then there are forget-me-nots, which fondly tell of you, my brother and my sister fair, who also press along this way.

Others in past time have traveled light. One of these was Moses. Faith so lightened his burden of worldly things that he made no attempt to carry with him the court of Egypt, or the honor of being called the son of Pharaoh’s daughter, or his, prestige and power as a leader of armies. He simply cast aside the old life and traveled on without it, and thus unencumbered with troublesome and useless ‘impedimenta,’ he was eligible for a service of the highest renown and became a type of the world’s Great Deliverer, who is to free the sincursed, death-smitten world of all its woes.

And Abraham traveled light. Leaving Ur of the Chaldees, he journeyed forth, dwelling in tents at night time, out in the solitude with God, under the, benign, glorious stars, and by day he marked a pathway of faith through the lone wilderness, looking and preparing himself for ‘a city that hath foundations, whose builder and maker is God.’

And the Apostle Paul traveled light. Positively indeed he made it known. that he was determined to know nothing but Jesus Christ and Him crucified. Then again he gave, the exhortation, ‘Let us lay aside every weight and the sin, that doth so easily beset us and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.’ And we remember, too, his words, ‘Forgetting the things that are behind and looking forward to those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.’

And above all, Jesus traveled light. Not having where to lay His head for an earthly possession, He carried no titles, no honors, no worldly wealth. Born in a lowly place, and meek and lowly of heart, He said, ‘To this end was I born and for this cause came I into the world, that I should bear witness to the. truth,’ Furthermore, He cautioned His disciples to travel light, telling them not to be -over-anxi,ous for the future as to matters of food and clothing, for the God who cared for the birds of the air would assuredly care for them. And oh, what power and -peace in His words, ‘Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you.’

And now today some are traveling light. They are living not for the world nor for the things of the world. They have cast aside all useless luggage. They have one purpose in mind and one goal toward which they look, They realize that the consummation of the Age is at hand and that the elements of the old-world system are about to be dissolved. They have their treasure up above, where neither moth nor rust can corrupt and where thieves cannot break through and steal; and so they are traveling light.

Beautiful way that leads on and on,
Beautiful birds that sing of dawn,
Beautiful waters that sparkle free
And bring their sweetness and life to me.

For the way is the way that leads to bliss,
And the birds are His wonderful promises,
And the waters are truth in its crystal store,
And the sun is love's shining forever more.

Yes, the way lies on and on. The great sun reaches down to me with golden light that sheens the opening path with burnished facts that spur resolve and hope and faith. The warblers of the grove speak to me with the voice of song, and one bright bird calls, 'Come away, come away.' So on I go and tarry not. For Truth is worth while and Love is worth while, and Faith's morning is worth while; these and the purpose, the set road and victory. And the toils of the road will seem as nothing to those who catch Love's vision and follow its gleam those who stand the test and win out -- Oh blessed thought! -- for these are the heirs of all things -- all things that shall ultimately and imperishably endure.

And now I feel a tender softness from the breath of peace; the breeze has died away; the evening quiet steals upon my heart, and love's fragrance is in the air.

O it is a wonderful journey, and I am traveling Light.

The Visit to Great Britain

By Brother I. F. Hoskins

BELIEVING MANY will be interested in reading a report of experiences, journeyings and meetings with brethren abroad in the old world, of various lands and tongues, it affords much pleasure at this time to review and to some extent record the details of the experiences of these weeks and months of pilgrimage and travel which began when we sailed from New York City on March 20th for Great Britain.

It was expected that the first installment of this report would have gone forward at an earlier date; but owing to the fact that as we were about to embark on the return voyage to America early in July, arrangements were made by brethren in London for a tour to Egypt and Palestine, which was most gratefully accepted, our return to America was postponed nearly one month.

Having on three former occasions within the past eleven years visited Great Britain and met many of the brethren in that country, when the invitation came early this year from several representative brethren in London and its environs to visit their country again, there was a ready response in our heart

and we desired the privilege to thus serve the Master's cause. Yet there was a period of careful consideration and of prayerful waiting upon the Lord to determine what His providence might definitely indicate. We believe we had the Lord's mind upon the subject in finally accepting the invitation from the brethren in London to participate with them in a convention about Easter time, early in April, and to subsequently make a general pilgrimage to various Classes in Great Britain and Ireland. Now that the entire plan of service and the experiences are in the past, the obvious manifestation of the Divine blessing all along the way seems to confirm the decision as being according to His will.

March 19th had been set as the date for sailing on the Steamship Aquitania, of the Cunard Line. There is still fresh in our mind the vision of a little group of about 20 sympathetic loved ones accompanying us to the vessel late on the night of March 19th, and waving goodbye as the hour of parting came. It was not till the following morning however that the great vessel moved away from the pier and out of New York harbor. How powerful are the ties of common interest and affection that are grounded deep in the love of God and in the things that belong unto our peace! Thankful indeed are we in these days for the sweet fellowship of a few of kindred spirit, whose hearts and hopes are one, and who have tasted of the sorrows of life and of the joys Divine. Such is the heritage of the sons of God, as saith the Apostle in his reference to the communion of joy and suffering in the members of the Body of Christ. -- 1 Cor. 12:26, 27.

How easy it is for God to supply all our need as He has promised; yet He uses various agencies in giving strength in the hour of our weakness. The fact that there were loved ones in our own homeland and others across the sea whose tender words of loving sympathy had assured us that their hearts, their love, and their prayers were united in the undertaking before us, imparted a sense of sweet peace and gave renewed strength. We thanked God and took courage as we moved away into the great deep.

The Voyage.

The voyage across, while attended by a measure of illness, was comparatively peaceful and uneventful; the season of the severest storms and rough seas being about ended. The Steamship Aquitania, one of the greatest afloat, is equipped with every modern method, device, luxury and protection, for the comfort of passengers. In fact it contains everything that one could secure in any ordinary city at home today. In addition to all the regular home conveniences including the radio and wireless there is issued a daily paper giving the principal news of the world, a banking concern carrying on regular banking business, moving pictures, swimming pool, gymnasium, and many forms of sport for the entertainment of passengers; so that those whose lives are lived in the sphere represented by the above, find that six days crossing the ocean is quite a short time. While there was occasional opportunity for briefly referring to the Truth at times amongst the passengers, we met with little favorable response.

We reached Southampton six days after leaving the American shores; it was about midnight of Thursday, March 26th, and at the pier was our dear Brother S. A. Couling of Rugby, the brother who in conjunction with the brethren in London had corresponded with regard to making the trip to Great Britain. The hearty greeting from our brother assured us of a warm welcome.

In about three hours we were in London, and after four hours more of rest in the city, we journeyed on to the home of Brother and Sister Couling at Rugby, reaching there about 10 o'clock the following morning. The warm spirit of hospitality and the loving consideration shown was most refreshing, and it was quite acceptable that the two days, Friday and Saturday, were open for rest, with the exception of Saturday evening, when there was a little gathering in the home, attended by about twelve friends, which was to our mutual profit and encouragement. The following week was devoted to visits and personal conferences in the vicinity of London.

With various Classes about London

Here a word of explanation is perhaps in order regarding the situation in London: The city covers a very wide area, and there are several Classes and groups of Bible Students, and at the present time there is no one general center where the friends congregate regularly that may be said to be a representative London gathering. In the circumstances, we visited and served several of the London groups independently, even in cases where the Classes were not in sympathetic touch on account of difference of viewpoint along one line or another.

On Sunday beginning our first week, we spent with the Forest Gate section of London, addressing two meetings. Here we realized the pleasure of renewing the acquaintance of brethren we had met on three former visits to Great Britain, and of again communing together regarding the things of mutual interest. The following Tuesday evening, March 31st, we had the privilege of serving at the Passover Supper, in what is known as Brixton, another section of London. Those present numbered about eighty, and the service was an impressive one.

We must acknowledge in this connection the great kindness of our dear Brother Cronk of the Brixton Class, in showing us about the city. Such points as the House of Parliament, Westminster Abbey, Guild Hall, St. Paul's Cathedral, the old houses of London, the Tower of London, etc., all of historic character, were visited much to our enjoyment and instruction.

The General Convention in London

The Easter Convention had been set for the weekend, covering four days, April 3-6, Friday to Monday inclusive. Being sponsored by a number of Classes in London and its environs, the Convention proved to be of a general representative character and offered occasion for brethren from various parts of England and Scotland to assemble. The fellowship during these days was attended by much of the Lord's blessing, and resulted, we believe, in the refreshment and building up of the inner man in the things that appertain to the heavenly inheritance.

We have much pleasure in this connection also in acknowledging the gracious hospitality of our dear Brother and Sister Frederick Lardent, in whose home we were entertained for more than a week in connection with the Convention; Brother Lardent's sister constituting one of the household. From all these dear ones we received many kindnesses and much loving consideration, all of which was most warmly appreciated. The Lord reward their work and labor of love.

As a report of the Easter Convention has already been published in the 'Herald,' we need not elaborate further here, merely adding that we took occasion to convey messages of kindly greeting and love from the brethren in America, assuring them that there were loved ones at home who were deeply interested in the visit to Great Britain and were bearing the matter earnestly before the Lord in prayer.

The Pilgrimage through England

As many of the Classes in England, Scotland, Ireland and Wales, had expressed the desire to have a visit, an itinerary was arranged covering about seven weeks.

Immediately following the Easter Convention the tour was begun. We shall not attempt to report the details of each visit, as it would be largely repetition, the experiences being much the same. Frequently the gathering to whom we ministered not only represented the regular attendants of the Class in the place, but several from points of considerable distance. As a list of appointments and an itinerary has already appeared in the 'Herald,' we are not repeating it here.

Many of the friends in these Classes we had met on former visits, and now for the fourth time in some instances, it was refreshing to find faithful souls still trusting and holding fast to the great anchor of faith. The larger number of the Classes visited in England, however, were such as we had not met with before.

In some instances our visit lasted the greater part of two and even three days, as in the case of Glasgow and Belfast. The Sunday spent at Leicester was one amongst those that gave special delight and pleasure. This town, being centrally located, is a center for the friends to come from several distant points, and our meeting was therefore in the nature of what we would call in America, a one-day convention.

Newcastle was amongst the points we had not visited before. Here we found a faithful little company of brethren zealous for the Master, and the season of fellowship was such as cheer and give new courage. Nearby was another Class at Ashington, which is a mining district. The warm response to the message and the loving appreciation expressed was most encouraging.

In addition to the regular addresses given to the Classes there was considerable opportunity for private conferences and interviews with brethren, in which occasion was offered to exchange views and to hear various questions and offer advice or a word of sympathy on one matter or another relating to the interests of an individual or to the brethren in general.

In many of the Classes we found brethren who had only recently been awakened out of the former conditions of bondage and sectarianism. It was evident that they were experiencing special joy in now realizing their freedom in Christ and the privilege of assembling with brethren where the spirit of the Master, the spirit of brotherhood, and the spirit of love, existed.

In Scotland

The sojourn in Scotland was again most interesting. Altogether three Classes were visited here and nine meetings served, as follows Edinburgh, Dundee, and Glasgow.

We had much pleasure in Scotland in renewing the fellowship with the same dear ones we saw on the former occasions, whose faith, loving zeal, and soberness of mind testified to the fact that they have continued struggling on through the years to attain the mastery and to develop that character of Christlikeness without which none shall attain unto the Kingdom of God.

Our visit to Glasgow, covering three days, may be properly given special mention. Here the sacred memories of previous visits were recalled. It is nearly ten years ago that a company of about 300 in Glasgow came to realize their freedom from sectarian bondage and other baneful influences. Upon this occasion again we found a goodly number of brethren loyal in the faith and nobly defending the principle of individual right and liberty to study, think, believe, and teach as each sees best.

Here again we could only remind the brethren, as we had been reminding others, that we could not offer them any new teaching, or any new doctrinal matter; that we had only the one message familiar to them all; that there is so much to this great message that we can afford to review and reconsider without exhausting it. Further, that in undertaking a ministry in Great Britain at this time, we had not been impressed to deal with controversial matters, nor to endeavor to go into the technicalities of one doctrine or another. Rather, it had seemed to us that it was of far greater importance at this time that we review those features of the Truth, and those lines of thought that have to do with the strengthening of faith and trust, and with bringing the consecrated believer into closer touch with the Master, thus enabling him to acquire a deeper fellowship and a closer acquaintance with Christ. It was recalled that the history of the professing Church presents a sad record of controversies and differences over points of faith, that are largely unimportant and non-essential. Consequently, we were impressed to review before the brethren such themes as would have to do with the work of the Spirit, the ministry of the Spirit, the oneness of the Spirit, in this connection endeavoring to point out that there can be no real unity or harmony among Bible students except it be through the power of the Holy Spirit operating in the heart.

Trials of Faith

In Glasgow as in other places, the brethren have experienced severe tests and trials of their faith in recent years. Attention was called to the fact, which becomes more and more manifest through the years, namely that that branch of Christian people throughout the world known as the 'Truth People' have made the same mistake as other Christian denominations, in permitting other issues, other matters to enter into their counsels and overshadow the real and important issue, which is that of sincere heart sanctification and character development.

We were privileged to address five meetings with attendance aggregating about 1200. The Sunday service in Glasgow was the largest, when the attendance was upwards of 400. The sympathetic and excellent attention of the friends was most helpful and we believe the Lord added His blessing. The concluding service in Glasgow was held the following Wednesday evening. About 250 assembled at this service, in which the fellowship and thoughts reviewed were uplifting. Following this was our final parting greetings, hearty handshakes and 'God be with you till we meet again.'

The next day was a day of quiet and rest at the home of our dear Brother and Sister Morrison, where a few friends assembled for informal fellowship. Amongst these were, Sister Edgar, wife of the late Dr. John Edgar. We were very happy to realize from this sister's testimony, that she has remained loyal and steadfast through the years and preserves a clear vision of those things that constitute the Christian's true heritage.

We had up to this juncture spent about four weeks of pilgrimage, and at this time there was a suspension of our activities in the British Isles, owing to the fact that we had accepted an arrangement with brethren in Switzerland and Germany to fill engagements at a number of cities in those countries, requiring about three weeks altogether, which was to commence in the early part of the month of May. Report of the visit to the continent therefore will follow next in order.

A Christian's Privilege of Fellowship

Third and Last of This Series

WE HAVE considered to some extent our privileges of fellowship with the Father, and with the Son, our Lord Jesus; we now come to the consideration of the third part of our subject, namely:

Fellowship with the Brethren

In this connection let us ponder the words found in John 17:21. There we find the record of the Master's prayer: 'Father That they all may be one; as Thou Father, art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me.'

How tenderly solicitous His prayer is for those whom He is not ashamed to call His brethren,-, moreover, of what stupendous import to the world are His words, for their evident meaning is that the enlightenment and blessing of the world are dependent upon the oneness of His followers! If any man have not the spirit of Christ, he is none of His (Rom. 8:9), and surely his inner life is dead, who does not feel the pathos, the yearning, tender emotion of the Master's supplication: 'Father, That they all may be one -- that the world may believe.'

What a challenge, too, this prayer of Jesus is to the love and affection of His followers! Would we hasten the day when the knowledge of the Lord will fill the earth as the waters cover the mighty deep? when the sun of righteousness shall arise with healing in His beams? when Jesus shall see the travail of His soul and be satisfied? Brethren, that day **cannot** come until first there come the spirit of unity to His followers, until they find themselves possessed of the spirit of harmony, of brotherly-kindness, of love.

Today, perhaps as never before, the world awaits, doubting, in the darkness of unbelief, not having received the convincing proof for which Jesus prayed -- the oneness of Christ's followers not yet being apparent. For the proof of our faith does not lie in learning, but in living; not in a well developed argument, but in a holy life. It will not be found in logic, however masterly, but in love; in a love that is strong enough to overcome indifference, to conquer antipathy; a love that knows how to be blind to unkindnesses, that cannot only forgive but forget; that can melt prejudice and pride of opinion;

that knows not only how to live and let live, but knows also how to think and let think, a love that brings with it an atmosphere of peace.

Fellowship in the Early Centuries

When the Gospel first began to be preached by our Lord and His Apostles, what a oneness was manifest in the Church, as the little band of followers sought to walk in the footsteps of the Master! They were only a humble folk, without wealth, or scholarly attainment, or social standing, but they seemed to catch the spirit of the Master, and after Pentecost such a spirit of joy and love and faith and hope possessed them, and such a fervor of missionary zeal., such a oneness of heart and action, that it seemed almost as if the prayer of Jesus would find speedy fulfillment, and that the whole world would soon believe on Him. Ill the early centuries the Gospel Mess-age seemed to spread like fire. In the language of the Revelator: 'It went forth conquering and to conquer.' (Rev. 6:1.)* just to read the story of those early days is enough to make the heart beat faster. Well might the powers that were in those days be astonished, as they witnessed the power of the Gospel in the lives of those who received it, giving to believers such a vision of our glorious hope as enabled them to' stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ call display.

* See 'The Revelation of Jesus Christ,' in two volumes, published by our Institute.

Alas! the rider on the white horse, which seems to symbolize that period of the Church's history was followed by other horsemen, as those of us who are familiar with our Lord's Revelation are aware, and ere long, as history shows, a great compromise was effected between the world and the Church. Since then, the story of the Church has often enough been a history of hatred, of narrow- ness and stupidity, of inconceivable bigotry and brutality. What crime against God and man has the church not committed? How appalling is the record! As we read the pages of history the outrages there revealed fill our minds with horror, remembering, as we do that they were perpetrated in the holy name of Jesus. Yet through all the centuries, amid wrangling bigots and proud tyrants, the true faith was kept alive. Though the Church as a whole was not Christian, became indeed Anti-Christian, some few were found at all times who had not defiled their garments. These have been the salt of the earth, the light of the world. As another has said: 'If one seeks an apostolic succession, here it is, unbroken, and uninterrupted, a shining tradition of vision and service. It is in their gentle lives, silhouetted against dark backgrounds, that we trace the history of the hidden Church, the 'little flock.'" Though not inspired, as were the Apostles, they were entrusted by God and by Jesus with the Gospel, and they guarded it, dear brethren, for us. They kept watch over it as of a sacred treasure, as keepers of a holy fire, which must never be stamped out. They yielded their lives to the sweet, mellowing influence of the Holy Spirit of love and truth, though it meant for them certain privation, loss and hardship beyond our ex perience, enjoying withal a fellowship of spirit which not even the curse of sectarianism could destroy. And if these with their feeble light were enabled to preserve a fellowship of spirit even in the midst of sectarian bondage and in the

darkness of the Dark Ages, will not the Lord expect at least .as much from us as we face the issues which confront us today? For, with the advancing light, sectarianism is seen to be not only sinful but absurd. And yet all of us must be aware that the spirit of sectarianism is as active in our midst today as it - ever was in the centuries that are past. It is the height of folly, it is poor judgment, it does not even indicate the wisdom of this world, much less that which is from above, which is first pure, then peace-able, gentle, easy to be entreated, full of mercy and good fruits, without partiality (or wrangling), and without hypocrisy.

Because iniquity abounds, the love of many is waxing cold, and today many are beginning to feel that if it is impossible for men to be united in the fellowship and service of Christ, then Christianity is either an idle dream, beautiful but impossible, or an empty fairy tale. Nevertheless, notwithstanding the scoffs and jeers of the world, and the bickering and wrangling of worldly-minded Christians; in spite of the irritation outside the Church, and the agitation within, all truly consecrated followers of Jesus long for a larger fellowship. When that longing becomes a determination, when the wish becomes a will, where there is a will there will be provided a way to overcome the lethargy that is upon us, to overcome the sectarian vanity from which perhaps none of us is entirely free.

The Personality of Jesus

Brethren, let us thank God that our faith is not in a creed, not in a statement of belief, however exact or explicit, not in a document, but in a Living Being, our blessed Lord Jesus Himself, whose personality embraces every grace, in loyalty to whom we can all find fellowship and unity; yea, and if it did but know it, a distracted world could find its life. How true is the saying: ‘**What** we believe divides us; **Whom** we believe unites us.’ That which enabled our brethren who have gone before to maintain the unity of spirit was the realization that notwithstanding their differences Christ was their All in All, and this realization must be our salvation today. ‘I,’ said Jesus, ‘if I be lifted up, will draw all men unto Me.’ Brethren, let us lift Him up now, in these difficult days; let Him fill our lives. We know this saying of Jesus will have a grand fulfillment in the next Age, when all shall have their eyes open to behold our Lord; when He shall indeed be the desire of all nations. But we cannot wait that time. Our souls are panting to see Him lifted up now, and if this cannot yet be in the world, it must be in the Church.

‘We would see Jesus! for the shadows lengthen
Across this little landscape of our life --
We would see Jesus! our weak faith to strengthen
For the last weariness, the final strife!’

‘We would see Jesus -- the great Rock Foundation
Whereon our feet were set by sovereign grace;
Not life nor death, with all their agitation
Can thence remove us, if we see His face.’

Wheresoever the Carcass is

Sometimes we hear the expression: ‘May we have fellowship with thus and so?’ Or ‘Do you think we ought to have fellowship with so and so?’ To a Christian of experience such questions indicate that those who ask them do

not fully understand what the word fellowship means. Let us suppose the reply were, 'yes, you may have fellowship -- with thus and so,' would that reply bring fellowship into existence where before there was none? Or suppose the reply were, 'No, you ought not to have fellowship with so and so,' would that reply hinder in any way a fellowship which really existed? Fellowship is an effect, not a cause; a condition, not a theory; a condition which either exists or does not exist, and which no amount of discussion can bring about or can hinder. We see this everywhere exemplified in nature. Birds of a feather do not go into a conference as to whether or not they shall flock together, but by nature they actually do so. A man who is of a generous mind never, under any circumstances, seeks out the fellowship of a miser. The humble man never by any chance longs after or seeks an intimate acquaintance with one that is proud of heart. It is just one of those things that do not happen. If a magnet is passed over a heap in which are both steel filings and saw dust, the 'fellowship' shall we say, or the affinity which exists between the steel filings and magnet manifests itself, and the absence of such fellowship or affinity between the saw dust and the magnet is also manifest. Jesus said: 'Wheresoever the carcass is there will the eagles be gathered together,' and as a natural corollary it follows that wheresoever the carcass is not there the eagles will not gather.

Toleration cannot take the Place of Fellowship

Again, toleration is not enough. Sometimes we hear the value of toleration praised in high terms, and we certainly agree that toleration is a great deal better than intolerance, but toleration is not fellowship. We must have insight, understanding, appreciation of the other party's viewpoint. If our minds be truly spiritual, if we indeed have the hope of glory (the Christ-mind) in us (Col. 1:27), we shall be able to penetrate to the core of things, and often what to natural minds and to the minds of babes in Christ seem to be hopeless confusion, will be seen to be nothing but a wonderful variety, not lacking in unity. Some one has said that identity of sentiment with difference of opinion is requisite to happy company. They are no less requisite to Christian fellowship as well as to the health of the Church.

The Skill and Patience of Love

What then shall we do? What shall be our procedure? How shall we best cooperate to bring about this oneness for which Jesus prayed? Oh! if these are the questions that are presenting themselves to our minds, and if we are in earnest in our desire to see them answered, the Lord will undertake for us. He will show us the way. If Jesus stood in our midst today so that we could see Him with our eyes of flesh, and He wanted us to do something for Him, what would we not be willing to tackle? For Him we would go to the ends of the earth, would we not? He makes no such request of us -- He asks no great thing. He **does** ask this one thing: His word to us is 'Gather My saints together **unto Me**, those who have made a covenant with Me by sacrifice,' and as we begin to carry out His will, we shall find every problem solved. Just how each difficult tangle must be unraveled, just how we must act in all the awkward situations that may come, just how to handle all the details He will not now make plain to us. He would have us wait upon Him in prayer and seek His counsel at each step of the way. He would test our faith; rather, lie would strengthen our faith. It is enough for us that no circumstance can arise that He will not be able fully to meet, and so surely as we will act upon

His word, we shall find Him going before us, indicating to us how to avoid the rough spots here -- to pick our steps with caution there. He will clothe us with the spirit of humility and love, and when we meet a brother, instead of coming into contact with him, we shall hereafter come into communion with him, and the Lord's smile of approval will be on us.

We have longed for an opportunity to show our Lord how much we love Him. Our opportunity has arrived. That which He would have us do will prove us. It will call for all the tact, the skill, the wisdom, the patience, which love can command. But God will be for us. He will be on our side. He will see us through.

Pride of Opinion a Hindrance to Fellowship

Let us not be misunderstood here. We do not say that there are never good grounds for separation. We know that even in the time of Christ there was a division amongst the people because of Him. We know that from time to time in the history of the Church there have been occasions when it seems that only by a separation could the conscience be kept clear and clean. We are quite sure, however, that many of these separations which seemed so right and proper at the time, could have been avoided had the Lord's Spirit been permitted to control in the deliberations of the Church.

We are aware, too, that when children quarrel and wrangle, it is better for their own good, and for the good of the community, that they be separated until they have learned to adopt a meek and quiet spirit. And many of the separations of the past have seemed necessary on account of the immature growth of those concerned. But it is time for us to be growing up. Soon the Kingdom will appear. We have no time to waste on petty things.

Furthermore, there is no suggestion here of compromising principle for peace, but are we quite sure that it is always principle rather than opinion which serves to separate consecrated followers of Jesus. Somewhere we have read of the sin of making a Christ of one's opinions -- a rather remarkable expression, meaning that some people (let us be extremely careful that we are not among them), think they are worshipping Christ, when all the time they are worshipping their own opinions. As a matter of fact those who do so are in reality following their own prejudices, being under the mistaken impression that what has become habitual with them is essential for everybody, and they imagine that they are obeying the precepts of our Lord.

Surely there is no one amongst us so selfconfident as to believe that he has the exact viewpoint of the Master on each and every problem that is before the Church in these difficult days. Even the great Apostle Paul was not ashamed to confess that he was in perplexities at times. (2 Cor. 4:8.) It will not be such a very great humiliation then for us to admit that we, too, are, sometimes at a loss to know just what to do, just which way to turn. Even when we have been very sure of our ground, and the positions we have taken things have not worked out always just precisely as we had expected.

Jesus in the Midst of the Seven Candlesticks

If Jesus stood in our midst today, we venture the assertion that He would identify Himself with none of us -- but with what gladness, in what a delirium of delight, would we seek to identify ourselves with Him. Brethren, Jesus **does** stand in our midst today, and how manifest it is that none of our

cliques and parties and divisions can claim Him exclusively for their own. No! as in the glorious vision Jesus is walking today in the **midst** of the golden candlesticks (Rev. 1:13) and thrice happy are they who follow the Lamb **whithersoever He goeth**. (Rev. 14:4.) It would be foolish indeed for us to deify our opinions and interpretations and demand that others accept our thought on this, that, or the other, before we can fellowship, with them in the love and service of the Master. Every one has a right to his opinions. He may even be allowed to have them whether he has a right to them or not. Our differences need not, nay they must not, disturb our fellowship. Differences are unhappy only when they sharpen tempers, and occasion ill-will. Otherwise they may be profitable and result in a larger education for us in the school of Christ.

Fellowship Desired -- Not Uniformity

We are not pleading for uniformity; we do not desire it. What we speak of is fellowship, and we urge every consecrated follower of Jesus to look to himself that he realize to the full his privilege in this respect. In our Church matters it may be necessary to pass some resolutions; possibly to rescind others. But the fellowship of which we speak will not be brought about by resolution. For, as we have already noted, fellowship is a condition not a theory, a condition which must precede, not follow, resolutions. True a wise resolution may be of assistance, and may make the way of fellowship more simple. But an unwise resolution is powerless to hinder the operation of the fellowship of spirit. If in those meetings of ours which we have been accustomed to call 'business' meetings, a stupid, unbusiness-like resolution is passed, which either by design or accident is calculated to hinder the operation of the true spirit of fellowship, 'He that sitteth in the heavens will laugh,' for to the footstep followers of Jesus has been given God's own Holy Spirit, and those who yield themselves to its sweet influence find themselves possessed of a strange wisdom, a wisdom that is wiser than any resolution, a wisdom which knows how to climb over the walls of separation which others might build, which knows: how to reach through the fences which others might construct, and clasp in warm and loving greeting the hand of a brother spirit.

In Washington, D. C. there is a stately building known as the 'Red Cross Memorial.' It is devoted to the commemoration of the heroic women of the Civil War. Even the terrible fact that they were on opposite sides; in a great strife could not change their spirit of heroism, nor hinder them from recognizing that spirit in those on the other side. If this be the case with the world, what shall we look for in the Church? Surely a difference of opinion held by another cannot operate to hinder us from recognizing the Christ spirit if that other possesses it. For the fellowship of God's Holy Spirit indwelling the footstep followers of Jesus is but another name for love. Many waters cannot quench love.

The Conclusion of the Matter

Just one word more: Does this desire for unity signify a deepening or a shallowing of the inner spiritual life, and further, what may we expect to see when the Church is truly one?

These questions are searching, and it will not do to postpone them. Certainly unity merely for the sake of unity would be useless; might even be injurious.

If the only success that comes of our efforts: be a unity of earthly organization without a deepening of the inner life, we shall have worse than failed. For without a deeper spirituality our unity may be nothing more than uniformity, a regulation if not a suppression of thought, a condition of bondage worthy to be compared with that of the Israelites in Egypt. But our desire is for the unity of which the Apostle speaks when in earnest exhortation he tells us to endeavor to keep, the unity of the Spirit in the uniting bonds of peace. Such a desire signifies not a shallowing but a deepening of our spiritual life, a broadening of our fellowship, an enlargement of our hearts.

What may we expect to see when the Church, is truly one? However our thoughts may differ on some minor points of chronology, we are at one surely in our belief that we are living very close to the end of the Gospel Age. Most, if not all of us believe, that we are living in the days of the second presence of the Son of Man. Evidences, are on every side which tell us that the end of all things is at hand; that the time is fulfilled; that the Kingdom is near. What may we expect to see? Nay, rather, what may we not with confidence hope for? If our faith will but believe it, we may expect nothing less than that for which Jesus prayed. Let us listen again: 'Father-that they all may be one. . . . **that the world may believe.**'

The Indwelling Christ

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made, manifest in our mortal flesh."

-- 2 Cor. 4:11.

THE CHRIST who lived in Palestine upward of eighteen -hundred years ago lives in the world today. He has direct and constant access to the spirit of man, touching sinstricken souls with His healing power; quickening dead souls by the inbreathing of His life-giving Spirit; 'combating, defeating, expelling the slow death which has crept over the body of humanity.' In all His activities within the soul His seeking and saving love is manifest. The eternal love outwardly, expressed in the cross, is inwardly expressed in His tireless effort to make His great salvation an actuality in human experience. The four Evangelists have given the record, of His outward life; those alone, who know Him, not after the flesh but after the spirit, can give therecord of His never-ending activity within the inner sphere of the spiritual nature of man.

"Of the two hemispheres of truth which constitute the whole Gospel -- the work of Christ for us, and the work of Christ in us, the latter often suffers a well-nigh total eclipse. Many think almost exclusively of what Christ has done for them, and overlook what He is doing in them; they look at redemption upon the Divine side as a finished work, and fail to look at it upon the human side as a continuous work; they are so much taken up with the idea of Christ dying upon the cross for their offenses as almost to forget that He is living in their hearts to guide, to inspire, to bless, to save.

"Before Christian experience can be rounded out to completeness, the Godward and manward sides of Christ's work must be embraced in a comprehensive faith; the work of Christ in its entirety must be brought within the inner sphere of personal consciousness; the outward Christ of history must become the Christ of inward experience; the dead Christ of

Calvary must become the living Christ of the present; the Christ embalmed in a book must dwell and reign within the heart. It is not [alone] Christ upon the cross, nor Christ within the Bible, nor Christ in heaven that saves; but Christ deeply hidden in the inmost spirit; Christ constantly present in the life; Christ the inspiration of every thought and word and deed. Christ in the soul and not Christ buried in a tomb, enshrined in a temple, or seated upon a throne is the life's true Life.

“The doctrine of the indwelling of Christ in the heart is revolutionary. When accepted as an article of faith, and realized as a matter of experience, an uprising of the prostrate powers of the soul takes place; the outworks of the flesh surrender one by one to the thorn-crowned King, who holds in His hand the sceptre of omnipotent love; all insurrectionary forces are put down; the moral empire of God over man is fully and firmly established; and within all the borders of the goodly land which Christ has conquered there is order and peace.

“Speaking of the wonderful change which takes place when the indwelling of Christ becomes a living experience, Luther says, ‘I have sometimes beheld Christians walking lamely and with great feebleness, but when came the hour of conflict, or of appearing before the bar of the world, Christ suddenly stirred within them, and they became so strong and so resolute that Satan fled away frightened from before their face.’ The sudden transformation comes, as Luther so well expresses it, from the stirring within of the Christ who has hitherto lain below the line of consciousness; and this stirring of the Christ within comes from Christians stirring themselves up to lay hold upon the One who is always at hand to impart His strength to those who seek it.

“If Christ be within, there He must be sought, there is He to be found. Alas, that His presence, while not denied should so often be unrealized. Many Christians seem hardly to be aware that a Royal Guest has taken up His abode within their hearts. Their consciousness of His indwelling is at best fitful and dim. Their assurance of salvation is overcast with clouds because it lacks the important element of full assurance of faith in the Divine Indwelling Presence. They resemble a beleagured castle from which the regular water supply has been cut off. The soldiers are suffering and dying of thirst, not aware that deep in the recesses of the fortress, cut out of the solid rock, there is a hidden well whose waters fail not. What a thrill of joy the discovery of that well would bring to the remnant of that forlorn garrison! The knowledge of that secret spring would be to them life from the dead; and its water would be in very truth the water of life. A like change would come over many a drooping heart were the discovery to be made that spiritual supplies are not to be fetched from afar: that infinite resources have been placed within easy reach; that deep within the living sanctuary of the soul there is an unfailing fountain which renders every one who avails himself of it perfectly independent of outward circumstances and surroundings. No haunting fear of future thirstpangs can ever come to him who knows that the water which Christ has given him has become **in him** a well of water springing up unto eternal life.’

“More important than questions touching the right directing of religious activities is the question of the hold which Christ has got upon the interior life. More important than questions of method is the question of spirit; more important than questions of form is the question of life. If Christ be supreme within, if He has His own way within the domain of the soul, all questions as to the particular shape that service ought to take are of secondary concern. To

one wholly given up to Him it is all the same whether service be active or passive, whether it consists in doing or in enduring the Divine will; it is all the same whether the position assigned be to lie in the Divine hand or to be led by the Divine hand; to stand and wait or to run and work. One thing is sure, the life which Christ possesses and directs can not miss the mark.

“Into the clear consciousness of the Indwelling Christ as the secret principle of spiritual life we all require to come to experience the reality and fullness of His saving power. No distant Christ can wipe away our tears, bear our heavy burdens, crush the heads of the serpent’s brood that nestle in the breast, purify our hearts from sin, and impart unto us sufficiency of strength for daily toil and sacrifice. Until the personal presence of Christ becomes the profoundest fact of consciousness no real test has been made of His power to comfort, to quicken, and to save.

“Only from a present Christ can present salvation, come. To those in whom He consciously indwells the fullness of His redeeming energy is made immediately available. They do not need to go up to heaven to bring their Savior down, they do not need to go down to the abyss to bring Him up. Their redemption is wrought out from within; not superimposed from without. From within their spiritual stores are constantly replenished; from within the healing, cleansing fountain of Divine life forever flows; from within a holy manhood is built up, as the flower is built up from the seed, . . . from within the glory of the heavenly life shines forth with ever-increasing brightness, struggling through the grossest coverings of the earthly life as the sun struggles through the darkest clouds.” -- *Selected*.

Half Hour Meditations on Romans,

No. 19

“God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” -- Acts 10:34, 35.

IN OUR last Meditation we appealed “for affirmation of St. Paul’s tremendous exposure of human sin, to a solemn and deliberate self-scrutiny, asking the man who doubts the justice of the picture to give up for the present any instinctive wish to vindicate other men, while he thinks a little while solely of himself. But another and opposite class of mistake has to be reckoned with, and precluded; the tendency of man to a facile condemnation of others, in favor of himself: ‘God, I thank Thee, that I am not as other men are.’ (Luke 18:11.) It is now -- as it was of old, only too possible to read, or to hear, the most searching and also the most sweeping condemnation of human sin, and to feel a sort of fallacious moral sympathy with the sentence, a phantom as it were of righteous indignation against the wrong and the doers of it, and yet wholly to mistake the matter by thinking that the hearer is righteous though the world is wicked. The man listens as if he were allowed a seat beside the Judge’s chair, as if he were an esteemed assessor of the Court, and could listen with a grave yet untroubled approbation to the discourse preliminary to the sentence. Ah, he is an assessor of the accused; he is an accomplice of his fallen fellows; he is a poor guilty man himself. Let him awake to himself, and to his sin, in time.

“With such a reader or hearer in view St. Paul proceeds. We need not suppose that he writes as if such states of mind were to be expected in the Roman mission; though it were quite possible that this might be the attitude

of some who bore the Christian name at Rome. More probably he speaks as it were in the presence of the Christians to persons whom at any moment any of them might meet, and particularly to that large element in religious life at Rome, the unconverted Jews. True, they would not read the Epistle; but he could arm those who would read it against their cavils and refusals, and show them how to teach the conscience even of the Pharisee of the Dispersion. He could show them how to seek his soul, by shaking him from his dream of sympathy with the judge who all the while was about to sentence him.”

The Apostle’s Delicate Task

It is plain that throughout the whole of chapter two the Apostle has the Jew in view. It is a delicate task which he is now approaching, “that of proving to the elect people that Divine wrath, now displayed against the Gentiles, is likewise suspended over them. He is about to drag to God’s tribunal the nation which thinks itself at liberty to cite all others to its bar. It is a bold enterprise. The Apostle proceeds cautiously. He first expresses his thought abstractedly; ‘thou who judgest, whosoever thou art.’”

The true name of this collective personage, whose portrait St. Paul proceeds to draw, will be pronounced later, in verse 17: “Now if thou Jew.” Meanwhile he says many things which are as much for the Gentile sinner as for him. He dwells upon the universality of conscience; a passage of . . . [great] import for every human soul, quite apart from its place in the argument here. But all the while he keeps in view the case of the self-constituted judge of other men, the man who affects to be essentially better than they, to be, at least by comparison with them, good friends with the law of God. And the undertone of the whole passage is a warning to this man that his brighter light will prove his greater ruin if he does not use it; nay, that he has not used it, and that so it is his ruin already, the ruin of his claim to judge, to stand exempt, to have nothing to do with the criminal crowd at the bar.

“All this points straight at the Jewish conscience, though the arrow is leveled from a covert. If that conscience might but be reached! He longs to reach it, first for the unbeliever’s own sake, that he might be led through the narrow pass of selfcondemnation into the glorious freedom of faith and love. But also it was of first importance that the spiritual pride of the Jews should be conquered, or at least exposed, for the sake of the mission converts already won. The first Christians, newly brought from Paganism, must have regarded Jewish opinion with great attention and deference. Not only were their apostolic teachers Jews, and the Scriptures of the Prophets, to which those teachers always pointed, Jewish; but the weary Roman world of late years had been disposed to own with more and more distinctness, that if there were such a thing as a true voice from heaven to man, it was to be heard among that unattractive yet impressive race which was seen everywhere, and yet refused to be ‘reckoned among the nations.’ . . . It was no slight trial to converts in their spiritual infancy to meet everywhere the question why the sages of Jerusalem had slain this Jewish Prophet, Jesus, and why everywhere the synagogues denounced His name and His disciples. The true answer would be better understood if the bigot himself could be brought to say, ‘God, be merciful to me, the sinner.’”

Judge not that Ye be not judged

As we proceed with the study of this chapter, we shall see that in the first sixteen verses, the Apostle lays down the principle of God's true or impartial judgment, and in the remainder of the chapter he applies this principle directly to the Jew. Moreover, as in the 'Gentile' passage (1:18-32), we found the Apostle stating in condensed form in verse 18, all of the ideas which he developed in the remaining verses of that chapter, so now in this 'Jewish' chapter he condenses in the first two verses the theme he will unfold in those which follow.

“Therefore thou art inexcusable, O man, whosoever thou art that judgest for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things.” -- 2:1, 2.

The opening word “**therefore**” would seem to be logically connected with the closing verse of chapter one. There we saw that “with all the blindness which the Apostle charges on the . . . [Gentiles], and with all the dislike of retaining God in their knowledge which lie ascribes to them, there was still one particular of this knowledge which they did retain. They still knew as much of God's judgment as to be conscious that what they were doing, in the, sinfulness and reprobacy of their minds, was worthy of death.” Moreover, it was there said of the people who committed things worthy of death, that they not only did the same, but had pleasure in them that did them. This last marks a higher and a more formed depravity than the direct commission of that which is evil. To be hurried along by the violence of passion into some deed of licentiousness, may consist with a state of mind that feels its own degradation, and mourns over the infirmity of its purposes. But to look with connivance and delight on the sin of others to have pleasure in their companionship -- and to spirit them on in the ways of disobedience, after perhaps the urgency which prompted his own career of it had abated; this argues, not the subjection of one faculty to another, but the subjection of the whole man to sin.” If then, to sin while applauding, the sin of others is to aggravate the crime, would not men be still more inexcusable if they joined in the sin which in others they condemned? Most surely. “In the former case there is at least agreement between thought and action -- the man **does** what he expressly **approves** -- while in the second there is an internal contradiction and a flagrant hypocrisy.” “**Therefore**,” argues the Apostle, “thou art inexcusable, O man, whosoever thou art that judgest . . . for thou that judgest doest the same things.” Yes whosoever thou art, “whatever name thou bearest, were it even the glorious name of Jew. Paul does not say this, but it is his meaning.”

Natural Religion

Coming now to verse two the question arises: To whom does the Apostle refer when he says “We are sure.” Since the Epistle is written to the Christians in Rome some, say that they are referred to. “We, Christians, are sure.” But a statement concerning knowledge possessed by Christians would avail nothing against the Jewish point of view which St. Paul is here combating. Others say that the reference is to the Jews themselves. “We, Jews, are sure.” But it was precisely the Jewish conscience which the Apostle was seeking to convince on this subject. To our understanding the Apostle is referring to neither Christians nor Jews as a class, nor yet to the Gentiles, but is referring to every child of Adam. The matter in question, namely that “the

judgment of God is according to truth against them which commit such things” is a truth, “inscribed on the human conscience as such, and which plain common sense, free from prejudices, compels us to own.” It is as though he had said: “Now every one knows, or every one is sure that, etc.” And what is it that every one knows? It is what has commonly been called “natural religion,” that is to say, practically, “it is the religion that appeals straight off to the conscience of almost all honest and civilized men. It is ‘natural religion’ to believe that God will judge men with absolute power and insight and **impartiality** according to their **conduct** and **characters**; that there can be no ‘making believe,’ no substitute for a good character, no escaping with a bad one. The Prophets are full of this principle. Our Lord reasserts it.” It is emphasized by the Apostles. Now we **know**, we are sure, every one is, that the sentence which God pronounces on every man is agreeable to truth. “Shall not the judge of all the earth do right?” “There would be no more truth in the universe if there were none in the judgment of God; and there would be none in the judgment of God, if, to be absolved ourselves, it were enough to condemn others.” The words “according to truth” have sometimes been explained “in the sense of **really**”; “that there is really a judgment of God against those who . . .” But What the Jews disputed was not the **fact** of judgment; it was its **impartiality** -- that is to say its **truth**. They could not get rid of the idea that in that day [the day of wrath and revelation of the righteous judgment of God, verse 5] they would enjoy certain immunities due to their purer creed, and the greatly higher position which they held than that of other nations.”

Greater Light brings increased Responsibilities

Now St. Paul “recognizes that primacy which in the history of Redemption is really . . . [theirs]. It is the primacy of the race chosen to be the organ of revelation and the birth-place of . . . [Messiah]. It was given sovereignly, ‘not according to the works,’ or to the numbers, of the nation, but according to the unknown conditions in the mind of God. It carried with it genuine and splendid advantages. It even gave the individual righteous Jew (so surely the language of verse 10 implies) a certain special welcome to his Master’s ‘Well done, good and faithful’; not to the disadvantage, in the least degree, of the individual righteous ‘Greek,’ but just such as may be illustrated in a circle of ardent and impartial friendship, where, in one instance or another, kinship added to friendship makes attachment not more intimate but more interesting. Yes, the Jew has indeed his priority, his primacy, limited and qualified in many directions, but real and permanent in its place; this Epistle (see chapter 11) is the great Charter of it in the Christian Scriptures. But whatever the place of it is, it has no place whatever in the question of the sinfulness of sin, unless indeed to make guilt deeper where light has been greater. The Jew has a great historical position in the Plan of God. He has been accorded as it were an official nearness to God in the working out of the world’s redemption: But he is not one whit the less for this a poor sinner, fallen and guilty. He is not one moment for this to excuse, but all the more to condemn, himself. He is the last person in the world to judge others. Wherever God had placed him in history he is to place himself, in repentance and faith, least and lowest .at the foot of the cross.

“What was and is true of the chosen nation is now and for ever true, by a deep moral parity, of all communities and of all persons who are in any sense privileged or advantaged by circumstance. It is true, solemnly and

formidably true, of the Christian Church, and of the Christian family, and of the Christian man.” It is especially true of those who have been privileged to enjoy the light of “Present Truth.” Let us not fail to take home to our own hearts, and to make personal application to our own lives the lessons the Apostle here would teach. Does there not lie in the moral failure of the Jew a much needed warning to us of today against censoriousness? Let us ask ourselves: Does not “judging” and unkind, not to say unfair criticism of others still find a place in our ordinary conversation “It is of the utmost consequence that before we judge others, we should have judged ourselves. And to have done so truthfully has a tendency to make us charitable in our estimate of others, because we are deeply conscious of our own need of merciful and lenient consideration.”

Again, is there a tendency with us to spiritual pride as with the Jew of old there was to religious pride? Does the impression gain ground with us at times that because of the great privileges we have received, the knowledge of God’s great Plan that we have enjoyed; because of the Scriptural purity of our theory of salvation, the close association which we have had with the “Truth” movement; because of the patient courage under contempt and exclusion of the little group with which we may be associated, which some call our denomination or sect, but which is to us indeed our Church; because we have successfully stood the tests of recent years; because of our loyalty to order; because we have stood for liberty, and continue to be loyal to its principle; because of these things that therefore, no matter what happens, it will be well with us in “that day.” If so, let us beware. Let us “Think not to say within ourselves, ‘We have Abraham to our Father’; for, . . . God is able of these stones to raise up seed unto Abraham.” For us there is only one altogether safe ‘glorying.’ “God forbid that I should glory, save in the cross of our Lord Jesus Christ.”

Letters of Encouragement

Dear Brethren:

I was privileged to visit our dear Brother W____, at _____, over Sunday, and it seemed quite providential to drop in on him unannounced and find that he and a few of the friends had planned a meeting for Sunday afternoon at _____ with Sister E____ of that place who also takes the ‘Herald,’ and then to have a little part in their meetings.

It is surprising, dear friends, to find how much interest is often stirred up by some active brother or sister, manifesting a little of the true spirit of their original consecration vows and love for the hungry, scattered sheep, which soon spreads to others and to other localities. We feel that the little convention at Racine was a real inspiration along this line. I have had several letters from those who were there, and they express themselves as having profited much by that privilege, and also as being in favor of more such meetings.

There are so many, dear brethren, who really love the Lord and would like to find some way of touching others with substantial encouragement, but who have no money to spare -- not even enough to supply their family needs under present conditions, on account of lack of work, etc. Besides there are some who feel so very small, they feel the little they could do in any way

would be of little value. It seems a sweet privilege to meet some of these, and by the Lord's grace to help brace them up,

From _____ I went to _____ and met a brother I knew in years gone by, who wants to have the 'Herald.' I cannot go into further details of the blessed experiences on this little trip among the friends. I was so sorry. I was not able to extend it, but on account of bearing the expense out of my own little monthly pension which is only \$_____ I had to cut it short. I went out on this trip with the disposition to visit some of the friends, desiring to do a little in carrying out Hebrews 10:23-25. The expense of about 550 miles, amounted to less than ten dollars. I am of the opinion that such work by some devoted brother who loves the Lord and has a little ability in that kind of a service, could be a great blessing not only to himself but to others as well. I did some colporteur work for the American Bible Society once. That is where I had my first experience. But I presume there are very few interested enough, who are financially able to continue such a work and bear the necessary expense themselves.

Now, dear brethren, I am going to ask you to send the 'Herald' to Brother W_____ for at least six months. He has taken it before and likes it, and he is a very bright, devoted brother.... then a Lutheran to whom I have been giving my extra copy said he would like to take the 'Herald.' Please send him a copy for a year as follows: _____

The two books on Revelation and one on Daniel by Brother Streeter, please send to Brother W_____. This brother is well qualified to do lots of good service and he is manifesting considerable activity at this time, and there are several more inclined to cooperate, with him.

Yours in Christ,

H. D. W. -- Wis.

Dear Sir:

I have read one of your leaflets, "When the Morning Cometh," and must say that I like it. I would like to have some more of, your work -- really would like to work for you and help carry the great message. Wishing you God's speed,

Sincerely,

Mrs. S. P. -- Ala.

Dear Brethren:

We thought you would be interested in knowing that the friends along the Lake Shore north of Chicago and Southern Wisconsin gathered in another little one day convention on July 26, in Racine. The fact that business brought Brother and Sister Read to this city for a period of three weeks, gave us the inspiration to invite the friends together for a day of fellowship and spiritual refreshment, and the Lord surely addled His rich blessing. About thirty friends were present. Our program consisted of four short discourses and a praise, prayer, and testimony meeting. The talks were all very timely and encouraging to the friends, and surely inspired them with a zeal to press on in the rugged, narrow way that readeth unto life. One thought especially

emphasized was that of feeding upon and clinging to the Lord's precious promises during this time of perplexity and distress in both temporal and spiritual things. A faith that will claim the promises, and cast all its care upon the Lord when the future looks dark and gloomy, when disappointments have come to us and human hopes are crumbling, is a faith that surely will be rewarded.

The testimonies of the various friends all gave evidence that they possessed a deep consciousness of the fact that through consecration they were, joined to the Lord as a bride is joined to her husband, and that they would rather stand alone than to permit any person or society to interfere with the sacredness of that union. All were determined to maintain the freedom and liberty to worship and serve the, Lord according to the dictates of their own conscience, and displayed a fervor, not to do some wonderful work, but rather to have the love of God shed abroad in their hearts, and to have the sweet spirit of the Lord manifested in all their works and actions.

The Classes in this part of the country are growing steadily. We rejoice to see that more are attracted by the spirit to our meetings, although we are not looking for big numbers, well knowing that the way of truth will never be! popular even among Bible Students. This is the first summer that any effort has been made here to bring the various Classes together in little conventions. We are therefore just getting acquainted, and finding that the same sweet spirit of the Truth that we knew in the long ago is still among the friends.

We take this opportunity to express our appreciation to the Institute for its cooperation in making these meetings possible, and for the unselfish service of the brethren sent by the Institute.

Your brother in Christ,

J. C. L. -- Wis.

Dear Brethren:

At our Class meeting today a survey of the past year's experiences was undertaken, including all the wonderful benefits we as a Class have received at the hands of the Lord, and deep and heartfelt appreciation of His love and goodness was expressed by the members. The feeling was generally expressed that not the least of the blessings we have received have been the regular visits, of the "Herald" and the opportunity of considering together as a Class the various articles appearing in it; and I have been asked to write and tell you how very deeply these are appreciated, and to express our gratitude to you for the labor of love which has made it possible to have these. I can assure you, dear brethren, that they have been a very great help in the spiritual development of each one of us. For myself, I cannot speak too warmly of the blessing I have received. The deeply spiritual nature of the various articles seems to be just the thing that we all need, and as far as we are concerned I am sure that they are, by the Lord's grace, helping greatly in bringing about the desired result -- the deepening of our spiritual life, and the strengthening of our love and devotion to the Lord.

The series of 'Half Hour Meditations on Romans' has made that wonderful Epistle clearer to our minds than ever before, and is a wonderful stimulus to faith in, and love for, the Author of the great Plan of Salvation unfolded in it. We have just been considering tonight the article on "Ye are God's Workmanship," and it is truly inspiring to realize that we are the subjects of

God's latest creative act, and that He is using such crude material in the formation of His New Creation. How it makes one long for His holiness to be developed in us, and this article points out very clearly and beautifully how this may be done, and will, if we will open our minds continually to the influences of the Holy Spirit of God, working through His Word. What hope it gives us to realize that God is doing the, work of transforming our characters into the likeness of that of Christ, if we are fully trusting in His power to do this, and using faithfully the means He has provided for bringing this about, and submitting ourselves continually to the transforming influences of His Holy Spirit without any cross-grained will of our own.

We pray always that the Lord will continue to direct you in the blessed work He has committed to you, and that you may continue humble and appreciative of the fact that it is God who is doing the transforming in each one, while at the same time giving you the privilege of being coworkers with Him in bringing this about, and also that you yourselves may be richly blessed in your own experience in striving to help His people in this way.

With much Christian love from each and all of us, I remain,

Your brother in the Lord,

C. F. M. -- S. Aus.

The Herald of Christ's Kingdom

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Annual Report of the Pastoral Bible Institute

AS THE years pass on one by one, we cannot but be deeply interested in observing wherein the Lord is remembering His promise to His people and bestowing the blessings of His grace and His smile of approval. That the Lord has graciously granted His blessing in connection with all faithful endeavors to exalt His name and to bear testimony to the Truth, is attested by all experienced disciples of Christ. As in the Lord's providence and by His grace, another occasion has come to us to review the results of our united efforts, it furnishes cause, We believe, for thankfulness and praise.

The Word of the Lord teaches us that all of His servants are in some sense stewards, to whom He has entrusted His goods, and the Apostle Paul speaks with regard to this when he says, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful." And the Lord's people in general, those who have given over their talents and all to Him, may be regarded as "stewards of the manifold grace of God." The solemn lessons admonishing to obedience and the proper discharge of stewardship in faithfulness to God, are many throughout the Scriptures.

The brethren to whom have been entrusted the affairs and management of the Pastoral Bible Institute, in rendering an account or report at this time, do so in the earnest confidence that in some sense the Lord is pleased and His name glorified. Surely it is the Divine approval above everything else that every, faithful child of God craves. Yet we must acknowledge that whatever consolation or satisfaction we have at this time in reviewing our endeavors, cannot be because of any great and wonderful works that have been

performed; for such there has not been. But rather we trust in the Lord's smile of approval, in that the endeavors have been with an eye single to His glory, and in the earnest desire to be coworkers together with Him in that work and ministry that His Word counsels us to engage in.

There is, therefore, no room for boasting in these annual statements, for all that we unitedly have done or could do is so little, compared with what we would like to do -- so little compared with what we have received of the Lord, the value of which is beyond computation in silver and gold, that we feel regret for its smallness, and, realize that we are not profitable servants who bring our Master gain, but are still His debtors to an infinite amount, and can only hope to hear Him say to us, Well done good and faithful servant, you have done what you could!

Growth in Spirituality of Prime Importance

It is therefore more from the standpoint of advancement in the Christian life, growth in faith and spirituality amongst the Lord's people, that we look for encouragement in connection with the yearly reviews of our cooperation in the ministry, rather than that of looking to find large numbers of professors in the Christian faith and sadly lacking in those essentials and elements of the Christian life that make for godliness and the full rounded-out Christian character.

Surely progress from the spiritual standpoint must be the watchword of all the faithful children of God. Divine revelation and experience agree that the things worth while, the true and imperishable riches, are secured by degrees, through the trials and struggles of the years; that a process, a series of acts and proceedings in life are most surely involved. St. Paul presents the thought of this progress when he makes mention of the Christian it growing up into Him in all things, which is the Head, even Christ. Again, referring to our inheritance and how it is attained, he says that we are members of Christ's house, "if we hold fast the confidence and the rejoicing of the hope firm unto the end."

How important is time as a factor in Christian development and in permanently securing the eternal riches! As, therefore, the epochs or divisions of time known as years, come and go in our experience, they truly mark milestones, as it were, in the journey of life. And each of these milestones may well be an occasion for solemn question, for careful inspection, and for honest examination, of the heart and life on the part of each child of God. Ascertainment of gains and losses as new creatures, and how and when and where these came to us in the constant battle with the world, the flesh and the Adversary, will surely profit all who make such reckoning with an eye single to the good pleasure of the Lord.

In presenting another annual report we are reviewing matters in much the same manner as has been our custom in the past, inasmuch as the character of the ministry of the Church remains unchanged; the Gospel story is the same; spiritual truth remains the same; the work of imparting spiritual truth and of encouraging character development continues as in previous times. Doubtless all will concede too that our principal encouragement will be realized in the direction of a careful observation of the Lord's leadings throughout the past year, of His providential care, of His sustaining grace that has enabled His children to press on and to hold fast to the faith and to the Truth.

Sought to Carry out Purposes for which Institute was Formed

The brethren who have been responsible for the conduct of the affairs of the Institute during the past years, have found it to advantage to keep especially in mind the purpose for which this association was formed some thirteen years ago, namely that many brethren finding themselves scattered, isolated, and discouraged under the circumstances of that time, and shorn of their former privileges of fellowship and service in the ministry, desired to form an arrangement by which they might be kept in sympathetic touch and be in a position to encourage one another in the spiritual life. In the formation of the Pastoral Bible Institute several items of the ministry were therefore authorized to be undertaken, such as the publishing of a semi-monthly journal, to be edited by a committee of five brethren, which should contain expositions of Scripture and Bible lessons having for their object the strengthening of the faith of the brethren and in a general way the encouraging of spirituality in the Church. Additionally, that brethren of ability and sound in the faith should be assisted to travel amongst the Classes of Bible Students and minister to them in holy things. Further, that free literature in the way of leaflets, setting forth the primary features of the Truth should be published, thus furnishing opportunity for the brethren everywhere to assist in a general ministry and thus be in a position to freely offer the Bread of Life to any and all who should give evidence that they were of the thirsty and the hungry. And still further, that the resources of the Institute should be used in the encouragement of general conventions in various parts of the country where they might be desired, and to assist in every way to make these general conferences a success and to the general upbuilding and edification of all who should attend. Realizing from the correspondence coming from all parts of the world that the brethren are practically of one mind in desiring that the purposes named foregoing shall continue to be executed in this ministry, the directors during the past year have earnestly sought to promote and carry forward these various items and branches as far as possible.

Ministry of the Printed Page

The semi-monthly journal published by the Institute, is probably our most effective instrument of blessing among the consecrated; and it is truly gratifying to be able to state in this report that "The Herald of Christ's Kingdom," has continued during the past year to perform a ministry that has been encouraging and uplifting to the readers generally. We are reminded again of the advantages enjoyed by the Lord's people today over that of the primitive Church. In the days when the Church was being formed, the spoken word was the principal means of proclaiming the Truth. Now in addition to that form of ministry, God's people can make use of the printed page, which affords a very wide field of activity and ministry of the Gospel. By this means, those who are isolated and live in remote districts, can have the Truth brought to their door, and the Divine message proclaimed to them, and thus have touch with others of like precious faith and the advantage of Christian fellowship, even, though they can seldom meet others face to face. Many encouraging and inspiring messages are received from brethren far and near expressing warm appreciation of the various expositions of spiritual truths that are presented in the journal. For the benefit and encouragement of others and at their request, some of the letters received are published.

The brethren having supervision of the matter appearing in the columns of the "Herald," freely acknowledge the assisting grace and guidance of the Lord, and recognize truly that only as the Spirit of the Lord is earnestly sought and His help received, could there be anything brought forth that would be of spiritual comfort. Nor have any of our brethren for one moment assumed the position of having a monopoly of the Truth, and that they alone are authorized to publish the Divine Message; for the Scriptures leave no room for doubt that all the anointed, all those who have been made partakers of the Holy Spirit, are authorized to teach and proclaim the Word of the Lord as each may have the ability and be led of the Master. On the other hand, it is of particular importance that the children of God shall be intensely vigilant and on guard against falling into various traps of error that are set by the Adversary, who frequently preset-its a mixture of truth and error for the purpose of deceiving and leading astray from the great essentials of the Christian life. It is for this reason we believe that the devout followers of Christ are admonished to prove all things by the infallible Word of God; to earnestly seek the guidance of the Holy Spirit whereby they may be enabled to discern between truth and error.

Virgins Trimming Their Lamps

Further than this, the Word of the Lord has counseled God's people as individuals to claim and exercise the right of individual study in the search for and acceptance of the truth. As the Church of Christ is addressed as individuals, it is most obvious that it was never the Divine intention to establish -over the Church a special hierarchy in the form of one man or a company, of men to dominate and rule the Church. The liberty that was accorded the early Church of individual study and freedom of thought and decision with regard to the truth, is just as fully the heritage of disciples of Christ today as it was in the beginning of the Age.

Our hearts have been much cheered at times through various messages received from friends giving assurance that they have been helped of the Lord out of bondage into the liberty wherewith Christ makes free. In fact the past year has been a time during which many of the Lord's people have become disentangled from certain gross errors and misinterpretations. Again we take occasion here to make mention of how special issues of the journal dealing with the most prominent questions of the hour are being, made use of by the brethren in many places, and so still others are daily coming to see the way of the Lord more clearly. Indeed, this seems to be a time when it is very much a matter of the Lord's, people being engaged as wise virgins in trimming their lamps, that they may shine more brightly as these faithful ones are now journeying or going out to meet the Bridegroom. The brethren everywhere are therefore not only encouraged but urged to avail themselves of the opportunity of ordering freely one or more issues of the "Herald" for free distribution; and to continue the practice of sending us lists of addresses to whom we will mail sample copies.

Reminding the friends once more of what we have a number of times mentioned, provision is made whereby all who desire the regular visits of the "Herald" may have them regardless of inability to pay the subscription price. Through the loving generosity of some of the brethren we are continuing to maintain the subscription price of one dollar per year, although the actual cost of production of the journal very much exceeds that amount. And repeating further, those who do not wish to ask for the journal free, may if

they prefer, ask for it on credit, and if never able to pay for it, may so inform us and the debt will be cancelled. The "Herald" subscription list has been well maintained with some increase during the year.

Edifying the Brethren

The ministry rendered by traveling lecturers addressing brethren during another year has yielded much benefit and contributed much toward inspiring confidence and faith in the hearts of many. Four brethren have devoted considerable time in this branch, and additionally several other brethren, about fifteen in number, whose circumstances do not permit their devoting all their time to this service, have been engaged more or less locally to good advantage on Sundays, going to points within a radius of between two and three hundred miles. This ministry has embraced the principal portions of the United States and Canada, including a tour to the Pacific coast. In view of the fact that the past year has been a time when many have awakened to realize their need of comfort, this form of Christian service by brethren visiting various companies of the Lord's people throughout the land, has been most effective and timely. As some have truly noted, these times and conditions are remarkably similar to those of the early Church. In those primitive days there were groups of the Lord's people assembling themselves for mutual helpfulness and comfort in the Christian way; and there were faithful brethren under the Lord's providence directed to visit these companies of disciples to encourage them. Thus we read of the Apostle Paul and Barnabas journeying from place to place confirming the souls of the disciples, etc.

It is but proper that we make mention in this connection also that one of our brethren having accepted an invitation from friends in Great Britain and certain of the European countries has up to the time of the conclusion of this report, May 15th, been spending several weeks traveling and addressing Classes of Bible students in those countries, in addition to participating in convention gatherings at one or more points. The report of these travels also indicates that the Divine blessing is attending these endeavors along the line of this Pilgrim ministry.

We would probably be safe in saying that there is no other branch of the ministry more fruitful in spiritual blessings to the Lord's people, and no other branch that deserves encouragement and support of the friends generally as does this feature of these traveling Evangelists.

Miles traveled.....	57,441
Meetings held.....	729
Total attendance	14,339

They that Feared the Lord

From what many have written to the office of the Institute concerning the encouragement, and spiritual uplift received through general conventions, which are in the nature of conferences on spiritual things and profitable seasons of refreshing, there can be no doubt that this form of the ministry has had the hearty sanction of the Lord. We are reminded again that these general assemblies in convention on the part of disciples of Christ are fully in keeping with the spirit and general admonition of the Bible -- even as the Prophet said that they that revered the Lord spake often one to another,

and that this was pleasing to the Lord. The statement is further made that He pronounced His blessing upon those that engage in holy communion concerning their Divine Master and their heavenly hopes and promises; and further, that a book of remembrance was written for them that feared the Lord and spake often on His name. What child of God is there in this day that does not desire to be the recipient of the rich blessing which the Lord vouchsafes to those who gather in His presence to worship His name and to remind one another of their privileges of being seated together in heavenly places. Surely there is no more effectual means of building one another up in the most holy faith, and of edifying one another in love, than that of the convention gatherings, 'and so much the more as ye see the day approaching.' It has been our privilege to assist in six general conventions during the past year, and at the time this report is concluded several other gatherings are in prospect. Surely the convention spirit is to be encouraged.

Distribution of Bible Expositions

The several expositions of the Scriptures and helps to the study of the Bible which our Institute has been distributing for some years, continues to be in good demand. These are chiefly the "Divine Plan of the Ages," the two volumes of the exposition of Revelation, and the exposition of Daniel's prophecy. From all that is reported to us, these various helps to the understanding of the Scriptures, are rendering valuable service among the brethren. The "Divine Plan of the Ages," being a reprint of Brother Russell's First Volume of Scripture Studies, is recommended more particularly for new inquirers and those who are seeking the Truth. The other expositions of prophecy are of course for the more advanced. Then there is the volume designated "The Desolations of the Sanctuary," being a review of various facts and circumstances relating to developments amongst the Truth brethren since Brother Russell's death. Indeed, this volume is peculiarly of interest and importance to all the brethren who in recent years have been passing through crucial tests and trials along the lines of being denied their liberties in Christ, and who have been face to face with the attempts made by some to criticize or overthrow many of the important features of the Truth. Such a dispassionate and reasonable review of the entire situation as is offered in this volume, "Desolations of the Sanctuary," is very much needed at the present time, and therefore the friends are urged to participate in the circulation of this work, in order to assist and comfort others in need.

The Free Literature

The free literature department has continued during another year to furnish opportunity to the friends to have a part in the proclamation of the Divine Word. The several tracts which we supply regularly for judicious use, are presentations of the Truth from various standpoints, and in a form to, appeal to the earnest inquirer. Reference to these free leaflets is frequently made on the second page of the "Herald," so that all should be aware of their privileges along this line. While a good number of the friends have taken part in the ministry in this department, we believe many more can join the ranks of those who thus are doing all they call to let their light shine and impart a blessing to others. Very frequently inquires come from the newly interested, who have been aroused to ask for further assistance by reading one of the leaflets.

In this connection we would call attention to the special eight-page leaflet designated "A Message to the Watchers," being a word in season designed particularly for those who are in an attitude to find their way out of confusion and distress in which they have been struggling in their former communion or association. We specially urge a general free use of this leaflet, as there are many who are in sore need of such a comforting word at this time.

Interchange Through Correspondence

Logically there has grown out of the various branches of our ministry named foregoing, a general correspondence department, so that there is a constant exchange of thought through the mail, and many of those who are readers of the "Herald" as well as students of the various expositions, realize the advantage of this interchange of thought by letter. The fellowship with Brethren in various parts of the world by correspondence therefore is surely a source of encouragement and is an important means of acquaintance with the general faith of the brethren spiritually. It is truly a privilege as well as a pleasure to have these many messages from fellow-brethren who are struggling in life's pathway; it is counted as a sacred privilege, too, of assisting other weary and wayworn travelers, who often specially encourage us with their messages of cheer. We desire to encourage all the brethren, especially those who are isolated, to make use of this privilege of fellowship. Numbers of letters received last year 5,150. Number of letters sent out 6,448.

To the Uttermost Part of the Earth

Making mention again of what has been brought to the attention of our readers in other yearly reports, the ministry in which we are engaged here extends to all parts of the civilized world, and our "Herald" subscription list embraces earnest readers in the following countries apart from the United States and Canada: Great Britain, Australia, Ireland, France, New Zealand, British West Indies, South America, Scandinavia, Holland, Denmark, Germany, Finland, Poland, Greece, Turkey, Switzerland, and South Africa. There have been awakenings amongst the brethren in all these countries with regard to developments and the Lord's providential leading amongst the Truth people in recent years, much as the friends have experienced in this country. In nearly all these countries groups of brethren and Classes have been formed for mutual comfort and study of the Lord's Word, thus availing themselves of the privilege of edifying one another other in our most holy faith. As we have heretofore mentioned, Brother Lauper, of Degersheim, Switzerland, is publishing regularly a paper in the German language, and frequently translating articles from "The Herald of Christ's Kingdom" and publishing them. Brother Waino Berghall of Finland, has been looking after the issuing of a regular periodical in the Finnish language, from which we believe many of the friends in that country are deriving spiritual blessing. In Denmark, during the past two years, two brethren in particular, Brothers Larsen and Rasmussen, have been publishing a journal in the Danish language, which is proving to be unto the edification of a goodly number in that country. These brethren are encouraged and assisted by a considerable company of friends in Copenhlggen, amongst these, Brother Luttichau, who formerly had charge of the Danish branch of the Truth work under Brother Russell, but who, during the past two years or so has recognized his privilege of standing apart and free from the bondage and confusion that has found its way into that country also. Brother Luttichau has been doing considerable by

way of traveling amongst the Classes in the Pilgrim work. We doubt not that as the brethren of different lands are conscious of fellow-members of The Christ existing in all these various countries, many prayers ascend daily in behalf of God's people of every clime, that His keeping power and providential protection may be continued in behalf of all the dear sojourners in the narrow way.

Our Labors Especially in Behalf of the Church

It will be observed in what has been presented foregoing that the trustees of this ministry have not undertaken to emphasize amongst the friends any special effort in behalf of the public, or in the nature of an outward demonstration or public work. It is not because they necessarily believe that the time for such is past and that there are no opportunities for making some public appeal; but rather, carefully studying the Lord's providential leadings amongst His people in these recent years, it has seemed to them that the lesson to be drawn is one of first and special concern for the consecrated, even as that has really been the important consideration in God's providence throughout the entire Age. It is remembered that the example of the Apostles specially recalls this lesson as they were giving the more earnest attention and concern on behalf of those who had responded to their message in Consecration, and were struggling on in the Christian life to have the Christ character formed in them. Again in this connection, realizing our limited funds and the means at our disposal, and finding so much appeal from the brethren and need for a spiritual ministry amongst the consecrated, it has been without doubt the will of the Lord to direct the energies and resources of our Association, so that the most might be accomplished in behalf of The Christ itself, in other words, in assisting the Bride to prepare herself for the great nuptial feast when she shall be presented faultless in His glorious presence with exceeding joy; even as we read in the Apocalypse of that time soon to come, we believe, when it shall be said, 'Let us be glad and rejoice, for the marriage of the Lamb is come, and His wife hath made herself ready.'

'God Kindly Veils Our Eyes'

Finally, beloved in the Lord, faith in God sees the outlook glorious for both the true Church and the world; but as the Apostle intimates, the glory of the Church excelleth. 'All things are onward moving,' and there has not failed one of all the good promises of our God. The words which the Savior addressed to His followers nearly nineteen centuries ago, are no less appropriate for all His trusting ones today: "Blessed are your eyes for they see, and your ears for they hear!" Indeed, is it not true that multitudes of humanity have longed for just such information as to the future that is possessed by those who today are enabled to take the standpoint of faith and believe the testimony of our Lord and the Apostles and Prophets concerning the consummation of all things!

Do we feel a desire to draw aside the curtain and see in advance the details of the remainder of our earthly sojourn, and of the Church's final rapture, and of the ultimate inauguration of the Kingdom for the world's, blessing? Perhaps the Master would say to us as He did to some of old, that there are some things that are not due to be understood, and with gentle words would remind us that it were better for us not to know some things. Indeed, He would have us remember that like all those who have gone before us in this way, we must

continue to walk by faith and not by sight. Therefore, it were of the highest wisdom that “God kindly veils our eyes, and o’er each step of our onward way, He makes new scenes to rise.”

Is it not true, dearly beloved, that in this way in Which the Lord has called us to walk, it is of His providence, that we oftentimes are left to feel our great need? And is it not for the purpose of having us draw near to Him and seek for the help we need through the way which He has provided? It is therefore, no evidence of the Lord’s slackness or neglect, that we find His people everywhere today needing encouragement, needing to be revived and buoyed up in spirit for the journey before them. These very conditions of need provide abundant opportunity for the members of Christ to help one another with their sympathy and love, and to bear one another’s burdens, and so “fulfil” the law of Christ.’

The Pilgrimage to Great Britain

By BROTHER I. F. HOSKINS

With Brethren on the Continent

EARLY in the pilgrimage in Great Britain, decision was reached to include a visit to a number of the European countries. For several years past our brethren in America have been in communication with friends in various portions of Europe, as there are those in nearly all of the European countries who have had to meet the same tests as others in Great Britain and America, and who have taken their stand in defense of the Truth and of their liberty in Christ. Likewise these brethren also have been cast out and ostracized as not sound in the faith, and unworthy of fellowship because of their fidelity to the Lord.

Five years ago on the tour to Great Britain we were privileged to answer the call of a number of Classes in central Europe; and so while we were in the vicinity on the tour in Britain, it was a real joy to have communications again from several of the brethren in these European countries, such as we had visited ‘previously, and others. Amongst these were Switzerland, Germany, Holland, and Denmark. After prayerful consideration, it seemed truly to be an opportune time and in accordance with the leading of the Lord’s providence that we should have this further privilege of serving a number of the Classes on the continent.

As stated in the previous section of this report, the brethren in these other countries had decided that about the first of May would be the best time to undertake this tour, which, as we have said, was when we had completed about one month’s travel in Great Britain. Leaving England we were to pass through France and Switzerland, then upward through Germany to Hamburg on the northern boundary, then southward through Holland. The first week, of this European tour was spent visiting the following places in France and Switzerland: Mulhausen, Basel, Olten, Bern, St. Gallen, Schaffhausen, and Zurich.

Their Zeal and Love

At Mulhausen, our first appointment, which is on the eastern border of France, we met again some of the friends with whom we had become

acquainted five years ago. And again their smiles and hearty, greetings made us feel that our presence was very welcome. Here again also we were greeted by Brother Samuel Lauper of Degersheim, known to many of the friends in Switzerland and Germany, as he has for several years been translating many of the articles in the "Herald" into the German language and publishing them, and his paper has been going regularly to many of the friends in Switzerland and Germany, as well as to some in America. This brother has also translated and published in the German language the two volumes of "The Revelation of Jesus Christ" which have given comfort and spiritual assistance to a goodly number of the friends in those countries. Brother Lauper had arranged that Brother Hodler of Olten, Switzerland, should interpret for us at the meeting in Mulhausen. This brother who is regularly engaged in teaching in one of the schools in Olten, served admirably as interpreter, and was able to accompany us and interpret in five of the other places visited in Switzerland.

At Basel we met Brother Binkele who was formerly in charge of the work in Germany during Brother Russell's time. He is therefore well known throughout both Germany and Switzerland. At the meeting attended by about sixty at Basel, Brother Binkele interpreted for us much to our mutual satisfaction.

During our travels of about one week in Switzerland we addressed upwards of five hundred friends; the largest meeting being Sunday afternoon at Zurich, where the attendance was about 250. At this place also we met many that we were privileged to greet on the former visit, who gave evidence that they have been making progress in the good way. The meetings usually lasted between two and three hours. Expressing oneself through an interpreter is rather slow and tedious; then following the regular discourse, another hour or more was generally devoted to answering questions. Apparently the friends in both Switzerland and Germany are accustomed and prepared to hold their services much longer than the English speaking brethren. Surely they are to be commended for their spirituality and zeal for the Master. The warm greetings and expressions of love and appreciation which were accorded us at the close of the services gave assurance that our efforts had not been in vain, and that the friends generally were deeply impressed by the ministry and the seasons of fellowship.

No New Religious Scheme but the Fellowship of Christ

From Brothers Lauper, Binkele, and Hodler, who were quite conversant with developments and circumstances amongst the Truth people in these countries, we learned much of the general situation. They had much to tell us of their own experiences and observations, from which it became evident at once that we were confronted with exactly the same problems in those countries as those that have had to be dealt with both in Great Britain and America. While the majority of the friends we addressed in the various places, had definitely taken their stand apart from the former association, yet some in attendance at the meetings were apparently more or less sympathetic with the old association; and owing to various conflicting voices and opinions it seemed evident that there was considerable confusion prevailing regarding the issues and questions that are prominently before the Truth people at the present time. We took occasion to present to the brethren generally, that position and attitude, as well as what we believe to be the Scriptural viewpoint, important for all of the Lord's people to clearly understand in this time of so much perplexity and bewilderment.

We assured the brethren wherever we went that we had not come amongst them as representing any church system or organization or sect, and that we were entirely free in Christ, as indeed were all the brethren at home with whom we were particularly associated in the ministry. We stated that we had no ulterior purpose in the way of a new religious scheme, organization, or movement, to advance, in coming into their midst. In answer to queries, reference was made to our service and ministry at home as being that of merely an association of brethren who, finding themselves separated from former associations by unscriptural tests, methods and teachings, had associated themselves together for mutual comfort, service, and fellowship in the Lord. We assured the friends further that we were not forming any new sector party of religionists, that our only creed is the Bible; that there are no tests of fellowship in our midst other than those specified by Christ and the Apostles, which are those of faith and obedience; that we were not permitting any kind of bondage to enter into our counsels; that the friends were left free in, Christ to study and believe as each thought best; that the great rule of action laid down by the Savior, that of love, we were constantly endeavoring to keep prominently before the minds of all; and that during these recent years in which we have been thus laboring together in America, the Lord has given much assistance and encouragement by His blessing.

Desired to Learn Way of the Lord More Perfectly

Additionally, we felt it upon our heart to assure the friends that we had, not come to them with a new message, or any so-called new light, or any new doctrinal teaching; that while we were open to see still more clearly of the Divine will and purpose, we believe that so far as the general plan and system of Truth which many of us have been holding for years past, is concerned, it cannot be improved upon, that there is no new Plan of the Ages to be found, for the one we already have is of Divine origin and is entirely satisfactory, and that the most important matter of concern for the Lord's people everywhere at the present time, as we understand it, is that of having worked out in the life and character the power and effect of the truths that we already know; of becoming transformed and conformed to the image of God's dear Son Preparatory to the great change to be forever with the Lord.

We were glad to recognize that there was a hearty response to this sentiment, and it was, encouraging in all the places we visited to find that after all the disagreements, confusion, and disorder, amongst the friends, there is still that clear discernment that the one and all-important thing for all is the attainment of a character of Christlikeness. and of reaching that overcoming stage where the individual can be approved as worthy of the crown of life.

The evident earnest desire of the friends whom we generally addressed, to learn the way of the Lord more perfectly, and the close attention given to what was said during the two or three hours service of discourse and answering of questions through our interpreter, made us feel that the labor was not in vain in the Lord, and that He was pleased to add His blessing. Many of the friends gave assurance of their heartfelt appreciation.

We learned from the brethren of how there are many of the professing Truth friends of the present who are much confused and perplexed and dissatisfied with the management, teaching, and practices of those whom they have been recognizing as their leaders; and because their fears have been appealed to by

threats and intimidating methods, some did not have the courage to enable them to attend services such as we were conducting.

The Visit at Chemnitz

Our sojourn in Switzerland being concluded with the services on Sunday at Zurich, our itinerary took us northward at once into Germany, where we found much the same situation and circumstances that we had met in Switzerland. Here we have pleasure in explaining that as neither Brothers Hodler nor Binkele were able to continue the tour with us into Germany as interpreter, we were fortunate in being able to secure the services of Brother Niklaus Mattmann. This brother is well known to several friends in New York City, having spent some years in America, and only returned to Switzerland about four years ago. Brother Mattmann served us admirably as interpreter, as we were assisted by certain of the friends who understood both English and German.

The following places were visited in Germany: Esslingen, Munchen, Nurnberg, Meerane, Dresden, Chemnitz, Berlin, Halle, Hamburg, Hannover, Barmen. As there was a similarity of experience, we will not attempt to give a detailed account of each visit, except to say that there was a very warm welcome awaiting us at each place and deeply appreciative hearts. Altogether we addressed about 1100 friends in these places. The largest center in Germany where the friends are awakened to realize the significance and import of events: and happenings of these recent years, is at Chemnitz. Here on Saturday evening we found a gathering of some 350 friends. The close attention given to the discourse of about two and a half hours, was evidence sufficient that the brethren were endeavoring to be exercised unto a clearer discernment of the Divine will. Then, too, the many expressions of interest and appreciation at the close of the service gave assurance that this season of ministry was one that was regarded as profitable to all and meant much of comfort and refreshment to their hearts. As in other gatherings among the foreign friends, so here, it was easy to understand from the fervency of spirit with which they sang the hymns and from the expression of face, that they were acquainted with the Lord and knew something of the peace of God which passeth human understanding.

Deep Interest in Berlin

On Sunday afternoon following the visit at Chemnitz, we addressed 250 friends in the city of Berlin. This Class also has come out of the old association and has been enjoying the liberty in Christ since our visit to this city five years ago. At that time there were none with whom we could have fellowship in a meeting. Now at this time it gave us much cheer to meet such a large body of brethren who were clear in their discernment and appreciation of the circumstances of these times and of God's providential leadings in the same connection. An enthusiastic testimony meeting followed our discourse in which there were various expressions of heartiest appreciation of the review that had been presented of those truths that have such an important bearing upon the life and sanctification of God's people and their preparation to meet the Heavenly Bridegroom.

Hamburg, in the north of Germany, was another place not visited five years ago; but at this time we found a Class of some sixty brethren, enthusiastic and zealous with regard to the great issues that make for purity and love and

for life everlasting. Warm expressions of appreciation told us again of how the feeble efforts put forth to stir up the pure minds by way of remembrance had brought them new impulses and fresh courage with which to take up the cross and press oil in the narrow wail.

Our final visit in Germany was in the town of Barmen where we met familiar faces and addressed a gathering of about 80 of the brethren who listened with very pleasing interest and gave us assurance in return that they had been much edified in the season of fellowship.

Troubled about Many Questions

The readers of this report will no doubt be interested in the nature of the questions that we were frequently asked. Many of course were interested in having us explain to them the circumstances that led to the general crisis of 1917 and to set forth the various differences between the teachings, methods, and spirit of Brother Russell, and those of the management that has had charge of the movement since his death. We were asked to explain the truth from the Bible respecting when Christ came to His temple; about the establishment of the Kingdom of God and the end of the present order of things. We were questioned as to whom we should regard today as having authority and controllership of God's Church upon the earth, and whose voice should be obeyed in the counsels of His people.

In consideration of the peculiar circumstances of our day we could not wonder at the character of the questions that have been troubling many of the friends- When it is remembered too that the brethren in these smaller countries have been so far removed from the center of the scenes, circumstances, and activities of these recent years, and have had placed before them the various garbled reports and misrepresentations of the facts, one could not expect them to be otherwise than filled with queries and earnestly desiring to know the truth and the facts concerning many happenings and developments of the past fourteen years. We surely felt the responsibility in hearing and answering these questions, and this feeling of responsibility was only deepened when some of the brethren remarked to us that they had been wondering, prior to our coming, if we would express and show forth the same sweet spirit of the Lord, the spirit of Christ, that had been observed in the columns of the "Herald" thus far. The grace and wisdom of the Lord were earnestly sought that we might be enabled to speak that which would be according to His Spirit and for the edification of the hearers, and honoring to the Lord. We believe the friends, however, had a right to hear the truth in regard to the various points of their queries in order that they might be enabled thereby to see more clearly the path of duty and service before them.

An important consideration that was impressed upon our mind in nearly all places visited in these foreign countries, a consideration too that has been frequently noted amongst the brethren in Great Britain and America is, that those who have come out of the former association of the I. B. S. A. and who are standing for Christian liberty and on the principles of Christ, the only Channel and Head of the Church, are for the most part brethren of long experience and standing in the Truth. They are principally friends who composed the gatherings and were active in Brother Russell's time. It is most interesting to note how well these friends remember Brother Russell's teachings concerning the importance of all the consecrated coming out of all

Babylonian confusion and renouncing every system that substitutes the authority of a man-made organization for the headship of Christ.

With Brethren in Holland

Having been in touch -with friends in Rotterdam, Holland, we had arranged to stop with them one evening on the way returning to England. This visit also proved inspiring, as we spent the evening in the home of Brother and Sister van Halwyn. A little company of friends were invited to their home; amongst these were two of the brethren from Amsterdam, Brothers Donk and Brilllesslijper whom we were very glad to meet, having had their correspondence for some years. Meeting them now face to face we were interested in learning more of their activities and of how through their instrumentality a company of friends in their city had been assisted to see the better way and to discern the leading of the Lord's providence at the present time. These brethren had much to tell us of various and trying experiences through these recent years as they have also met and contended with the elements and influences of apostasy. Brother Donk served most satisfactorily as interpreter at the meeting in Rotterdam. Then with warm handshakes and hearty wishes of 'God be with you,' we took our leave of these dear ones, being reminded again of the great gathering to which it is the privilege of all the Lord's people to look forward.

And now we had but to cross the North Sea from Rotterdam to England. This was but a night's journey, and then towards the evening of the following day we reached Nottingham where we were expected to be in attendance at a General Convention being held over Whitsuntide, May 23-25. This Convention together with further travels in Great Britain will be included in the next installment of this report.

Character Development of the Saints

"Blessed are the pure in heart for they shall see God." -- Matt. 5:8.

MANY ARE the blessings promised to those who love and reverence God, and frequent are the Scriptural assurances that only the pure in heart are embraced in the special favors of His grace. Truly the righteous and grateful heart may well be "lost in wonder, love and praise," in contemplating these blessings one by one. Of all the favors enjoyed by any of God's creatures, no other privilege can be compared with the blessedness suggested in our text -- that of seeing Him face to face. If it be wonderful that angelic, spiritual beings, should enjoy this bliss, then how great is the love that promises an exaltation to the same glory to creatures so far removed from the perfections of the spiritual world, as are we, to whom Jesus speaks in this precious promise. When it is remembered that "no man can see God's face and live," even though such a man be perfect; that it is written of Him that no man hath seen, nor can see Him, because He "dwells in the light which no man can approach unto," it is recognized at once that this promise to those possessing heart purity, is a most extraordinary one. If we fully appreciate the fact that this represents an unusual condescension on the part of our gracious God, the conviction will be settled beyond dispute, that more than ordinary goodness and virtue will be required to gain it.

Superficially viewed, our text might be considered as meaning little more than another reiteration of the oft-repeated admonitions to righteousness that

are set before us in the Scriptures. More carefully analyzed, it becomes a solemn ultimatum, Worthy of the most profound consideration. If in other Scriptures we are taught that God does not expect perfection of us, and that He has graciously provided for our limitations by hiding us in Christ, it must be constantly remembered that we forfeit all of this grace if we are not definitely, certainly, demonstrating that full purity of heart is in control of our daily life. ‘Without holiness no man shall see the Lord’ is the teaching of the text we are considering. Therefore, the test of our relationship to the Lord is once again shown to be inseparably associated with a character established in the principles of righteousness, influencing all our thoughts, words, and actions.

Only the Holy Enter Presence of God

“Blessed are the pure in heart, for they shall see God.” Hearing these words from the lips of Jesus, we are convinced that they throb with spirit and life to all who are prepared to be searched and examined by them. To such hearts, hungering and thirsting after righteousness, there can be nothing more important than a conscience void of offense toward God, and therefore they are always ready to entreat, with the Psalmist, “Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.” -- Psa. 139:23, 24.

It must be conceded that the text we are considering applies both to the present and also to the future. There is a very direct reference to privileges how open only to the pure in heart, shutting out all others whose hearts are surfeited with self or are lukewarm or corrupted. Then there is undoubtedly a special intent to emphasize the fact that only such as are perfected in holiness will be permitted to enter the presence of God beyond the veil. Whichever thought is particularly emphasized, or applying it with equal force to both the present and the future, the lesson taught is a most wholesome one, and well calculated to produce that reverence of the Lord which is declared to be the beginning of wisdom. (Psa. 111:10.) Only the pure in heart see God now by the eye of faith; hence only such Can be guided by His eye. Only the washed, and cleansed, and sanctified, the pure and holy, will be permitted to “see, Him as He is.” Thus, be it noted, the exclusion of the impure from the heavenly courts in the future is no more exacting than is the irrevocable prohibition of the approach of such to God at the present time. Whether this rule of Christ be occupied with the individual believer of the present Age, or with the universal rule of the future dispensation, He must first be to all “King of righteousness,” then “King of peace.”

We must Love Holiness for Its Own Sake

Hidden in this beatitude we may find the conditions of the call of the Church to glory, honor, and immortality. These repeated “blesseds” and the conditions under which they can be obtained were not spoken directly to the multitude. The record is that “When He was set, His disciples came unto Him; and He taught them”; therefore, the lessons taught and the promises given were intended for all His faithful followers throughout the Age. To all such they are a part of those “exceeding great and precious promises” so potent in leading appreciative hearts onward and upward until they are made full partakers of the Divine nature. Powerful influences they are in

safeguarding against the corruption that is in the world through lust. -- 2 Pet. 1:4.

To those who love righteousness, no statement in the Bible relating to their, privileges in Christ can produce a more appreciative reaction of mind than this promise of Jesus. To such, the favor of the Lord is better than life even now, and no future glory more wonderful than that of being made partakers of God's own holiness. Such are not strangers to the ennobling influence which the Apostle affirms emanates from these promises, for they are conscious of an elevating power at work in their hearts as they lay hold of a hope so sublime, so purifying. From this standpoint, the words of Matt. 5:8, will challenge every evil tendency seeking to gain control of the mind, and it will likewise challenge the motives underlying all the acts of worship and service. It will search the heart to inquire whether we have been largely influenced by ulterior motives, or by a pure, unadulterated love of righteousness for its own sake.

The importance of this is emphasized in the character of Jesus. Preeminently He loved righteousness; hence we have it written of Him, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." (Heb. 1:9.) Thus God puts the love of righteousness displayed by Jesus above all the other manifestations of His loyalty. Manifestly, then, this must be the outstanding character of His followers. No Bible student with anointed eyes and open heart can possibly overlook the constant reiterations of this fact as he reads and meditates upon the sin-defining and sin-condemning Word of God.

Standards True and False

Long ago God found frequent occasion to rebuke the lowered standards of His people. Again and again He must declare that His ways were so much higher than theirs, even as high as the heavens are above the earth. Succeeding generations, regardless of exceptional favors and unparalleled enlightenment, have needed and still need this rebuke, for God's standards are even yet set at naught by the theories of men. In order therefore that we may have the true standard before our minds; we need to come direct to the Word of God for this instruction in righteousness. Therein we are clearly taught that love of righteousness and hatred of iniquity go hand in hand. God is revealed to us throughout the Bible, whether it be as represented in the Law or revealed in Grace, as maintaining an uncompromising attitude toward sin in all its forms. To Him "all unrighteousness is sin." Let men classify it as they will, it remains the same in the eyes of Him who cannot look upon sin in any of its myriad forms "with any degree of allowance." The same Bible teaches just as clearly that He sets this same standard before all of His intelligent creatures, and any failing under trial to attain it must eventually suffer destruction. This standard of perfect holiness is therefore God's standard -- the one true standard.

It can scarcely be questioned that comparatively few, even today, really appreciate the need of this high standard. On the part of many there is a tendency to modify matters by recalling the facts of human depravity, and to conclude that it is quite impossible to even think of approximating the attainments set forth in the Word of God. Surely, they argue, since we cannot be thus perfect in word and act, it must mean that these texts merely represent ideals to be admired and kept in our hearts. Under, such false

reasoning is it to be wondered at that ere long a complacency of mind, and even contentment to remain where “God does not expect perfection from me” becomes the settled habit of life. Thus -- over against God’s standard -- perfection such raise their subterfuge, “I just do the best I can, and I am sure that God does not expect more than that,” which, as every enlightened Bible student knows, is paramount to either a confession of ignorance of important truth, or an unintentional confession of a deplorable tolerance with recognized evil in the heart, over which no complete victory is fervently desired. O that such might stand before the cross, and let that cry “My God, My God, why hast Thou forsaken Me” teach them, how God hates their sin, and that unless they are holy, dead to sin, and raised to walk in newness of life through Christ, they are entirely shut out of the circle of those demonstrated as pure in heart.

Essentials of Apostolic Ministry

But even more deplorable than this immature understanding, characterized as it often is by at least a measure of commendable effort to walk consistently with a profession of faith in Christ, is the apparent love of iniquity displayed by others. Let us repeat God’s definition of iniquity: “All unrighteousness is sin. It surely indicates a serious departure from the consuming light of God’s presence when one can assume an indifferent attitude toward this important matter of development in piety and godliness, When it is recognized that by far the greater part of the Apostolic ministry was in the nature of instructions regarding the sinful propensities of the flesh “works of the flesh and the Devil,” and the need of being cleansed from all filthiness of the flesh and spirit, how can any one conclude that the question is of secondary importance. How despicable are the inherent conditions of the old man: “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, **that they which do such things shall not inherit the Kingdom of God.**” Surely the putting off of the old man with his deeds is, a most important matter. How beautiful then in contrast is the character development of the new man, renewed in knowledge after the image of Him that created him: “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against, such there is no law. **And they that are Christ’s have crucified the flesh with the affections, and lusts.**” -- Gal. 5:19-24.

In the light of Scriptures such as these, how serious is one’s condition when he can believe that, after all, God is comparatively little concerned about such outstanding evils. What a parody is made of His Word when it is claimed that these things are of little consequence so long as the instrument, clean or unclean, proclaims His name. Under such conditions the truth of God is turned into a lie, and the conscience becomes seared by the hardening influences of sin. It then becomes the rankest hypocrisy for such to claim a love of righteousness. The accusing fact that the attractions henceforth controlling the life are the once forsaken “beggarly elements” of the world, testifies that God has been supplanted in the heart. Yea, let it be said with all the force authorized in the “quick and powerful” Word of God, no saint and lover of righteousness, living in the environment of God’s holiness, ever doubted, or would ever question the need of a holy, cleansed, and regenerated heart. That individual does not “see God” who reasons

otherwise, for “our God is a consuming fire” -- opposed to all iniquity, without respect of persons.

When the Transforming Vision of God is Lost

This false standard cannot be otherwise than destructive of spiritual life, and very quickly all former strength of character must vanish. Such is the gravitating law of spiritual decline, for “as a man thinketh in his heart so is he” -- so he must become. When once the heart loses its freshness in the new life in Christ, when its lofty aspirations after holiness become vitiated, when its first love for God and His righteousness is permitted to decline, and when sin, for which Jesus gave Himself up to death, loses its exceeding sinfulness, and becomes mere frailties to be condoned and excused -- what then?, The clock of the ages is moved back to the days of ignorance and darkness when God gave men over to follow their own evil ways, and no longer does a holy God command, men everywhere to repent, in preparation for impending judgments against all unrighteousness. No longer is it necessary to feel any special concern over the fact that “we must all appear before the judgment seat of Christ to **give an account of the deeds done in the body whether they be good or evil.**” Under such influences it must inevitably follow that the accusing voice of Scripture be silenced, and true piety be set at naught. Then of a certainty the eye will wander back to the world, the heart speedily follow the eye, and the feet follow the heart. Thus the ennobling, transforming vision of God is lost, the safeguards forgotten, and the enemy sweeping in with a flood destructive of every element of the holy separated life of sanctification, leads captive at his ‘will. And such become God’s witnesses to others of the utter rejection of impure hearts and unclean hands, from His holy hill.

The Power of God unto Salvation

What is the glory of the Gospel of Jesus Christ if it be not the transformation of character? This was the Gospel gloried in by St. Paul, because he recognized it as “the power of God unto salvation to every one that believeth.” Yea, the message worthy of all acceptation to him was that “Christ came into the world to save sinners, of whom I am chief.” Looking over those who under hi’s ministry had been brought to a knowledge of the Truth, how he rejoiced to write, after recalling their former impurities, “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus.” The cry of the awakened sin-sick soul has been for all these centuries directed to the sinner’s Friend, “If Thou wilt, Thou canst make me clean.” And the only reply that could bring relief has been His life-giving assurance, “I will, be thou clean.”

Men verily desire a kingdom of equity and justice, and they travail in pain waiting for the overthrow of all oppression; but first of all is needed a Savior who shall save them from their sin, a Deliverer who can emancipate them from all, bondage to the power of evil. And herein is the greatest proof that Jesus died and rose again. Through faith in His name, the vilest and most unregenerate have been lifted up out of the pit and transformed into mighty men of God. Men and women enslaved by intemperance, broken by vice, and immeshed in the snares of the kingdom of darkness, have been translated out of all that into the Kingdom of God’s dear Son. By the cleansing power of His blood, those sunken in the “uttermost” of sin may be saved therefrom to

the “uttermost.” Hallelujah! what a Savior! And all of this by the simple act of faith in His redemptive work, and by assimilating His life-giving Word of Truth.

The great words of the New Testament are not associated with our doings, but with the power of God -- regeneration with the washing of water by the Word; transformed by the renewing of our minds; changed from glory to glory; put ye on the Lord Jesus Christ; cleansed from all filthiness of the flesh and spirit; raised to walk in newness of life by the power that raised Christ from the dead; made meet for the inheritance of the saints in light; 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

Strange it is indeed that it should be necessary to defend that feature of our faith which has to do with character development. Nevertheless in view of the many warnings God has given, we need to remember how possible it is for us to lose our love of righteousness to such a degree that we may be found constantly “kicking against the pricks” contained in these warnings and admonitions of the Scriptures. Oh, how great the danger of letting go these high standards and of allowing “the wish to become father to the thought” that special emphasis need not be laid on character development. Significant indeed are the words of Jesus to some in His own day who placed little emphasis on inward holiness: “They that are whole need not a physician, but they that are sick.” May He grant us an everincreasing realization of our need of the sanctifying power of the Great Physician.

The Lord Your God doth Prove You

Of necessity, God must observe the constant reactions of our minds toward the great possibilities He sets before us. Does He urge us to aspire to His own perfections, and then be unheeding as to how we are influenced by such an urge to righteousness? No indeed! As the great Searcher of hearts He can be satisfied only when our hearts leap with joy at the prospect. Stupendous as the ideal is, those who are drawn to holiness grasp it with a ready confidence, for since God in His grace has called them to it, the same God in His power can and will bring such to the goal they undertake in His strength to reach. Maintaining this attitude of mind, and growing in a knowledge of the great principles of faith in a full cancellation of our guilt, and seeking a constant transformation through the power that raised Christ from the dead, we shall indeed rejoice in the confidence that we shall awake in His likeness, to behold Him as He is, for He who has begun the good work of character transformation in us is able to complete it.

Our Acceptance in the Beloved One

The Apostle Peter writes: “We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ.” (2 Pet. 1:16.) It was no mere form of doctrine, nor merely a form of godliness, but a living reality, capable of transforming us into a royal priesthood, a holy nation, competent by virtue of these qualities to show forth His praises, who hath called us out of darkness into His marvelous light. Again and again we are taught that it is only as we abide in Christ, and remain amenable to the power of the Holy Spirit in its transforming operations, that we can bring forth fruit to His praise. Aside from Him we

may indeed possess “a zeal but not according to knowledge.” Our building of “wood, hay, and stubble,” may look very imposing and substantial, our works may be great, and even directed toward the casting out of devils, but for all that, because not done in Him, are worthy only of rejection. If we would live and labor with Christ in the life to come, certainly He must dwell with us and work in and through us in the present life. And what is His great work at the present time? As He always works in harmony with the Father’s will, so He continues to work in us that which is in particular God’s will for us, even our sanctification. If then, we are urged on by the inspiration to be holy, because God has called us unto holiness, rejoicing in our security in Christ, how much better this is than being under a sense of compulsion in the matter, or found questioning the indisputable importance of character transformation. How blessed it is to realize that He abides in us to will and then to do His good pleasure. Then in very deed and truth He becomes our Rock, our Fortress. When we can say with Paul, “Christ liveth in me,” what a fortification is ours. His in-dwelling will challenge every evil power, and “looking unto Jesus” we are perpetually delivered from the Evil One; for our Lord is able to keep us from falling and to present us faultless before His presence with exceeding joy.

Thou wilt make Him of quick Understanding

This is the promise of the Prophet respecting Jesus. (Isa. 11:3.) And it is worthy of note that the marginal reading of this text gives the key to its real meaning -- make Him of quick “scent or smell.” The thought seems to be, quick to detect things pure and good, and equally alert to sense that which is evil. Surely His thrice repeated “it is written” to the temptations presented to Him in the wilderness demonstrated that He was quick to discern the disloyalty and disobedience hidden in those temptations. His inherent purity, love of righteousness, God’s will written in His heart fortified Him against these assaults. Even so it can be with us, if so be that Christ lives in us. He is our strength.

The individual who lives with purity of heart in control, with Christ dwelling within, will have comparatively little difficulty in discerning between teachers of error and teachers of the truth. Such will recognize that both teachers, and their doctrines may be safely tested by the Divine rule: “By their fruits ye shall know them.” True teachers bring forth fruit unto righteousness. Nothing is more heart-hardening than religious error and bigotry; nothing can so quickly embitter, separate, and anathematize, as religious zeal founded upon false teaching, and nothing so clearly reveals the absence of Christ as an indwelling power as the narrowness of religious intolerance and the oversight of the great facts that only “righteousness exalteth” and that “sin is a reproach to any people.” Therefore the one possessing purity of heart, and furnished thereby with much of this intuitive “quick understanding” filling the mind because the Christ spirit reigns within, must quickly discern the absence of Christlikeness and zeal for holiness revealed in leaders, publications, objectives, and methods that bear the fruitage of religious error or foster the neglect of the things of the Spirit. Men do not, cannot, gather figs from thistles.

Nearer My God to Thee

On the other hand, that teaching Which honors God by revealing and exhibiting the beauties of His character, that draws hearts to Him, primarily in adoration and worship, and -over and beyond service for Him, has the consuming desire to know Him in the most intimate fellowship, this may, be received as of God. The Christ who said, "This is eternal life, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent," having taken up His abode in our hearts will be constantly constraining us to draw nigh to God, that He may draw nigh to us. Do we say, "We would see Jesus"? The eagerness of Jesus is to reveal the Father to us, and seeing Him, we see the Father. "There is none good but God." He is the fountain of all you may behold in Me. That we might be pure in heart and see God is therefore His desire; hence the keynote of His leadership, His instruction, and will be the token of His appointment and supervision.

Let it not be forgotten that He authorizes no teachers except those who share His desire to lead into these green pastures of the knowledge of God, leaders who lead in the paths of righteousness for His name's sake. For the deepening of that knowledge of God, that beauty of holiness in our lives, let us pray and willingly sacrifice everything. Let sin grow more and more obnoxious to us, as we draw nearer and nearer to Him. Then we shall know the blessed witness of the Spirit within, bearing testimony that our hearts are pure, and our robes unspotted.

If purity of heart be in control, we will find ourselves seeking after God and His righteousness as naturally as we breath the atmosphere that sustains our physical life. As the Psalmist has illustrated it, "As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God: **when shall I come and appear before God?**" -- Psa. 42:1, 2.

Henceforth, then, let everything we accept as coming from the Lord, every work in which we engage, every feature of private devotions or public service, be bent in the direction of making us more like God, bringing us clearer visions, of His own glorious character. And through all of these let the prayer be interwoven, "Nearer my God to Thee, nearer to Thee." "Let the beauty of the Lord our God be upon us." And like faithful Moses, we shall be able to endure 'as seeing Him who is invisible,' while present experiences test our fidelity. Ere long we shall enter in to see face to face Him whom we love and adore, if so be that we have made righteousness our great objective. Rejoicing now in being accepted as holy, in the Beloved One, we may look forward in faith to the blessed hour when this same beloved Savior from all guilt will present us faultless before our Father with exceeding joy both to Himself and us, "without spot or wrinkle or any such thing."

FEAR NOT

'Thou, O most Compassionate!
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain.

"Through the doubt and mystery,
Grant to us Thy steps to see,

And the grace to draw from thence
Larger hope and confidence.

“Show Thy vacant tomb and let,
As of old, the angel sit;
Whispering, by its open door:
‘Fear not!’ He hath gone before!”

Words of Encouragement

Dear Friends:

Greetings in the name of our King. I have felt very much led recently, especially since Brother Hoskins' visit to us, to write you. I have noticed at times in the "Herald" your concern for those who seem not quite clear on some points, those evidently who are coming out of the Society, and I have been touched to know of your continued desire to help such. Also as I listened to Brother Hoskins' address to us, it seemed as though there was a sadness in some of his message -- a great yearning to see again the unity and love there used to be in the early days.

I am only a newcomer of about eight years standing, but I realize what heartbreaking periods all the true brethren have passed through since your beloved Pastor was taken; yet I couldn't help thinking as Brother spoke on the power that came to the Apostles of old through obeying Jesus' command to tarry till they were endowed, how different it would have been had all the dear brethren these past years followed Pastor's advice to tarry round the Word instead of listening to false teachers; for we can all get something of the same power as those of the early Church received -- not necessarily some of the gifts that came with the power then, but the fruits of the Spirit, and also the power to discern the error from the truth. Personally, so long as I am grounded in the fundamental truths, details do not trouble me. What I strive most to know is the Holy Spirit's leading, to follow in the footsteps of Jesus, and, to know my Father's will for me.

Brother said there were times when the brethren, "instead of contending chiefly at business meetings, and attempting to settle important problems by motions and resolutions, ought to be calling a prayer meeting and be on their knees praying." I think so too. One thing I missed when I left the Salvation Army was the prayer meetings. It is true that much time was spent in prayer to get the people converted, but not always. There were seasons of prayer for guidance, and for one another; prayer when visiting one another, and for power to live as the true disciple should. This experience of the power of prayer has stood me in good stead since coming into the knowledge of God's Plan of restitution, since I found my Father, God; for soon after I came in, we left the Society and there seemed a lot of confusion till we properly settled down.

I have had a wonderful experience all the way of my Christian walk. Even when only in the justified condition, I had wonderful seasons of blessing and communion, through prayer. Gordon, in his book of "Quiet Talks on Prayer," says a novice "cannot handle the keyboard of prayer," and I think it is true. We know we cannot rush into God's presence, but as we wait quietly for a few moments before we offer our petitions or enter into communion, we know the wonderful peace and quietness that comes as we approach that great and powerful Father-heart of love and our tender High Priest, Jesus. It

has been during these little periods of waiting lately that the Holy Spirit has led me very pointedly to pray for the dear brethren at the Office in America. Not knowing quite what petition to offer on your behalf, I asked that special wisdom should be given, and guidance (in this dark Period that we are entering upon) to you as you give out the message through the "Herald," for you must be greatly exercised just now to help all. There seems only a small way in which we can do a public work -- our numbers are not large in the Classes, and we seem to be almost in that time Jesus spoke of when He said, "The night cometh when no man can work."

But, thank God, there is another side -- as the night deepens, so our experience deepens also. There has never been a time in my experience when the Holy Spirit was so real to me, never a time when such perfect peace has possessed me, never a time when I, was so fully, given up, and I can truthfully say with the poet now, "None of self and all of Thee." I know you will be glad to know how the "Herald" has helped me to reach this position. When it comes to our house, it seems a link to unite us to you all over there, and I do not forget that there has been loving toil and thought, put into it for our benefit. I am so glad to tell you (giving God, the glory) that I don't know of anything or any one, that comes before my Father and Jesus in my heart's affections. Daily, my joy, increases.

Dear Brother Hoskins, seemed so anxious to help us. I have the notes of his address beside me, and when I got home after his visit to us, I had a little self-examination. I am so glad I had already tarried to receive the power he spoke of; glad that I desired the prize that so many of the Truth people have let slip, and also that regardless of what it might incur, I am determined to, hold fast till "He come."

We are being greatly blessed in our little Class. Our Elders are very patient and loving, and anxious to help. There are no heads to lord it over God's heritage, but just kind brothers who are trying their utmost to help Us in every way.

I intended my letter to be brief, but my heart is very full. My Father God is so loving, and Jesus so willing to bear the burden. I, feel it is hard to express in Words. I want to say Thank you for your continued efforts on our behalf through the "Herald." I am very happy in remembering you individually and collectively at the Throne of Grace, many, many times -- particularly to feel the leading of the Holy Spirit on. your behalf. Forgive my lengthy letter. I am reminded of those words of the hymn tonight when writing -- it is the prayer of all, I know:

"Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide, with me!

"I fear no foe, with Thee at hand to bless:
Ills have no weight and tears no bitterness:
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me."

God bless you richly in these trying days. (John 15:7.) Believe me,

Yours sincerely in His service,

M. G. -- Eng.