

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XIV. October 1, 1931 No. 19*

## Report of the Annual Meeting

THE thirteenth annual meeting of the Pastoral Bible Institute was held on Saturday, September 5, 1931, having been postponed from the first Saturday in the month of June, which according to the charter of our association is the time fixed for the holding of the annual meeting. The meeting held this year on September 5th, was an interesting one and an occasion for profitable and happy fellowship in the things in which the Lord's people have a common heart interest. The meeting was similar in character to those of previous years, and as consideration was given to the various evidences of the Lord's manifold blessings and providential care, the brethren united in thanksgiving and praise to the Lord that another year has been spent in His service in a manner in which the interests of the Truth and the brethren have been advanced and the name of the Lord honored.

The usual order of proceeding was followed out - general reports of the Institute, that of the Chairman, Secretary, and Treasurer were rendered and after opportunity was given for discussion and suggestions these were approved by the members. In surrendering their stewardship at the close of another year's service, the Directors whose term of office expired expressed appreciation of the services of the ministry, and the part accorded them in connection with this association: They acknowledged that their efforts and services had been very imperfect and were far from being all they could have desired; nevertheless the hope was expressed that what had been accomplished was acceptable to the Lord through the grace of the Redeemer's sacrifice.

According to the usual order, the business next to come before the meeting was that of the election of directors to serve as trustees of the ministry of the Institute during the year; and as is necessarily the case, the majority of the members taking part in the election this year as in other years, were represented by proxy on account of living at a distance and being scattered over a wide range of territory; thus it was that the majority took advantage of the provision made whereby they all could be present by proxy.

The balloting this year showed by far a larger number of the friends expressing themselves in the election above that of any previous year since this association was formed. While this increased interest in the election: is encouraging, there were still a large number of members of the Institute who failed to avail themselves of their privilege and to exercise their duty in this respect. Perhaps next year these too will awake to their responsibilities. The results of the election indicated that the brethren who had been serving as directors and whose names appeared in the July 1st issue of the "Herald," were re-elected by a large majority vote. The brethren who were thus returned to office were entirely willing for their services in this direction to terminate altogether, and to commit the responsibility to others if it were the wish of the friends and the will of the Lord. The

Directors, however, whose administration of the affairs of the Institute thus had the general hearty endorsement of the members, gave thanks to the Lord for the privilege of cooperating in the ministry of the greatest of all messages and purposes. Prayer and praise were important features of the business meeting.

Following the election opportunity was given to take up any new business and the brethren were asked to make any remarks in the nature, of constructive criticism, or to offer any suggestions with regard to the various features of work that they might think profitable. Several of the friends took advantage of the opportunity and expressed themselves freely; various suggestions and friendly criticisms were heard and we trust in the spirit of brotherly love, the result of which it would seem were to mutual advantage. The meeting was concluded with prayer that the blessing of the Lord and His approving smile might be indicated and rest richly on the deliberations and results of this annual conference.

Following the annual meeting the trustees who had been duly elected to office for another year, held a meeting of several hours in careful and prayerful deliberation and interchange of thought with regard to the important and solemn duties before them.

The following officers were elected by the Board:

Brother I. I. MARGESON, Chairman

Brother B. BOULTER, Vice Chairman

Brother I. F. HOSKINS, Secretary

Brother P. L. GREINER, Treasurer

The brethren who had been members of the Editorial Committee of the "Herald" were re-elected to that office. In taking up these positions of service again the, brethren desire the earnest prayers of the friends everywhere, realizing that there is a solemn responsibility attached to every endeavor to handle the holy things, the things of the Spirit. Each of these brethren feels very incapable in his own strength. Their fervent desire is to serve the Lord and His cause in every way that may be pleasing to Him, and to this end they will much appreciate the cooperation and assistance of all other colaborers in the Master's vineyard.

The brethren who are at this time undertaking the responsibilities of these offices take this occasion to state that they do not by any means regard this position as exclusive or that they have a monopoly of the Lord's goods or of the stewardship in His ministry. On the contrary they are convinced that there are faithful brethren in various parts of the earth who are quite capable, and brethren of ability to minister to the spiritual needs of God's children, and they doubt not that the Lord is using many of these to further the interests of His cause and to assist in strengthening the various members of the Body as they are scattered here and there throughout the earth. Therefore the brethren discharging their responsibility in this association extend their warm and kindly greetings to all who love the Lord Jesus Christ and His appearing and who out of consecrated hearts are seeking to be true colaborers with the one Divine Master in the promotion and execution of the purposes of God which in this Age relate to the calling out of the world, the

development and preparation in heart and character of those who shall constitute the Bride for the King's Son. Furthermore, it is the earnest desire of the brethren of this ministry that the Spirit of the Lord, the spirit of full surrender and consecration may more and more possess the hearts of the people of God everywhere to the intent that all roots of bitterness, all feelings of pride and vainglory, all disposition toward narrowness, sectarianism, intolerance and bondage, may be put far from the hearts of all, thus making possible a greater fruitfulness of the Spirit and a greater usefulness to their Master at such a time as this when the entire Christ is so much in need of real sympathy and brotherly love. The grace of our Lord Jesus Christ be with all the faithful. Amen.

**TREASURER'S FINANCIAL STATEMENT**  
**May 15, 1,430 to May 15, 1931**

Balance on hand May 15, 1930

\$ 1,314.03 Receipts during year:

Tract Fund \$6,922.85

Herald Subscriptions 3,048.89

Revelation Volumes 185.60

Daniel Volumes 86.61

Volume I. 105.20

Bibles, Mottoes, etc 884.58

Rentals 240.00

Notes Receivable 1,500.00 12,973.73:

\$14,287.76:

Disbursements during year:

Herald Expense \$6,487.70

Free Literature 387.79

Pilgrim Expense 4,011.26

Office Expense 693.56

Bibles, Mottoes, etc 726.26

Administration Expense 386.04

Maintenance of Property 1,146.08 13,838.69

Balance on hand May 15, 1931 \$ 449.07

**STATEMENT OF AUDITORS**

Brooklyn, N. Y., August 31, 1931.

This is to certify that we the undersigned have this day audited the books and statements of the Pastoral Bible Institute for the year ending May 15, 1931, and found them to be correct.

(Signed) George W. Jeffrey,

Martin C. Mitchell,

F. F. Cook.

## Workmen Approved of God

*"All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."-2 Tim. 3:16, 17.*

"THY TESTIMONIES are wonderful: therefore Both my soul keep them. The entrance of Thy words giveth light; it giveth understanding unto the simple."

Thus wrote the Psalmist. (Psalm 119:129-130.) In this wonderful Psalm there is a constant strain of appreciation of the beauties and beneficial effects of the law of God. Under all the various conditions and experiences, the daily study and application of the comprehensive revelation of God is shown to be a source of perpetual strength and joy. Again and again the attentive reader is reminded that the commandments, precepts, warnings, and promises- of the Scriptures, meet every circumstance in the life of the child of God. Thus we have one of the evidences that the Bible is eternal truth; the infallible word of God. to men. Other books may contain much of learning according to the wisdom of this world, subject to change with the passing of time, but the Bible alone remains unchanged and sufficient to make wise unto eternal salvation. Other writings may flood the intellect with a knowledge of the various sciences, puffing up the minds of men with a sense of mastery over the mysteries of life, but only the Word of God can, besides enlightening, thoroughly search and cleanse the heart from self and pride, and sanctify the life by bringing it in touch with the living Fountain of all truth.

But it is well to remember that the Bible can do this for us only when we search its pages as wise and sincere seekers after all truth pertaining to life and godliness, intent upon having it thus search our hearts and correct our ways. It is only when the entrance of the light-giving Word fastens upon our hearts the imperishable lessons of Divine revelation that we can be thoroughly-furnished men of God, and stand unashamed in the day that will prove every man's work of what sort it is. A knowledge of doctrine will be of little worth to any one unless there has been uppermost the. desire for the all-important work-the personal sanctification by the truth revealed. In so far as the letter of the truth is concerned, both Scripture and experience have shown that it may be tenaciously held, but in unrighteousness, lovelessness, and used for ignoble ends. Going "out of the truth" does not necessarily involve a repudiation of doctrine, as many seem to suppose. Indeed a denial of the ransom itself is possible without a rejection of the fact that Jesus died as a ransom price. A man may be "worse than an infidel" and "deny the faith" by the persistent neglect of the requirements of the Truth in his daily life. He may be so barren of the chief manifestation of the Truth-love, that even though possessing the letter, there can be no vital relationship to God. (See 1 Timothy 5:8, 1 John 3:16-17.) If as the Scriptures declare, "Love is the fulfilling of the law," it must follow that the absence of love betokens the absence of the spirit of that law in the heart, regardless of the amount of doctrinal or general knowledge possessed. Who cannot see that the lovelessness which will consign to eternal destruction, brethren whose only crime is their love of Christian liberty, is dangerously near a denial of the power of the blood of Christ. No Roman Catholic would admit that his Church denied the one sufficient sacrifice of Christ; but we believe -that it does, for it demands that on pain of death and eternal separation from God, the observance of the Mass must be subscribed to by all. This substitution, contrary to the one and only foundation of the believer's hope of eternal life, is a denial of the allsufficient merit of the ransom sacrifice -offered once for all. Likewise any other substitution, by whomsoever introduced, is equally as serious a repudiation of the Scriptural teaching of the believer's personal stand "On Christ the solid Rock" and on Him alone.

## **Washed by the Water of the Word**

Much has been said about being enlightened by the Truth, of knowing the Truth. Much has also been heard about being equipped for the service of the Truth, and properly so, for the Lord's Word abounds with emphasis on the importance of these things. But the Bible also has very much to say about being washed by the water of the Word. Again and again we are reminded that this is the special purpose of our enlightenment at this time. Since we are called to be children of our Father in heaven, the Bible comes to us as the revelation of His -character, and that Word, backed by the power of His Holy Spirit, is effectual in making us like Him. This is the assurance given us by the Apostle: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image [character] from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:18.) Our main object, therefore, in studying God's Word, and His character as therein revealed, should always be to bring our hearts and minds into closer sympathy ,and likeness and cooperation with Him. As the Apostle elsewhere says (1 Thessalonians 4:3), "This is the will of God, even your sanctification" =our full' setting apart, or consecration of mind and heart entirely to the Lord, that He may complete the good work of transforming us into His own glorious likeness by the operation of His Spirit through His Word, and thus fit us for the enjoyment of His abounding grace in the ages to come.

In the above words of the Apostle we notice particularly that the statement is made of all the Church -- we all are being, changed from glory to glory. The inference is consequently a strong one that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of all the consecrated. The question with us now is not only, Have I made such a full consecration of myself to the Lord? but, having made this vow, am I, in accordance with that consecration, fully submitting myself to the transforming influences of the Spirit of God to be changed more and more fully into the glorious likeness of our God? Through all the great list of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the Divine Word the model for our imitation; and in contemplation of all that is lovely, as embodied in Him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the sane blessed likeness-from glory to glory. So be it. Let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose life was a perfect illustration of the Father's character, so that He could say-"He that hath seen Me, hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity, and the self-sacrificing spiritmark well, then imitate His example and shine in His likeness.

## **Rightly Dividing the Word of Truth**

Thus it will be seen that to gain the approval of God, as a student rightly dividing the sacred Word, involves much more than a knowledge of ages and dispensations. It includes a correct understanding and deep appreciation of the "whole counsel of God"- "every word that proceedeth out of the mouth of God." It comprehends an intelligent understanding of the plans and purposes of God, and the correction and transformation of the character through a continuous study and application of the cleansing water of the Word. To be "thoroughly furnished unto all good works implies that there must be due and proper attention to every feature of Divine truth. If the mind becomes so occupied with prophecy, or types, or the sins of nominal Christianity, or with the impending time of trouble, to the neglect of the preponderating volume of divinely inspired revelation respecting the character of God's elect, there may indeed be a cause for shame in the: near future. Perhaps to these the Master must once again say, "These ought ye to have done, and not to leave the other. undone."

"The dear Lord's best interpreters  
Are humble saintly souls;  
The gospel of a life  
Is more than books or scrolls.

"From scheme and creed the light goes out  
The saintly fact survives:  
The blessed Master none can doubt  
Revealed in holy lives."

The knowledge of God's purposes is given to those who are willing and anxious to cooperate with Him in their development; for God does not display His plans to satisfy mere idle curiosity. To make progress in the path of light, there must always be the earnest inquiry arising from a grateful heart-"Lord what wilt Thou have me to do?" Such, and only such, are worthy to know, and such only ever come to see, in the sense of really understanding and appreciating, the deep things of God. Such are the called according to the Divine purpose, their lives attesting to the fact that they are led by the Spirit of God. Such are the righteous for whom the light (truth) is sown. "The meek will. He guide in judgment; the meek will He teach His way." These plain statements of the Word cannot be ignored. They set bounds which no amount of learning or human ability can abrogate. Let the Scriptural distinctions between true piety and mere mental acumen be seen, and there will be no difficulty in understanding the Apostle's statement, that only the spiritual can assimilate the "deep things of God." The bane of the Church has been evil men capable of displaying a knowledge of the Truth, gaining for themselves positions of leadership therein, having a "form of godliness, but denying the power thereof." The words of our Lord Jesus are worthy of special note in this connection. "But other fell into good ground, and brought forth fruit, some an hundred fold, some. sixty fold, some thirty fold. Who hath ears to hear, let him hear." Sooner or later the fruitage reveals whether the heart was good ground, spiritual or carnal, whether the acceptance of the truth and its service was an energy of the flesh, or in the power of the Holy Spirit sent down from heaven into the heart.

### **A Faithful Workman is Obedient**

Well did the Apostle Peter write to the brethren of his day: "Seeing ye have purified your souls in **obeying the truth through** the Spirit unto unfeigned love of the brethren, . . . being born [begotten] again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth. forever." (1 Peter 1:22, 23.) "The secret of true obedience-let me say at once what I believe it to be, . . . is the clear and close relationship to **God**. All our attempts after full obedience will be failures until we get access to His abiding fellowship. It is God's holy presence, consciously abiding with us, that keeps us from disobeying Him.... It is the joy of ever hearing' the Father's voice that will give the joy, and the strength of true obedience. It is the voice that gives power to obey the Word; the Word without the living voice does not avail. How clearly this is illustrated by the contrast of what we see in Israel The people had heard the voice of God from Sinai and were afraid. They asked Moses that God might not speak to them. Let Moses receive the Word of God and bring it to them. They thought only of the command; they knew not that the only power to obey is in the presence of God and His voice speaking to us. And so with only Moses 'to speak to them, and the tables of stone, their whole history is one of disobedience, because they were afraid of direct contact with God. It is even so still. Many, many Christians find it so much easier to take their teaching from godly men than to wait upon God." And, alas, many, many, such men are not even thus godly. But faithful workmen will never forget in the face of all unauthorized innovations, the pointed admonition of Scripture, "Behold to obey *is* better than sacrifice, and to hearken, than the fat of rams."

Thus we see that "it is a great mistake to think that the truth is given chiefly for our mental illumination, and correction in doctrine. Its chief intention has to do with our reaction toward the great principles of the Divine character which it reveals. How possible it is to attain accuracy in the understanding of the doctrinal framework of the Plan, without having learned the spiritual principles of its great Architect. The great difficulty with some is that they seem to have a greater knowledge of God's past and future operations, than of His present dealings revealed experimentally in hearts and through lives which have been wholly submitted to His power here and now." The workman who *will* have no occasion to be ashamed, therefore, will be the one who while not neglecting the importance of doctrinal purity has given special attention to the supreme importance of the "gold, silver, and precious stones" of truth and righteousness woven into the life, without which there can be no character approved of God.

### **A Workman Needing not to be Ashamed**

A further thought contained in our text is hidden beneath the surface. All the requirements of faithfulness to the Truth are not embraced *in* one's merely holding fast to it, against all the errors by which it may be subverted; neither are we faithful to God if we endeavor to wrap ourselves up in 'the personal enjoyment of the knowledge. He has given us, and settle down to a life •of inactivity. The very term used by the Holy Spirit is significant "a workman." How frequently we are reminded in the Scriptures that we suffer in -our spiritual life when we confine our thoughts to the narrow horizon of our own individual welfare, and step aside from the activities involved in membership in the Body of Christ. "Occupy till I come," is the Master's word. If the great remedy for unselfishness, and the true standard of faithfulness, be the *example* of Jesus, then there can be no slacking of our service on behalf of the household of faith until He says, "It is enough, come up higher." The great work of Jesus, the Father's faithful Workman, was to finish **the work** the 'Father had given Him to do. If His great work was to sacrifice Himself for us, to literally pour Himself out in service on our behalf, then surely he must be the truest follower whose hopes and joys, interests and aspirations, are not wholly absorbed with the silence and seclusion of his own spiritual life. The glory of Christ's influence upon men is that it opens the heart, and enlarges the affections, constraining us to love others.

"But as touching brotherly love," says the Apostle, "ye have no need that I write unto you ; for ye yourselves are taught of God to love one another." Peter's ordination, if we may so speak of our Lord's examination of him, was simple, but searching, "Lovest thou Me?" and 'again "Lovest thou Me?" and yet once more, "Lovest thou Me?" and the conditions under which he might verify his thrice repeated affirmation was stated in terms just as simple, and just as searching, "Feed My lambs," "Feed My sheep." Is it any wonder that we find him in later years penning these words, "Yea, I think it meet, as long as-I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this *my* tabernacle, even as our Lord Jesus Christ hath showed me. This second epistle, beloved, I now write unto -you ; in which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy Prophets, and of the -commandments of us the Apostles of the Lord and Savior." (2 Peter 1:13, 14; 3:1, 2.) Truly he was a faithful workman, fully awake to the fact that his Lord required of him a faithful "continuance in *well* doing" so long as there were brethren to serve.

### **No Man Liveth to Himself**

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. (Psalms 137:5, 6.) Thus wrote *a* servant of God's natural Israel. Do we of the spiritual house experience such a deep and sensitive love for our religious life and all that is connected with it? Would absence from its sacred fellowships be as painful to us as the Prophet declares it would have been to him? If deprived of its contacts with the blessings that flow out from its unities, and its helpful cooperations, would we experience as

distressing a blank in our lives? If so, then' we have the spirit of God's workmen, for such is the influence of His Spirit, when in control of the life.

"O Thou from whom all life doth flow,  
In whom doth life begin,  
Make all our deeds with life to glow;  
Be nothing dead but sin!

"Be Thou in us the life to will,  
The eager life to do;  
Thy life through all our living thrill,  
And still our life renew.

"Till life goes on by life's increase  
To fuller life above;  
Where life is light and joy and peace,  
And best of all, is love."

The wise observation of another is worthy of notice here: "We lose our religion if we do not use it, just as we lose friendships when our interests and those of our friends no longer continue to cross and recross each other. I know of no way in which faith may be kept in cold storage." Here then is a feature of our privilege and responsibility we cannot afford to overlook ; and well may we be concerned regarding our spiritual life, if we are not aflame with devotion to God and His people. Not idlers, but alert and active servants will receive the Master's Well done. Only those who keep the wave offering aloft in hands of gratitude and love, until our great High Priest says, It is enough, will be reckoned of Him as faithful workmen. Happy indeed is the one who feels within his heart those surging impulses begotten by an overflowing thankfulness for benefits received from the hand of God. How beautiful is the service that springs from soil like this-not of constraint, but of a willing mind, with no other explanation than this, "We cannot but speak the things we have seen and heard." Such are those who can truly sing:

"Sweet is the work, my God, my King,  
To praise Thy name, give thanks and sing;  
To show Thy love by morning light,  
And talk of all Thy truth at night.

"My heart shall triumph in the Lord,  
And bless His works, and bless His Word.  
His works of grace how bright they shine!  
How deep His counsels! how Divine!"



If, then, we are mindful of these two aspects of the Christian life, we shall surely enjoy the approval of God. If, as obedient workmen, we have taken time to listen to the voice of God, we will have been safeguarded from all pseudo works of our own. The wood, hay, and stubble of fleshly, carnal presumption will not have marred our service. The wisdom of all the Divine order will have so rejoiced our hearts that we will tread reverently and prayerfully before the Lord, desiring only that He may hear and answer our prayer: "Teach me Thy way O Lord, and lead me in a plain path." (Psalms 27:11.) To such earnest inquirers the work so definitely related to the undertaking of making "our calling and election sure," becomes unmistakably clear, and almost intuitively they are constrained to "draw nigh to God," remembering that "without holiness no man shall see the Lord, and that those honored in His service must be clean vessels. Then everything in life is made to serve this purpose. Our personal attainment of the Spirit of Christ is held pre-eminent, and all things contrary thereto are forsaken and rejected.

### **In Due Season We Shall Reap in Joy**

And if this first aspect has been realized in our experience, there will be little need of the outside urge to faithfulness in bearing our testimony before others, or the urge to lay down our' lives for the brethren. The zeal of a consuming love is so spontaneous that it is never found asking, "Must I serve," but it will be always found inquiring, "May I sacrifice." Are there discouragements in the way, and so much of the toil seems barren of results? Are there times when we would gladly seek the solitudes far from the haunts of men, and *bury* ourselves in the rich storehouse of truths revealed to us? Yea, are there not times when we feel that it were a useless expenditure of time and energy, to seek to •elevate the collective mind up to the plane of things that really matter?-the "war of words" the endless genealogies," the over-emphasizing of works, and the meager attention given to the spirit-filled life, coming in at every turn to discourage the hopes we long to see materialize. But even so, love cannot let go. The "zeal of thine house hath consumed me," and "no real joy in life I know, but in His service sweet."

This unquenchable love and undiscouraged ministry, is precious in the Master's eyes, and for our encouragement the comforting assurance is given to all who labor on while it is called day, that He treasures up all these evidences of devotion to Him. "Your labor is not in vain in the Lord." Therefore, "Be not weary in well doing, for in due season we shall reap if we faint not," If there be tears mingled with this labor from which love cannot refrain, how blessed and consoling is the promise, "They that sow in tears shall reap in joy. He that Goth forth and wept, bearing precious seed, **shall** doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 126:5, 6.) Let us, dear brethren, seek to be such faithful messengers, such faithful workmen, determined to finish -our course with joy, and not with shame.

"HIS WILL NOT MINE BE DONE"

"O thou of little faith! Why dost thou fear?  
Didst thou, forget that Jesus is so near?  
And hast thou thought that thou must walk alone?  
Behold now at thy side the loved One.

"Aye, more than this, thou'rt held within His hand,  
And 'twas Himself that hath thy trial planned!  
There was *a need be* seen by Eye Divine,  
Although, perchance, not visible to thine.

"And wherefore wouldst thou see? Thou canst not tell  
If what thy heart contends for would be well  
Perhaps thy hope's fruition would be vain,  
Or prove a life-long discipline of pain!

"There's rest 'supreme for souls that choose *His* will;  
A blest security from every ill,  
The things God chooses for us never fail!  
They have their anchorage within the veil."

# **The Visit to Great Britain**

By **BROTHER I. F. HOSKINS**

## **The Nottingham Convention**

THE Nottingham Convention was the first occasion of your meeting with brethren again on the second tour in Great Britain on returning from the continent. This convention which was arranged by the Bible Students Committee was held over Whitsuntide, Saturday, Sunday, and Monday, May 23, 24, and 25. Nottingham is quite a central and favorable location for a convention in the midlands of England, and furnished opportunity for friends of a wide area to assemble and partake of convention fellowship and joy. The number who availed themselves of this privilege was indeed encouraging; there were probably 350 to 400 present at the various sessions. Not only was north and central England well represented, but a goodly number -from London and environs, South Wales, Scotland, and Ireland were present. As was evidenced in the various expressions of peace and joy, as well as in the heartfelt testimonies, they were three days of sitting together in heavenly places at Christ's feet, in meditation and contemplation of those spiritual truths, including the exceeding great and precious hopes and promises of the Divine Word.

Various brethren of ability addressed the convention. Some of those whose names appeared on the program were selected from various parts of England, while others from South Wales, Ireland, and Scotland also served very acceptably. The addresses of the brethren were of a seasonable character dealing with questions and lines of thought pertinent to the present circumstances and experiences of the -children of God, and such as to provoke unto love and good works as the love of God, the love of Christ, love of the brethren. More and more, we believe, the brethren are appreciating the need for forgetting the things which are behind, past trials, heartaches, sorrows, etc., and of applying themselves diligently to the study and consideration of those spiritual truths that alone can nourish the inner life, the new creature, and build up in character-likeness of Christ, without which none shall be permitted to share in His resurrection.

The absence of uncertain and unsound teaching, and speculative ideas and notions on types, parables, and symbols, in the discourses of the brethren, was regarded as a consoling and encouraging sign. There was the general evident desire to be rooted and grounded in that which is sound and substantial and well established and proved by the unfailing Word of God. The Spirit of the Lord wherever it exists is the same. It is a spirit of love, of power, and of a sound mind. It prompts the brethren to desire above all things the knowledge of God's will, that that will being worked out in them may develop the image of God's dear Son. It was gratifying to recognize that the testimonies, discourses, and expressions of the brethren, centered around those great and vital truths that relate to the Church's development, her transformation to Christ's likeness, and her preparation and change to the heavenly glory by the power of the First Resurrection. Consideration was given to the necessity for constantly beholding the example of the great Head of the Church, and of observing His character, and beholding as in a glass His blessed righteousness, His glory, that we may be changed from glory to glory as by the spirit of the Lord.

## **Matters of Prime Importance**

It was plainly observed that the friends recognized the significance of the Lord's providence in connection with the trials and tests that are upon the Church; and that the lesson to be drawn from all the experiences of recent years is that the Lord is testing, proving, purifying and making ready a people for His name, to be

exalted as the bride and joint-heir with His dear Son through whom all the grand and glorious promises of the Bible are to be fulfilled.

It was our privilege to address the convention at two sessions. We took occasion to convey messages of warm greetings and love not only from brethren in America but also from many of the Classes in Great Britain and of various points on the Continent, and all were reminded again of the bond of the Spirit that unites the children of God, though they are of various climes and tongues. Again in our addresses to the brethren earnest effort was made to stress the things that are of prime and peculiar importance,' especially at this time when there are many conflicting opinions and much confusion, and when the very air seems charged with the spirit of contention and strife. Again it was recalled that the secret of the Church's success in the beginning of the Age was her possession of the Holy Spirit, even as the Master had promised, "Ye shall receive power after that the Holy Spirit has come upon you." It was the ministry of the Spirit, the spirit of brotherly love in the Apostolic period that was the antidote for the adverse spirit of selfishness,' carnality and sectarianism. Similarly all through the Age the true follower of Christ has triumphed by the grace of God and been enabled to meet the various tests as they have come, in the power of that unction from above. All these lessons coming to us from the past are reminders of how in these days of crucial trial upon the Church, it is of the utmost importance that disciples of Christ shall permit their hearts to be constantly examined by the great Searcher of spirits so thoroughly that roots of bitterness, sectarianism, and intolerance may be swept away and that there may be the more abundant filling of the Spirit from above.

During the various sessions of the convention loving thought and solicitude were expressed for all God's dear people throughout the world, and as all were repeatedly remembered in prayer, the great hope that in the not far distant future there is to be a glorious reunion and gathering of all the Divine family, seemed to shine out with increasing luster. An impressive love feast was the concluding feature of the convention, and the brethren went apart with renewed courage and thanksgiving that they had been privileged to dwell together these days in heavenly places.

It is with much pleasure that we acknowledge in this connection the very kind hospitality of Brother and Sister T. Holmes, in whose home we were sheltered during the three days of the convention. The atmosphere and influence of this home was such that at once it was evident that Christ was "the Head of this house," so manifest was the Spirit of the Master, of loving self-sacrifice on the part of these dear ones who showed us many kindnesses. Brother Holmes is regularly engaged in traveling in the Pilgrim work throughout Great Britain, and it was a source of much joy to find in our travels the excellent reports the friends gave of this brother's ministry and of its helpfulness to the brethren in a spiritual way. The large measure of confidence of the friends which this brother enjoys amongst the Classes generally, speaks highly of the loving esteem in which his faithful labors are regarded..

The three days following the Nottingham Convention were spent visiting friends in northern England, Barrow-in-Furness, Blackpool, and Manchester. In each of these places we found several friends standing free in Christ and earnestly striving to preserve the purity and simplicity of the faith, and desiring to encourage one another in the things that pertain to life and godliness. Warm appreciation of these seasons of fellowship and meetings was expressed by the brethren in each of these places.

### **The Convention in Belfast**

Our next appointment was Belfast, Ireland; three appointments had been contemplated in Ireland, namely, Belfast, Lisburn, and Portadown, but as the week-end was a favorable time for 'a general gathering, the three Classes united in a convention in Belfast, convenient to all, for Saturday, Sunday, and Monday, May 30, 31, and June 1. Three of the brethren in Belfast and Lisburn participated in the program much to the edification of the listeners. We can scarcely speak too highly of this conference of three days, in that it was

richly blessed of the Lord. Like that of the gathering at Nottingham, the testimonies and discussions centered around those questions and themes that properly lie nearest to the hearts of God's children and that constitute the faith once delivered unto the saints-God's providential dealing with His people, the significance of events and developments in the Church in these recent years, the importance of faithful endurance of trials, and the close proximity of the Church's hope, etc. Quite evident it was that the pure minds of the friends were stirred up by way of remembrance. The largest attendance at this convention was approximately 125 at the Sunday evening service.

During our four days' sojourn in Ireland it was our privilege to share the hospitality of Sister Kearney of Lisburn, great kindness and loving consideration being shown us during these days. It will be of much interest to the reader to learn that here we were brought in close -contact with . an unusual and remarkable family: four sons and three daughters with Sister Kearney constitute the family circle, all 'consecrated to the Lord and earnestly striving to serve Him. Up to a few years ago all of this family were loyal adherents to the Roman Catholic faith; then the light of Present Truth came to them through the various volumes of Scripture Studies, and now they are well versed in the things of the Divine Word and possess a clear knowledge of the Truth, and are accordingly of one mind in the appreciation and the enjoyment of the blessed liberty in Christ. The acquaintance and fellowship of this family was , most inspiring, and we thank, God that in the time of this pleasure-loving and faithless generation, there are such fine exhibitions of faith in the Lord and loyalty to Him and His holy will as we witnessed in these dear ones in Lisburn.

### **In South Wales**

During the three days following our departure from Ireland, we spent with friends in Swansea and Cardiff in South Wales, and in Bristol, Eng. Goodly numbers assembled in each of these places, some coming from some distance in the surrounding country; the attendance at the meetings was between twenty-five and fifty. From the expressions of the countenance as well as by word of mouth, we were assured of the heartfelt appreciation of the discussion of the Lord's Word and the things appertaining to our spiritual heritage. In these parts we met brethren who have been seriously affected by the financial depression, particularly in Wales, where the mining industry is the principle means of securing a livelihood. Several of the brethren who are miners have not been able to secure employment for two,, three, and four years. Our heart went out to these dear brethren in deep sympathy as we know such experiences mean sore tests of faith. On the other hand, the loving patience and trust exhibited by these friends, and their willingness to wait upon the Lord was such as to call forth deep thankfulness to the Lord that in the midst of present crucial trials, He is able to keep all His faithful ones according to His promise, "I will never leave thee nor forsake thee." At both Swansea and Bristol we met brethren that we had known on previous visits, and it was of much cheer and encouragement to find these friends still holding fast to the faithful Word, and earnestly looking forward to the blessed consummation of their hope.

### **The New Interest in Birmingham**

The visit to Birmingham was next on our itinerary, and the appointment there was' for Sunday. Five years ago as we passed through this place there was no visit and no Class in sympathy with our viewpoint of things. The developments of these years in between 'have wrought some important changes, and many in the old association have been awakened to realize the unhappy surroundings and evidences of apostasy and the need for coming out of that condition. There were about eighty present at the largest meeting on the occasion of this visit; some of those in attendance however came from out of town points, but the regular Class numbers about fifty. The warm, appreciative hearts in Birmingham and the spirit of consecration, brotherly love, and Christian zeal, expressed by the brethren, gave much joy and encouragement. Their studies and experiences have evidently led them to a proper comprehension of the things of the Spirit and. of the things that make for development of Christ-likeness and maturity of Christian character. At the home

of Brother and Sister Drinkwater, there was extended to us every comfort and kindness, and the influence and fellowship of this home we much appreciated.

Having arrived at Birmingham Saturday noon, accompanied by Brother Drinkwater and at his suggestion, we spent a portion of the afternoon on a visit to Stratford-on-Avon, some thirty miles distant from Birmingham. The particular point of interest here is the home of Shakespeare. We were permitted to go through the building which contains a number of relics and pieces of furniture, some of which were used - by its celebrated occupant nearly three hundred years ago. To no town, perhaps, has the memory of one famous son brought wider publicity than that which the memory of William Shakespeare has brought to Stratford, yet we are advised that this notoriety sprang into strong growth only toward the end of the eighteenth century. The task of preserving for modern eyes the buildings which Shakespeare himself saw, was not entered upon until much of the visible connection with his time had been destroyed. Yet the town is under no great industrial or further modernizing influence, and therefore stands in the position of an ancient shrine, drawing the pilgrimage of modern origin.

During the week following the visit at Birmingham, we met with the Classes in four places as follows : Bournemouth, Windsor, Maidstone, and Eastbourne. The character of the meetings at these towns was much the same. Each of these seasons of fellowship seemed much appreciated, and as we spoke together concerning the things of chiefest importance, the hearts of all seemed warmed by a fresh sense of the love of Christ, and were stirred to new resolves to walk more faithfully if possible in the Master's footsteps.

### **The Fellowship in Malvern**

Our appointment for the week-end and for the following Sunday was at Malvern. This city is beautifully situated on the eastern slopes of the Malvern hills, which rise abruptly from the flat valley of the Severn. The modern fame of this town rests on its fine situation, fine air, and chalybeate and bituminous springs. The open-air cure for consumptive patients is very extensively practised. Here also we were to have a very interesting and profitable time. While at the London Convention at Easter time we had met Brother and Sister Firmstone who are residents of Malvern. These dear friends have been very active in the Master's service, in helping the ministry and encouraging the friends generally. The very gracious hospitality extended to us by these dear ones, called, forth very warm gratitude indeed. May the Lord graciously reward their work and labor of love. The very beautiful surroundings and environment of their lovely home, savoring of Paradise itself, were most conducive to rest and refreshment. Notwithstanding a very violent storm that occurred on Sunday afternoon, there were some fifty of the friends who gathered in the little chapel where they regularly worship :and study the Word of the, Lord. It was good to -be there, we are sure, was the sentiment of all present. ' And again the brethren truly seemed refreshed in spirit as we reviewed together a number of important Scriptures that are pertinent to the present times and the experiences through which the Lord's people are passing. Indeed in our study of our Father's Word, we realize increasingly the force of His kind providences in having provided so many spiritual lessons that mark out for us the course of wisdom and suggest what manner of persons we ought 'to be in all holy conversation and godliness, while we look unto the great consummation of all things.

### **Christ had been to Pontypool**

With the visit at Malvern our regular schedule of appointments was concluded in Great Britain; but still we were to visit one more Class. While at the Nottingham Convention, we met friends from Pontypool, in South Wales, who earnestly requested a visit to their town. We promised to go to Pontypool if the circumstances at all permitted. The opportunity came on Monday following the visit at Malvern. This visit proved of rather exceptional character in some respects. While the regular Class here probably number something like fifteen or twenty, there were upwards of forty friends gathered at the second meeting in the

evening. Fully one half of these came from points of some distance. The very warm response to the message, and the sweet spirit of humility and brotherly love that pervaded the meeting was most gratifying. We were much impressed by the remarks of the brother in opening the evening service. He expressed appreciation of the fact that we would condescend to come to the humble and lowly town of Pontypool, and comparing it with Nazareth, he remarked that it was said, "Can any good thing come out of Pontypool?" Then turning to us he said, "But Brother, Christ has been here ahead of you; and because of this fact there are some of His true disciples in this town who are very happy in welcoming you here today, and rejoice that in His providence you have come to speak to us." Surely the Lord hearkened and heard, and very graciously added His blessing in connection with the humble endeavors, inasmuch as the hearts of the brethren seemed very warm and filled to overflowing with the spirit of thanksgiving and gratitude to the Master. Again we met with brethren who had been unemployed for four or five years, and who accordingly have keenly felt and known the meaning of adversity; yet with all, they were patient and submissive and full of loving trust in the Lord's overruling providences. And we thanked the Lord for such inspiring lessons and examples of devotion and patient waiting upon Him. In the home of Brother and Sister Wooley where we were sheltered for that night, we realized much of the Master's spirit, and in personal conversation with these dear ones, were deeply impressed that their consecration and experiences have been such, and the dealings of the Lord's providences of that character, that have made them very fruitful in the things of the Spirit and in the various graces of that spirit that adorn the true Christian character. Again we were most thankful for the privilege of being brought in close contact with, such as these dear ones who have learned valuable lessons at the feet of the Master and are true exponents of those holy lessons in their daily lives.

We returned to London the following morning, where we remained for two days. During this time preparation was made for sailing the following Wednesday evening for Denmark, where we had engaged with brethren in that land to visit a number of the Classes. Report of this feature will be taken up in the next installment.

## Half Hour Meditations on Romans

### No. 20

*"God . . . commandeth all men every where to repent: Because He hath appointed a day, in the which He will judge the world in righteousness." - Acts 17:30, 31.*

WHILE all would admit the general principle stated in the verse we last considered (2:2), namely that the judgment of God - is according to truth (or without partiality) against them (whosoever they are) who commit evil, yet St. Paul knew that there were men who secretly cherished a hope of escape from punishment. While the context shows that he has in mind the Jew, yet his argument "applies to any, whether Jews or Gentiles, who while continuing in sin, hope to escape because of the special kindness of God. To show the worthlessness of this hope Paul brings it out and looks at it in the light of day. By a pointed question he ruthlessly tears the darling thought from the thinker's breast, and exposes it in its naked absurdity to the view of all." As another has paraphrased verse 3:

**"Now is this your calculation, O man, you who judge those who practise such things, and do them yourself, that you will escape God's judgment?"** Do you surmise that some by-way of privilege and indulgency will be kept open for you?" Or in the words of yet another: "How can any man, who is guilty of the same wickedness, which he judges will exclude others from mercy, be so foolish as to reckon that whatever becomes of them, he shall escape the judgment of an infinitely holy and righteous God?" Surely a false calculation, this. Yet it apparently is the explanation of the sense of security which the Jew felt, and maintained. Not, be it noted, that he would stand **acquitted** at God's tribunal, but that on account of his unique position he would escape the just **punishment his** sins merited! But "perhaps this false calculation proceeds from a moral fact hidden in the depths of the heart? St. Paul drags it to light in what follows."

### The Riches of His Goodness

**"Or despisest thou the riches of His goodness and forbearance and long-suffering not knowing that the goodness of God leadeth thee to repentance?"-Ver. 4.**

"Is there something even worse than an illusion; is there contempt? The case then would be more foolish, it would be impious"-such seems to -be the Apostle's meaning. "The **riches of goodness**, of which the Apostle speaks, embrace all God's benefits to Israel in the past: that special election, those consecutive revelations, that constant care, finally, the sending of the Messiah, all that constituted the privileged position which Israel had enjoyed for so many ages."

"The conduct of Jehovah towards His ancient people had also, through their entire history, been marked, in an astonishing degree, by '**forbearance and long-suffering.**' 'Remember, and forget not,' said Moses to the Israelites when they were about to enter on the land of promise, 'how thou provokedst the Lord thy God to wrath in the wilderness from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the Lord.' (Deut. 9:7.) And such, ever after, was their character, with few material or long-continued changes to the better. From that time forward, their history presents a humbling and affecting scene of ingratitude and rebellion on their part, and of patience and unmerited kindness on the part of God. Amidst all their multiplied provocations, He continued to warn, to threaten,



to expostulate; sending to them, for these ends, 'all His servants the prophets,' with messages of faithful reproof, and of compassionate entreaty, rising up early and sending them; still staying the arm of vengeance, and 'in wrath remembering mercy.' He corrected them, indeed, at times, when repeated expostulation was in vain; but always 'waited to be gracious'; readily forgave their iniquity, and 'turned from the fierceness of his anger.' It was 'of the Lord's mercies that they were not consumed.'"

"Further: the very period at which Paul now wrote was itself an interval of singular 'forbearance.' They had despised, rejected, and crucified the Prince of Life; and they still continued to shut their eyes to the clearest light, and to harden their hearts against Him. He had fulfilled His declaration made to them when He was upon earth- 'Behold I send you prophets and wise men and scribes'; and His message by these ambassadors, was a message of grace and of pardon-and they had sadly verified His prediction-'some of them ye shall kill and crucify and some of them shall ye scourge in your synagogues, and persecute them from city to city.' (Matt. 23:34.) 'The riches of Divine goodness, and forbearance, and long-suffering,' now, above all other periods, so signally displayed towards them, ought to have 'led them to repentance.' Filled with shame and remorse, and covered with confusion of face, on account of their past ingratitude and perverseness of heart, they should have returned unto the Lord, from whom they had revolted, adopting the words of penitence and humiliation long ago dictated to them by the Prophet 'Take away all iniquity, and receive us graciously; so will we render as bullocks the offering of our lips.' (Hos. 14:2, R. V.) Such ought always to have been the effect of Divine patience. But, instead of this, what, generally speaking, had it been of old: and what was it now? --'Because sentence against an evil work -was not speedily executed, their hearts were fully set in them to do evil.' (Eccl. 8:11.) They '**despised** the riches of goodness, and forbearance and long-suffering of God, not **knowing**' **not considering, acting as if they were** ignorant, 'that the goodness of God leadeth' all who are partakers of it 'to repentance'; that this is its proper tendency, and ought to be its invariable effect. All this was calculated in a fearful degree, to augment their guilt. Their misimprovement and contempt of the special and distinguishing kindness of God to them, gave a peculiar enormity to their wickedness, above that of any heathen nation on the earth. This is, in very . . . alarming terms, represented to them, and through them to us, in. verse 5."

### **A Treasure (?) of Wrath**

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God."-Ver. 5.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11.) Such was the language of the long-suffering and forbearance of God toward His chosen people. But instead of listening to His voice, trembling at the warning, and embracing the merciful invitation; instead of thus improving the space given them for repentance, they employed it in accumulating the load of their guilt and of the Divine displeasure; 'treasuring up for themselves wrath against the day of wrath'; filling up the measure of their iniquity."

"There is an evident correlation between the phrase '**riches of goodness**' and the Greek word [translated] '**to treasure up.**' The latter word, as well as the dative (of favor!) 'for **thyself,**' have certainly a tinge of irony. What an enriching is that! Wrath is here denounced on the Jews, as it had been, 1:18, on the Gentiles. The two passages are parallel; there is only this 'difference between them, that among the Gentiles the thunderbolt has already fallen, while the storm is still gathering for the Jews. The time when it will burst on them is called '**the day of wrath.**' In this phrase two ideas are combined: that of the great national catastrophe which had been predicted by John the Baptist and by Jesus, and that of the final judgment of the guilty taken individually at the last day." [Note: In reference to the national catastrophe the Baptist had said: "Now also the - axe is laid unto the root of the trees therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (Matt. 3:10) ; and our Lord had said: "From the blood of Abel

unto the blood of Zacharias, which perished between the altar and the temple verily I say unto you, It shall be required of this generation."-Luke 11:51.]

It is to be noted ere we leave this verse, that in referring to the day of wrath as a day of **revelation** of the righteous judgment of God, the Apostle thereby indicates that righteous judgment, or wrath, was still veiled so far as the Jews were concerned, in contrast to the wrath on the Gentiles which we have seen was already revealed (1:18), but that then, in the day of wrath, it would be revealed in relation to the Jews also. "In the special favors conferred on the Jews, and continued in their possession, notwithstanding their many and aggravated sins, there was an appearance of want of equity in the Divine administration. And, indeed, the personal prosperity of the wicked presents, in *every* instance, a similar appearance, and has, sometimes proved a temptation to the true . . . [worshippers] of God to doubt and question a superintending providence." ["Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered."Malachi 3:15]. "There has appeared to them a mysterious strangeness in this part of the Divine administration, which they have at times felt in a painful degree their incompetence to explain. They have been tempted, with tears of wondering 'solicitude to exclaim: 'How doth God know? and is there knowledge in the Most High?' (Psalms 73:11.) But that day shall reveal His righteousness. . . . The Apostle enlarges on this important truth in the following verses, from the sixth to the sixteenth inclusive, applying it to the situation and character of both Jews and Gentiles."

### **Whatever a Man Soweth That shall He also Reap**

**"Who will render to every man according to his deeds."-Ver. 6.**

These words, the truth of which would be admitted by all, are intended to prove the point St. Paul has just made, namely that the judgment of the great day will be righteous. While in this life the justice of God's judgment does not always appear, in that day it will be revealed to all. His words, which would appeal to the moral sense of all, would come with added force to the Jew, for they are a direct quotation from the Psalms (Psalms 62:12), and moreover reflect the sense of many other passages in the Old Testament Scriptures.

"The word [translated] deeds is sometimes applied to external conduct [only]. But it is plain that this is not its meaning here. It denotes everything connected with conduct, including the acts of the mind, the motives, the principles, as well as the mere external act. Our word character more aptly expresses it than any single word."

Some have difficulty in reconciling the "rendering to every man according to his deeds" with the doctrine of "justification by faith." Rightly understood, however, the passage is seen to be not inconsistent with the main theme of the Epistle. The Apostle will be ready enough to expound "his" Gospel of a "faith-righteousness" in due time. Meanwhile, and in order that it may be expounded all the better in its proper place, he endeavors to show the Jew, as he has already shown the Gentile, his great need of it. Without a "righteousness by faith" where will his Jewish reader be, in the great day? in the day when God will render to every man according to his works? This is the question he is seeking to press upon the conscience of his hearer. Once he has succeeded in doing this, in convincing him of sin, and of righteousness and of judgment to come, he will with holy enthusiasm unfold the way in which it becomes possible for such an one to have the righteousness of the law fulfilled in him. Meanwhile, that no possible misunderstanding may remain as to the nature, the absolute impartiality; of the judgment on that day when God requites every individual according to his deeds, the Apostle elaborates the matter further.

## **Immortal Glory and Honor**

"To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."-Ver. 7-11.

Realizing that "immortality" is an attribute of the Divine nature only, to which only the Church of the Gospel Age has been called, some have been led to suppose that, for reasons not apparent, the Apostle in the above words makes reference to the high calling of the Church. These seekers after "glory and honor and immortality" according to this interpretation must be the Church. Those who adopt this interpretation are immediately confronted with a difficulty, for the reward to be rendered to these seekers after immortality is stated to be, not immortality, but eternal life. This favor, eternal life, while greatly to be prized, is a possibility, and will doubtless be enjoyed on other planes of existence as well as that of the Divine.

Apart from the word "immortality" however, there is nothing in the context to lead any one to suppose that the Apostle is referring to the Church and its reward. In verse six he has laid down the broad, general principle, with which the Old Testament is filled, that God will render to every man according to his deeds, and the words that follow merely unfold this broad statement. There is a more simple explanation of the word "immortality" in this connection, even though it be true that it is the same word (aptharsia) which appears in those Scriptures (for example, 1 Corinthians 15:42,50), which unmistakably refer to the Church. One eminent expositor writes: "We may translate the phrase thus : immortal glory and honor, making aptharsia an adjective to the other nouns; or we may render it, glorious and honorable immortality, or honorable and immortal glory. I prefer the first." Another, paraphrasing the passage, writes : "Upon those, who in the steadfast practice of virtue under trials and temptations endeavor to prepare themselves for immortal honor and glory, He will bestow eternal life." This translation, and paraphrase, concurred in by other writers of note, would appear to suit the context better, and for that reason we adopt it here.

"How can ye believe," asked our Lord on one occasion, "which receive honor one of another, and seek not the honor that cometh from God only? (John 5:44.) Alas ! the conduct and aim in life of many is "that they may have glory, of men." "Verily," says our Lord, "they have their reward." (Matt. 6:2.) But those who seek the approbation of God, seek honor and glory imperishable. They do so by patient continuance in well doing. They are the truly wise.

## **He that Doeth Truth**

But, it may be asked again, if this is the description of a normal human life, and not especially of the Church of the Gospel Age, where in this passage are faith and salvation by the Gospel to be found?

## **Works of Faith to be Rewarded**

The thought then of the Apostle enunciated in verse six seems to be established. "The principle of God's judgment is clear and simple. He will render to every man his due, by no fictitious standard (such as birth or status) but strictly according to what he has done. To those who by a steady persistence in a life-work of good, strive for the deathless glories of the Messianic Kingdom, He will give that for which they strive,

namely eternal life. But to those mutinous spirits who are disloyal to the right and loyal only to unrighteousness, for such there is in store anger and fury, galling, nay crushing pain : for every human being they are in store, who carries out to the end his course of evil, whether he be Jew or whether he be Gentile-the Jew again having precedence. On the other hand the communicated glory of the Divine Presence, the approval of God and the bliss of reconciliation with Him await the man who labors on at that which is good-be he Jew or Gentile; here too, the Jew having precedence, but only precedence: for God regards no distinctions of race."

Every one that is "of the truth" (John 18:37) would hear the voice of the Savior speaking thus through His inspired Apostle, and would be led to that momentous inquiry: "What must I, do to be saved," for he would realize that there could be no such thing as "eternal life" rendered him on the basis of a strict impartial judgment, in accordance with his deeds. To those who did thus inquire, there would come the soul-cheering message St. Paul had given the Philippian jailor: "Believe on the Lord Jesus Christ and thou shalt be saved." Having done so, they would realize that they had been redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, and while calling on the Father, who without respect of persons judgeth according to every man's work, would pass the time of their sojourning here in reverence, seeking to be holy in all manner of conversation, and in every walk of life.

As another inquires: "Does Paul preach salvation by the work of man?" We answer, the Apostle is not here speaking of the means whereby we can really attain to well doing; "he merely affirms that no one will be saved apart from the doing of good, and he assumes that the man who is animated with this persistent desire will not fail, some time or other, in the journey of life, [if not in this Age then certainly in the next] to meet with the means of attaining an end so holy and glorious. This means is faith in the Gospel-a truth which Paul reserves for proof at a later stage. 'He that doeth truth,' said Jesus to the same effect, 'cometh to the light' as soon as it is presented to him. (John 3:21.) The love of goodness, which is the spring of his life, will then lead him to embrace Christ, the ideal of goodness; and, having embraced Him, he will find in Him the triumphant power for well doing of which he was in quest."

The other class of men are described in verse 8: "**Them that are contentious,**" etc. Scholars tell us that the word translated "contentious" does not come from the Greek word meaning disputatious, but from another Greek word meaning mercenary, and in the passage before us "denotes the spirit which seeks the victory of the party which one has espoused from self-interest, in contrast to the spirit which seeks the possession of the truth." Such instead of patient continuance in well doing, **do not obey the truth but obey unrighteousness**, they follow "the selfish passions, vain ambitions, and unrighteous prejudices, which lead a man to close his eyes to the light when it presents itself, and thus produce unbelief. Unrighteousness leads to this result as certainly as moral integrity leads to faith. Jesus develops precisely the same thought in John 3:19, 20." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

## More Concerning Pittsburgh Convention

In accordance with the suggestion in the last issue of the "Herald," we are now making a further announcement in connection with the forthcoming convention. in Pittsburgh, Pa., October 30, 31, and November 1. Following their usual custom the brethren of Pittsburgh have chosen these dates for a gathering of the friends in that place. As on former occasions, so again this year, the local committee who are particularly responsible for arranging the program and other details of this convention, are hoping that the central location of Pittsburgh will make it possible for a goodly number of the brethren to attend. In order that the gathering may be as largely representative as possible, it is the intention of the program committee to select capable speakers from widely scattered points throughout the country. Accordingly they hope that the coming together of brethren from the various Classes for mutual intercourse and instruction in holy things, will be of much assistance to quite a wide circle of the friends. This, after all, should be the main object in mind as such gatherings are considered. If a group of brethren are profited in a local way as they meet together for exchange of thought, and are thereby the better prepared to move forward in the work entrusted to them, it must follow that these larger gatherings with their greater opportunities for communicating helpful suggestions one to the other, should be of outstanding benefit to the Church at large.

In accordance with the above, it is the hope of our brethren in Pittsburgh that the friends throughout the country will have this gathering much upon their mind, entreating the Divine supervision and blessing in connection with their efforts. We are advised that 'arrangements are being made for a baptismal service.

All sessions of the Convention will be held in the O. of I. A. Temple, 610 Arch Street, North Side, Pittsburgh, Pa. Any desiring information regarding programs, accommodations, etc., may address their inquiries to the Class Secretary, James C. Jordan, 247 Greenwood Avenue, Pittsburgh (2), Pa.

## Letters of Encouragement

Dear Brethren in Christ:.

Enclosed please find our "Good Hopes" for the second quarter of this year-a: small amount, only \$-.

The "Herald" ministry continues to be a *spiritual* blessing to us. For this reason we believe that the brethren everywhere ought to give such work and ministry *first* place, letting the public witnessing come second. Although the radio lectures and the opportunity for public witnessing in connection therewith carry a strong appeal to us all, nevertheless we should not let this work lead us to neglect the spiritual. Also let us beware of ambition to, do some great thing before the eyes of the world. How many lessons there are from the past on this point. Of course, it is clearly understood that the Institute is not conducting the work of the "Radio Committee." We are interested in everything that affects the , spiritual interests of all the brethren.

With much Christian love from all in our household, I remain

Your brother in Christ, A. S.-Wash.

Dear Brethren in Christ:

It is with the greatest of pleasure and happiness that I am writing to tell you how wonderful it is to again be free, to have come out from under the yoke of bondage, to follow a "thus saith the Lord," instead of "thus saith a man."

In 1906 the Lord led me into pastures green. How we did enjoy eating that wonderful food!-the knowledge of God's great Plan and Truth, with dear Brother Russell to teach us. But, when He was gone, and another took his place, we found ourselves gradually being led into a pasture of more modern, so-called light. When we fully recovered, we discovered our leader was feeding such food as was indigestible, nauseating, and very undesirable. Becoming more or less discouraged, and not getting the proper and essential food, we started to investigate. We went back to the dividing line of the two pastures. There we stood and kept looking, from one pasture to the other, not knowing which way to turn. While trying to decide which was the right one, we heard the shout, "You man of sin," etc. After taking it to the Lord in prayer, we found a servant of God would not utter such accusations, and we finally heard the call, "Come out." We obeyed immediately. Greedily we turned into the former pasture, and how good to be back, for we are happy and rejoicing in the Lord. I am reading the "Herald," which I enjoy immensely, as well as meeting with the Class here.

Wishing you all the Lord's richest blessing,

Your sister in Christ,

Mrs. C. W. S.-Pa.

## **Report of the New York City Convention**

The convention announced some months ago to be held in New York City, September 5-7 is now in the past; and as the brethren in Christ spake, often one to another, evidently the Lord did hearken and hear. The convention proved to be a continuous season of profitable conference both as respects the general fellowship and spiritual joys experienced, as well as in the number in attendance. In response to various prayers the Lord was manifestly present and caused the hearts of the brethren to rejoice together in the earnest consideration of the various features of their spiritual heritage. The gathering was quite a representative one and while those present were chiefly from the Eastern States and Canada, there were portions of the Middle West represented also. In all there were approximately 25-0 in attendance.

The meetings of the convention were of the usual order, commencing Saturday morning and continuing to the end of the third day. The discourses generally directed the thoughts of the hearers toward the Lord and His Message, and there were various opportunities for praise and prayer services, and spiritual communion. The Spirit of the Master was further in evidence prompting the brethren to recognize each other's personal liberties and to bear in mind that each disciple of Christ is bound to the other by his love of the Lord and of the Word alone. The words of Brother Russell are recalled in this connection:

"We should remember our Lord's teaching

that those who are not against us are on our part, and that we should neither reprove as wolves nor disown as brethren those whose hearts, whose characters give evidence that they belong to the Lord even though, they follow not with us with respect to His service, in the promulgation of His message, etc. In other words we are to love all and wish God's speed to all loving the Lord and manifesting His Spirit whether they associate with us or not. In a word, the Divine rule is very broad and very narrow at the same time. It is narrow as respects discipleship and character: faith in the redeeming blood, consecration to the Master, and a manifestation of His Spirit are the lines of discipleship-broad within themselves, but narrow as compared with the lines of the world."

Some were present at the convention to whom the privilege of meeting with those of like precious faith is a rare occurrence, and it was on this account of comfort and help; others there were who only recently had been awakened to a sense of their Christian responsibility; and it was gratifying to observe that as these took their departure from the convention it was with a clearer appreciation of the Lord's will concerning them.

The program of the convention had provided that there should be a session Sunday evening which was designated Conference on Service. Most of the time devoted to this Conference was taken up in hearing reports from representatives of the Pastoral Bible Institute, the Pittsburgh Committee, and the New York Radio Committee. At this meeting there was a general exchange of thought and viewpoint regarding the ministry and how best the cause of the Lord and the Truth might be encouraged and promoted in these days. At the conclusion of this session a resolution was adopted in which appreciation of the loving thoughts and endeavors of the brethren responsible for these three branches of the ministry was expressed, and in which these brethren were counseled to cooperate in all reasonable ways in the spirit of harmony and love.

There were various messages of love and greeting received at the convention from various parts ; these were all heartily appreciated by the brethren assembled in convention, and by unanimous vote the brethren expressed -their desire to send to these Classes their love and remembrance in return.

# **THE HERALD OF CHRIST'S KINGDOM**

**VOL. XIV. October 15, 1931 No. 20**

## **The Ministry of the Present Hour**

ADMONITIONS TO the Church to faithfulness as to stewardship, exhortations to watchfulness as to the Lord's leadings and providences, and urgent appeals to sobriety as to holiness and righteousness of life and conduct are many from both Christ and the Apostles; and particularly in connection with reference to the closing days of the Age. There were to be extremely perilous conditions in the last days; but as an offset to crucial trials and testings, the last days were to be the days of the Master's presence, there would be signs and manifestations of the return of the Bridegroom. As indicated in the Parable of the Ten Virgins, when the Second Presence of the Master would be an accomplished fact, a proclamation would go forth, "Behold the Bridegroom." This knowledge of His presence was to have a most wholesome and sanctifying effect upon the hearts of the consecrated and would tend to stabilize the feet of the saints.

True to the Divine intention the days in which we live are fraught with signs that to many of the watchers for years past mark the Second Presence of our dear Redeemer and indicate that preparations are under way for the coming in of the blessed reign of righteousness. In fact the announcement, "Behold the Bridegroom," that has been going forth now for more than fifty years, may be regarded as expressive of the entire message of Present Truth that has come to the Lord's people in connection with the revelation of Christ's Second Presence.

## **The Church's Blessed Hope soon to be Realized**

Brother Russell, as he was enabled to sense the significance of many prophecies in connection with present developments in the world, summed up the matter in a way to inspire fresh courage and zeal amongst the watchers. He said: "Such is the present situation: the great judge, has come-not as at the First Advent, in a body of humiliation, for sacrifice, but in the plenitude of His power as a spirit being, clothed with the glory of Divine authority, as the representative of Jehovah, completely and forever to put down evil and all unrighteousness, and to restore all who will of the redeemed race to harmony with God, perfection of being and lasting life. The Plan of God is now made manifest: we are made to understand it now as never before. The opening of the books of the Divine revelation will soon be completed. The judgment of the world- is already commencing upon the institutions of nominal Christendom, and the great work thus begun in a manner unsuspected by the world will progress to the grand consummation foretold by the Lord and the Apostles and Prophets, until all the world shall be led to look upon the pierced One as the Redeemer and Deliverer sent of God, even as the saints have long been 'looking unto Jesus' as the author and finisher of their faith. The reckoning or judgment which begins with the Church will quickly spread to and include all the living nations; and in due time and order all the mighty hosts of the dead shall be brought upon the scene. . . .

"Blessed was the promise to the early members of the Church, that He whom they saw go away should indeed come again; and blessed has been the hope of His appearing all through the Age to the tried and persecuted, faithful ones, who anxiously looked for His coming until they fell asleep with the prospect of



awaking in His likeness but still more blessed are your eyes, O ye saints of today; for your eyes see and your ears hear the signs of the presence of the long-looked-for hope of Israel."

### **First Duty and Mission of Church**

There is no true disciple of Christ who has come under the Divine anointing that can treat with indifference the sacred admonitions set forth in the Scriptures as to what should be the effect of the truths now revealed and as' to what should be the attitude of the Lord's people toward the great privileges of light and knowledge that they now enjoy. It is recalled that St. Peter made mention of these very conditions as a basis for the solemn reflection: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming -of the day of God." (2 Peter 3:11, 12.) Similarly St. Paul wisely issued the warning, "And let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as -the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin."- Hebrews 10:24-26.

Surely the solemn import of the united testimony of the Lord's Word is that the first duty and mission of the members of the Christ is that of mutual helpfulness, of deep and brotherly concern for one another in this time when there is a tendency to grow cold and lukewarm and to admit of a slackening of zeal and fervency in spiritual things.

### **Much Wisdom Necessary in these Last Days**

In connection with the foregoing thought we are here quoting five paragraphs from an article that appeared in the "Herald" of April 15, 1931, under the caption "About our Father's Business"

"From time to time we are receiving inquiries from brethren in various parts, asking what more or further method may be employed to assist more of the brethren, to help them out of confusion, and to unite them in the bonds of love and in the Lord's service. On the part of some who write us regarding these matters there is manifest much of the commendable zeal of the missionary type we have just referred to, and they offer suggestions that would encourage a concerted action on the part of those generally sympathetic toward the ministry of the Institute. Wee have endeavored to point out to such that we are using every means at our disposal and pursuing those methods of ministry and helpfulness toward the brethren everywhere that we have thought would minister to their spiritual upbuilding and edification.

"For very special and proper reasons we have desired to leave the brethren, individually and collectively, free to undertake such work as they might believe worthy of their effort, and to avoid anything that might appear to be a desire to assume leadership in directing such general activity. The passing years seem to have shown that this attitude has been the wisest and best. In every way we have sought- to guard against the idea of building up another human system or organization, and against the encouraging of any one joining anything that could have the slightest semblance of abridging the liberties of the brethren or of bringing them into any kind of bondage; and we shall continue to exercise the same cautiousness with regard to future proceedings and undertakings. As we have time and again stated our position, we do not find in the Scriptures that any brother or board of directors or committee of brethren are authorized to consider themselves constituted as any kind of a ruling or governing body or authority or channel in the Church, and we would admonish the brethren everywhere to be very courageous and heroic in resenting the intrusion or encroachment of any such influence or disposition on the part: of any one. It is in keeping with this thought and principle that the brethren of this association have carefully avoided intruding themselves or any of

their suggestions into any Class or Ecclesia of brethren by, way of meddling in its affairs, and we have to the contrary urged the brethren and Classes of friends everywhere to maintain their own independence and identity and freedom of thought by deciding all questions and issues for themselves and looking after their own affairs apart from the interference of any outside company or body of brethren."

### **Considering One Another unto Edification**

The ministry among the Lord's people that is being carried on by the association of the Pastoral Bible Institute is such as the friends themselves desire and have authorized. As for the traveling 'brethren who go from place to place and serve the Classes with Bible studies and lectures, the ministry of these is very much needed and urgently in demand. "They are brethren who are already well known to be sound in the faith, men of deep religious fervency and conviction, as well as of some measure of the development of Christian character, and at the same time have also the abilities and qualifications of teaching and imparting spiritual truth to fellow-members of the Body. The services of these brethren are not imposed upon any, but are offered freely to those Classes who request or express a desire for their ministry as they are passing through the country.

"In the capacity in which we are associated together in this arrangement, we are always pleased to give information to any of the Classes of brethren regarding capable brethren, able to minister in holy things, who may not be located far distant, and who would be pleased to offer their services to minister to nearby Classes over week-ends. These suggestions we make merely and solely in the spirit and desire to encourage loving consideration and helpfulness everywhere in this time' of general stress and sore need.

"We are doubtful if God has revealed to anyone the full significance of the present conditions in the Church, and it is quite unnecessary for any of us to concern ourselves about how He will finally gather His Elect out of the diversified groups. It is sufficient for us to realize that every member of the Body has need of the sympathy and helpful cooperation of fellow-members. And if we are to comfort the brethren and preach the Glad Tidings to the world, we must recognize that the real test of our zeal and love centers in the singleness of mind with which we grasp the exceptional opportunities of the present hour. So let us remember that it is the active, watchful, faithful servant, found diligently occupied when the Master comes, who will receive His sweet 'well done.' Love cannot rest while there are lonely hearts to cheer, discouraged souls to comfort, and fellow-pilgrims looking' for a faithful Barnabas to lend a helping hand."

## Underneath are the Everlasting Arms

*"The Eternal God is thy refuge; and underneath are the everlasting arms and He shall thrust out the enemy from before thee."-Deut. 33:27.*

WHAT wonderful consolations for the saints of God are to be found in the Bible, that "Boon most sacred from the Lord." And how very appropriate and beautiful is the Apostle's reference to our God and Father, as "The God of all comfort, who comforteth us in all our tribulation." (2 Corinthians 1:3-4.) To that "great cloud of witnesses," tested and approved in former ages, God was faithful in giving all needed comfort and consolation, to the end that they should not be discouraged in their desire to merit His favor. The stern requirements of the law, with its inevitable condemnation, did not make up the sum of Divine revelation even in those days before grace and truth came by Jesus Christ." To Patriarchs and Prophets, and to all who were "Israelites indeed," this word of comforting assurance was spoken. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, and with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isaiah 57:15.) The warmth of His love, His comforting considerations, therefore, could not be hidden entirely from view behind the inflexible demand of a law which said, "This do and thou shalt live." His character is such that He must and would remember that even those who delighted in His law, and trembled at His unalterable word, were but dust, incapable of perfect goodness, because evil was so painfully present with them. As we are privileged to know Him today revealed in Christ; so He has always been in character, the same unchangeable God.

The fuller revelation that came with the light of the Gospel, wherein Jesus revealed that "God is love," was marvelously anticipated in those oft-repeated assurances of that fact given to those men and women of other ages "of whom the world was not worthy," and who, notwithstanding the utter impossibility of gaining life through the law, "had this testimony, that they pleased God. Thus it is that we find, scattered like guiding stars above their pathway, constant reiterations of this love given to faithful ancient worthies long before the Gospel's "exceeding great and precious promises" shed their rays of light upon the path of the Church. To those humble and contrite ones God gave ample assurance that in all their trials and difficulties He was near with His grace to sustain and His comfort to cheer. They too learned to trust Him even where they could not trace Him, and in faith were strong to believe, that underneath were "the Everlasting Arms" of His power.

### To His Sons "Some Better Thing"

When **servants** of God's household enjoyed such assurances of His abiding presence and protection as was given to this "great cloud of witnesses," how very near then should He seem to the **sons** of His family now. If to servants He would say, "As one whom his mother comforteth, so will I comfort you," what tender consolations He must speak to His own Spirit-begotten children. If to obedient, loyal servants encouragement was given in the knowledge that "The Eternal God is thy refuge; and underneath are the Everlasting Arms," what measures of protection and grace will be the present portion of the dear children of His love. Of these it is written, "that the least . will be greater" (in relationship and station) than the very greatest and most honored of all the Prophets. For these, His sons, some better thing" has been reserved in all God's appointments, embracing present privileges and future rewards. Surely .then such favored children must be encouraged as they hear this "voice behind" them speaking in tones of amplified assurance, testifying to the faithfulness of God toward all who love Him. Plainly this voice must give strength as they hear it directing them in the way that they should walk, and additionally, establishing their faith in the promised grace sufficient for every time of need; yea, that God is "able to do exceeding

abundantly above all that we ask or think." (Ephesians 3:20.) Well indeed has the poet drawn attention to the foundation of our confidence in God

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent Word!  
What more can He say than to you He hath said?  
You, who unto Jesus for refuge have fled."

### **Who Shall Separate Us?**

And what more can He say than to us He has said? Could He say more than He has said in giving us so many "exceeding great and precious promises, that by these we might be made partakers of the Divine nature"? -- promises which meet our every experience and need, and promises which can never be broken, for they are the promises of One who cannot lie. These precious pledges of God, how dependable they are! Behind us lie long centuries of His care over His people, and the testimony of all such who have preceded us comes floating down with the faith-inspiring assurance that "There hath not failed one word of all His good promises," (1 Kings 8:56.) Six thousand years of unflinching faithfulness through every possible emergency that could serve to test it--and He has been all this to His people though none of them have been wholly perfect in their faithfulness to Him--no, not one of them. What more indeed can He say to us then, than we have in these promises "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." (Hebrews 6:17, 18.) Who then, or what power, "shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all, these things we are more than conquerors through Him that loved us." (Romans 8:35, 37.) "The Eternal God is our refuge; and underneath are the Everlasting Arms."

### **He holds Me in His Own Right Hand**

It may well thrill our hearts to recall the love of Christ for His Church, collectively, and to remember that all the saints composing that Body are His peculiar charge, for we love to share this joy with all who join with us in love for Him. But He wants us to realize a more intimate and personal place in that special care He exercises over His own. "He calleth His own sheep by name." This is the picture Jesus gives us of the shepherd's intimacy which He has established with the sheep who are all His own. What can He mean by this illustration if it be not to teach us that each one of us may enjoy so close and personal a relationship as this? Beyond question He is "a good shepherd," and by God's appointment He is the "great Shepherd of the sheep"; but more precious still, and best of all, is the fact that each one of the true sheep may say "The Lord- is my Shepherd." "He is mine, and I am His forever." His love is an individualizing love, and His attentions are blessedly individual and personal too. The attention I individually need is in no danger of being overlooked in His care for all. By His rod and staff I personally, am both comforted and corrected. He is my very faithful Shepherd when He leads me beside the quiet waters and into the green pastures, and He is just as faithful and loving when He lays the rod to my back when my feet wander out of the way, or when I follow other voices than His. O how short would have been my enjoyment of those quiet waters and verdant pastures if He had not been a Shepherd of whom I could say, "He restoreth my soul," or as a better rendering gives it, "He restores me when wandering." Prone as we are to wander, none but He could be a shepherd equal to our needs.

## **Despise not Thou the Chastening**

Thus again we are reminded of those Everlasting Arms of God's provision for us; they are always underneath-underneath our need of a "faithful and merciful High Priest," faithful to commend when we have done well, and faithful to chastise; and to scourge, if need be,, "every son whom the Father receiveth." Acknowledging, then, our need of discipline lest we run to wood-making rather than fruit-bearing, and confessing our repeated failures to be wholly obedient to Him, we cannot but-love Him for giving us the corrections we so, much need,,and especially so when we know that all the while, those Everlasting Arms are underneath us. We could not be otherwise than grateful, for "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather 'be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." - (Hebrews 12:9, 10.) Underneath all our. weaknesses, strong to bear us up, loving and wise to chastise and scourge us, constant and unwearied to keep us from being castaways, are the Everlasting Arms. Therefore "Despise not thou the chastening" of the Lord, nor faint when thou art rebuked of Him."-Hebrews 12:5.

"Faithful, O Lord, Thy mercies are,  
A Rock that cannot move;  
A thousand promises declare  
Thy constancy of love;"

And how great is His mercy and compassion! What pains He has taken to make it clear that He is "touched with a feeling of our infirmities." If in contrition of heart we are constantly humiliated by our failure and chagrined by the fact that we might well confess ourselves "the chief of sinners," what then? O to grace what a debtor we are made! Just when it would seem that there is ground for assured defeat and failure, we discover anew that "The eternal God is thy refuge; and underneath are the Everlasting Arms." He has anticipated our well-nigh abandoned hope of being continued in His love. He therefore does not come to us and add to our - discouragement by saying, What man of you having an hundred sheep, if one of the best and most faithful of them wanders away, will he, not go out and search for it until he find it? Ah no, our need is to have One "who can have compassion on the ignorant, and them that are out of the way," and such He has assured us He is. No matter how weak and frail we are, if the heart be true, He abideth faithful, and for us He tells it-thus : "What man of you, having, an hundred sheep, if he lose one of them, [any one of them] doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? and when he hath found it, he layeth it on his shoulders, rejoicing. . . Likewise joy shall. be in heaven over one sinner that repenteth." (Luke 15:4, 5, 7.) Truly ""The goodness of God leadeth to repentance" and the knowledge of those Everlasting Arms underneath constrains our hearts to more watchful diligence, lest we grieve-the patient love of God.

## **Thou Knowest that I Love Thee**

But even if we have not wandered as far afield as this, but seem' to have remained within the fold, heeding not the voice of strangers, and zealously intent on obeying the Shepherd's voice, even then how constantly we are made to realize with increasing clearness the debt of love 'we owe. Dwelling here where faith may rest in the completeness of His provision for us, what joy there is in remembering that though knowing us as we really are, He loves us just the same. Ah yes, He sees and knows us as we really want to be. No one knows better than He that "In attempting to live, we are often spoiling our own work by incongruous temper, or incongruous conduct. We misrepresent ourselves oftener than others misrepresent us. It is our foibles, our own blemishes of temper, our own false steps, which help to make our lives an enigma to others. It is with our own foolish hand the interrogation point is often dashed in after life's most earnest

utterance. These are tremendous discouragements, silencing discouragements. They sometimes shake courage to its foundations ; they fill the heart with bitterness and agitation; they scatter the tender uprisings of holy purpose, and throw us back in confusion and sorrow. We feel that others doubt us, look askance at us, point at us behind our backs, or smile with skepticism over our confession of faith in Jesus Christ and our vows of discipleship. And the sting of this bitterness is in the thought that we are discrediting a deeper selfhood which, beneath these variabilities of temper, these inconsistencies, of speech and conduct, these futile attempts at self-expression, is after all the greatest and the truest part of us. We know that we are sound at the core; we know that when, through all the shadows of fault and deficiency, Christ's great question, 'Lovest thou Me?' searches down into our depths,,, here is that which gives back the unfaltering answer, 'Yes.' But can we demonstrate this love so that it will be believed? Can we find anywhere a basis for a new beginning in which our confidence, shaken by failure and misunderstanding, can once more lift itself up; into joy? Blessed is he who realizes in such an hour that he still has left love's last and greatest refuge, Christ's knowledge of our sincerity : 'Thou knowest that I love Thee.' Whatever my own poor, faulty words and ways may say to others, awakening in their minds doubts of my sincerity; whatever the verdict of others may be concerning me; whatever my own memory holds up before me of inconsistency and error. 'Thou knowest that I love Thee.'

"And in every new experience, in every new temptation, in hours of strength, in hours of contrition, still we say to Him those same words of the deeper, holier fellowship, 'Thou knowest all things. Thou knowest that I love Thee.'

"Thou knowest, not alone as Lord,  
All knowing; As man, our mortal weakness  
Thou hast proved; On earth, with purest sympathies o'erflowing,  
O Savior, Thou hast wept and Thou hast loved;  
And love and sorrow still to Thee may come,  
And find a hiding-place, a rest, a home.'

"Thou knowest that I love Thee." It speaks to us of Christ's knowledge of our better selves. Day by day we struggle to explain ourselves, to live intelligibly, to utter the best that is in us. In vain! short successes alternate with swift failures. The very words and deeds by which we would explain ourselves become in our faulty hands like masks and disguises. The unreality of living grows insupportable. Sometimes it seems as if lives were simply stumbling against' one another, in the dark, so few understand us, so few do we understand. We appear at our worst in perverse hours when we would have shown our best; we talk commonplaces when we would have spoken the very secrets of God; we grieve the life we sought to cheer. We weep with vexation over days that are mere comedies of errors, or deserts of dullness. The eternal, the glorious relief from all this is Christ's knowledge of our better self. Jesus knows. He sees the glorious purpose which by some flash of temper or by some maladroit words we nullified this very morning. He realizes and accepts the heaven-soaring prayer which potentially filled our spirit when, under the drowning surge of weariness, we could pant forth but one ejaculation. He measures the celestial ideal of living, which like a city of gold, flashes continually before our ambition, and fails continually before our blundering life. He knows us not only as we are, but as we mean to be.

"All I could never be,  
All men ignored in me, --  
This I was worth to God, whose hand the pitcher shaped: "

My beloved Master, "Thou knowest all, things." All power in heaven and in earth has been given to Thee. Thou knowest the great secrets of the Father's purposes. To Thee it has been given to know all the contents of the scroll within and without. "But of all Thy boundless knowledge this only gives me courage to come to Thee, and offer Thee this day my faulty life: -- O blessed Savior, 'Thou knowest that I love Thee.' " Here then is the saint's rest, for here our faith may drop its anchor in the calm sure haven of the comforting assurance that "The Eternal God is thy refuge; and underneath are the Everlasting Arms."

### **If God be for Us**

With such immutable promises to cheer us on our way, how earnestly we should seek to emulate the spirit of David, and vow with him that "Now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." (Psalms 27:6.) This, we remember, was to be the result of having those Everlasting Arms underneath us. "He shall thrust out the enemy from before Thee." Truly the Lord has "compassed us about with songs of deliverance" (Psalms 32:7), and these should be heard from our lips, filling His courts with praise. "Whoso offereth the sacrifice of thanksgiving, glorifieth Me, and prepareth a way that I may show him the salvation of God." (Psalms 50:23, R. V., margin.) , This was the experience of Paul and Silas when their songs of deliverance were sung while as yet their feet were fast in the stocks. Their songs made possible a defeat of the enemy that could never have been accomplished for them if they had failed in their faith in the power of God. This also was the experience of Israel in one of their memorable battles with the enemy, as recorded in 2 Chronicles, chapter 20. King Jehoshaphat had received word of an invasion that at first looked like sure and terrible destruction, a great multitude from beyond the sea. But on going to the Lord in prayer, and confessing, "We have no might against this great company . . . but our eyes are upon Thee," confidence was quickly established. On the morrow they went forth to battle, but how? "He [Jehoshaphat] appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth for ever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah. . . And they were three days in gathering of the spoil, it was so much." They had more than victory over an enemy driven out before them, they had riches and jewels "more than they could carry away."

There are two songs connected with this battle, one of praise inspired by faith in the presence and power of God when face to face with seeming defeat, the other a song of thanksgiving after the victory had been gained, in acknowledgment of the faithfulness of the One in whom they had trusted. Both of these songs should be in our experience also. Songs in the night are' gloriously possible to faithful saints-songs of praise and thanksgiving. Confidence, singing its assurance of victory through Christ, will drive away the enemies of doubt and fear. We, too, will have our triumphant song by and by in the valley of Berachah (blessing), glorifying God for His faithfulness to us; but it is more precious just now, to know that we are singing the first song-praising God, yes, and seeing Him set His ambushments against the enemy, and driving him out. Shall we not have both songs in our completed experience? We will indeed if we constantly remember in the house of our present pilgrimage, that "The Eternal God is thy refuge; and underneath are the Everlasting Arms."

## **A Profitable Convention at Seattle**

Too late for insertion in the last issue of the "Herald," the following interesting report was received of the recent gathering of brethren on the Pacific Coast. Believing that a review of such spiritual feasts is of encouragement to others, we take pleasure in publishing this report sent in by one of the brethren present:

"Thinking that you will be interested in knowing something about the Convention held in Seattle, September 5, 6, and 7, I am very happy to report that we had a rich time, of blessing together as we sat at the Master's feet and partook of the good things He served us. It was a season and feast that will long be remembered by all who were privileged to be present, and it is surely to be expected that the results will not be merely of a brief, temporary character, but that they will be lasting and permanent influences in the lives of all who were there. Judging by the many expressions heard at the close of these three days of fellowship, a work of grace had been accomplished in many hearts. A desire was created for strength and wisdom to live more holy, humble, trustful, and happy lives.

"As in the days of old our Lord invited His toiling followers to 'come and dine,' after weary hours of labor . and in the face of much discouragement, so it seemed that once again He had made ready a special feast, but this time in Seattle. To this gathering He had sent out the same gracious invitation, and brethren from California, Oregon, Idaho, Washington, and British Columbia heard the call and responded thereto. They came, and found the Master present according to His promise, and His hands were full of the food needed for their comfort and upbuilding in spiritual life. Thirteen addresses were given by the different speakers, all of which were of a most helpful and inspiring -nature, leading to an examination of the heart in order that there might be an assurance that the higher principles and motives were in control of the life. There seemed to have been a Divine supervision in the matter of the choice of themes used by the different brethren, for all were in accord with the same great purpose. All seemed burdened with the desire to help the hearers to draw nearer to God, and to build them up in faith and character.

The testimony meetings were particularly good. The keynote of most of these were, as our song should more often be, 'Hear what the Lords hath done for me.' Testimony was borne to the fact that the Lord had been as good as all His exceeding great and precious promises, „and the faces and voices of many manifested very clearly that there is in these days of special trial, a loving submission to the sweet will of God that can and will trust Him day by day, come what may. Confident they are, that

" 'Our Father God is at the helm,

No rock, nor storm can us o'erwhelm."



# **The Visit to Great Britain**

**By BROTHER I. F. HOSKINS**

IT WAS at the London Convention at Easter er time that we met Brother Luttichau of Denmark. Some thirty years ago Brother Russell appointed this brother to have charge of the Danish branch, and he continued in that trust until about \_ two years ago. Finding himself unable to conscientiously continue the cooperation any further, he resigned his position as manager of the work in that country and has taken no further part in the work and activities of the Watch Tower Society. Many of the friends in this country will remember meeting Brother Luttichau on the occasion of his visit here in the summer of 1910. He traveled and ministered to some of the Classes at that time.

While at the London Convention, Brother Luttichau expressed the desire that we include Denmark in the itinerary of the European countries. We assured the brother that it would be a delight to do so if the Lord's providence permitted. Then shortly after his return to Denmark other brethren in Copenhagen, Brothers Larsen and Rasmussen, communicated to us the desire of the friends that we arrange a Pilgrim trip to Denmark. As it seemed plainly to be of the Lord's leading, our plans began to form accordingly. The time came to make this trip to Denmark about the middle of June, after we had completed the travel through Great Britain. On the evening of June 17th we set sail for Denmark, and after about twenty-four hours' voyage on the North Sea, we reached the Danish shores at Esbjerg, our first appointment. We were warmly greeted at the landing by Brother Luttichau and one of the brethren of the Class. The following day, Friday, two meetings were held, which proved to be occasions of spiritual refreshment, as we were assured by the brethren; Brother Luttichau serving admirably as interpreter, having had many years experience in translating for various of the English brethren during the time of his association in the work.

## **The Convention in Copenhagen**

Copenhagen has been the principal and largest center for activities in - the spread of the Truth in that country. We reached this place on Saturday morning and after resting during the day, were driven to the home of Brother and Sister Larsen where the evening meeting was to be held.

When on the occasion of our visit to the Scandinavian countries five years ago we stopped in Copenhagen, there were only two or three friends with whom we could have sympathetic discussion. The situation has greatly changed since that time. A large number of the friends in that section of the country have recognized their responsibility and privilege of withdrawing from the Watch Tower Society and taking a stand in Christian freedom and liberty. At this time a convention was planned over Saturday evening and Sunday; and at this first meeting, Saturday evening, there were some sixty friends gathered in the home of Brother and Sister Larsen. The alertness of these friends to hear the Word of the Lord discussed, and their brightly shining countenances, were truly an inspiration, and spoke more eloquently than words of how these dear ones have found new joy and consolation in turning away from the counsel and leadership of men and in looking unto the Lord alone as their guide and instructor. Deep interest was indicated in the discussion and review presented at this service of some of the outstanding lessons associated with the ministry of Christ and their practical application to the days in which we live; for indeed those matters were recorded for the admonition and instruction of faithful disciples of Christ all through the Age. This meeting- appeared to be of much encouragement to all.

The Sunday following was a full day ; three discourses in all, besides a Prayer and Testimony meeting. The attendance for the three sessions was approximately 250. Being in the nature of a one-day convention, a considerable number came from distant points. As it was only recently that many of these dear friends had

realized their freedom in the Lord and come to recognize the events and developments of recent years in the true light, this gathering was one of unusual interest. The attention paid to the discourses of the day was most pleasing, and gave evidence that the friends in that country were keenly intent on obtaining a clearer understanding of the ' Lord's will as it related to the brethren individually tinder the present circumstances of severe stress and trial.

### **Brethren Well Established in the Truth**

Again during the discourses of this day, effort was made to consider and review those features of the Truth and those great spiritual lessons that are of prime importance to the Lord's people, and that have a vital bearing upon their duties and responsibilities in connection with the present trying circumstances through which they are passing.. It was encouraging to find that these brethren in Copenhagen were not giving heed to any of the uncertain and unsound doctrines or 'speculative teachings so prevalent amongst the brethren in all countries today;' but to the contrary were showing excellent discernment in being able to recognize the mischief of the Adversary, even as the Apostle suggests, "we are not ignorant of his devices." Accordingly these friends to whom we were endeavoring to minister, gave evidence that it was their own personal standing and relationship to Christ that most concerned them, even as earnest consecrated brethren everywhere today are recognizing increasingly that it is not the theory of the Truth, and not the head knowledge nor the theoretical knowledge that really counts for value with the Lord; but rather from the Divine standpoint the question of signal and vital importance is, to what end or object has the knowledge and the understanding of the Truth 'been put, and what have been the real consequences as to an actual transformation in the life and a sanctification of the spirit such as would more and more reveal the likeness and image of God's dear Son?

These dear brethren in Denmark as in other countries today are realizing that the matter of utmost importance is their personal touch with Christ and their acquaintance with Him, so that daily and hourly they are manifesting to those around them the fact that they are living exponents of the life and character of Him who knew no sin. and who did only those things pleasing in the sight of His Father. Surely it is in order to the attainment of this happy condition of heart that the various features of spiritual truth are imparted to disciples of Christ, and failure to realize these blessed results cannot signify anything else but the receiving of the grace of God in vain.

### **Answered Prayers**

As we thus reviewed together the spiritual hopes and joys that constitute the heritage of God's children, the hearts of the friends assembled in Copenhagen seemed deeply moved and were warmly appreciative of this day of fellowship. Not being familiar with the Danish language we were not able to understand the various communications passing between the friends, but it was most evident from their countenances, that their hearts were filled with, joy and thanksgiving. We were told at the conclusion of the day that for several days prior to our coming, a number of the friends had met daily at a certain hour to unite their prayers and petitions to the Lord that He might pour out a special blessing in connection with the convention that was being arranged. We were assured by these dear ones that their prayers were abundantly answered. The friends gathered in this convention, received with heartiest appreciation the greetings and love which we bore to them from the friends in America and elsewhere, and desired that we take their fervent Christian love back with us to all that we should meet in the way.

## **The Brethren Colaboring Together**

It is a matter of interest in this connection that two of the brethren, Brothers Rasmussen and Larsen, some two years ago undertook to publish a paper in the Danish language, naming it "Zion's Watch Tower." Their paper has been carrying articles similar to those in the "Herald of Christ's Kingdom," some of them being translations from the "Herald" and of a character best suited to the spiritual needs of the friends in these peculiar times. The Lord has prospered this project amongst the brethren and added His blessing, inasmuch as the paper is being received and read by a considerable number in Denmark. In this connection, Brother Luttichau 'has been cooperating to good advantage in the Pilgrim work amongst the Classes."

Not only have many withdrawn from the ranks of the Watch Tower Society in the vicinity of Copenhagen, but there are several other centers in Denmark where a goodly number of the friends' have gathered and formed their independent association.

Here they enjoy in its fulness the liberty wherewith Christ makes free, and are being prospered and blessed in the clearer and better conception of the Lord's providences and His will.

During the week following the Convention at Copenhagen, accompanied by Brother Luttichau, we visited four other centers in Denmark, and in each of them there were very good representative gatherings, some coming from quite remote districts. We will not go into the details of these visits, as the routine of service and experience was much the same. There were generally two meetings each day of nearly "two hours at each meeting. We were truly impressed by the earnestness and sincerity and the deep consecration to the Lord the friends in these various places indicated. Accordingly their hearts and countenances quickly responded as those vital truths were dealt with that pertain to our relationship to the Lord, our spiritual interests, our fellowship in the sufferings of, Christ, and the hope of glory to follow. During these visits also we had numerous opportunities to reply to various questions that had given more or less perplexity and distress during these times. We felt deep thankfulness for the wisdom and grace of the Lord by which these seasons of communion were blessed.

## **Gathering Homeward from Every Clime**

The itinerary being now completed in Denmark,, we bade Brother Luttichau and the friends in that country farewell and "God be with you till we meet again." Once more we could not but be reminded of the blessedness of the union which we have in Christ our Lord, a bond that brings together in such sympathy and heart relationship, brethren of all nationalities and tongues, whose natural lives have been lived far apart, and whose general environment and rearing have been under altogether different and varied circumstances. But the one Spirit of our Divine Master and the truth which it conveys to the heart is that power that produces a oneness and communion in Him that is not to be found in any other direction or in any other circumstance amongst mankind. In leaving these dear friends in Denmark we are sure that their thoughts as did ours turned to the exceeding great and precious promises that bid us look forward to the future, when the present scenes and experiences of God's children in suffering and trial shall all be overpast and when there shall be one grand reuniting where partings are never known.

Our return to London was to be by way of Germany and Holland; the friends at Hamburg having learned that we would have about one hour between trains in that city at 9.30 p. m., ten of the Class were gathered at the station for a few words of greeting, and we had the privilege of renewing the fellowship and

acquaintance that had begun a few weeks previous on the pilgrimage through Germany. Brother J. H. Reicke, well beloved of the friends in Hamburg, and who for many years lived in Great Britain, is well versed in the English language and acted as interpreter; and we were enabled to carry on conversation with this little group of friends at the train to our mutual joy. The faces of these dear ones told of their heart yearnings and desire-s to be fully acceptable to the Lord and to have the great privilege finally of being admitted with all the faithful to the glorious marriage feast of the Lamb.

### **With Brethren in Amsterdam**

Not having had the privilege on the former occasion of our tour through Holland to visit Amsterdam, the opportunity was taken advantage of at this time on-the return to England, and one, day was set apart 'for this visit. Here in this City we found a little' group of earnest ones who had experienced their share of tribulation and distressing circumstances in coming apart from the former association of the Watch Tower. Two brethren in particular in Amsterdam, Brothers Donk and Brilleslyper, who were formerly active in the work of the Watch Tower Society, have been instrumental in assisting a number to gain their bearings and to recognize the wisdom of taking a position with those who stand free in Christ and who find their headship in Him alone. The meeting with this little company of friends was richly blessed of the Lord to the refreshment and edification of all.

The dear friends of the Class in Amsterdam made provision for our passage from that city over to London by airplane, a distance of some 250 miles. This was done in order to enable us to remain over for the meeting Friday evening. As we had an engagement, to fill in London on Saturday evening, the flight was made Saturday morning. This very kind consideration on the part of the brethren in Amsterdam was greatly appreciated; for aside from the great convenience and satisfaction of making the trip quickly (in about two and one quarter hours) it was a very interesting experience. Though we had traveled by air before, yet this trip from Amsterdam to London had its features that were both novel and of absorbing interest. The plane that was used for the greater part of the distance was a twenty-passenger airplane, though there were but three other passengers besides ourself. The day was reasonably clear, and as we followed the coast of Holland and Belgium far around to near the English Channel, there was a grand and inspiring view of both land and sea all the way, including the final trip over English soil to the Croydon Airdrome, near London.

### **With Loved Ones again in London**

At the home of Brother and Sister Lardent on Saturday evening there was a gathering of some twenty of the friends who had come from various parts, some of them from quite a distance. The gathering was of informal character 'at which there was opportunity for general discussion and exchange of remarks along various lines of the Truth in which all had a common interest. Reviewing the goodness of the Lord and the various marks of His providential care during the recent past, a number of testimonies were offered expressive of heartfelt appreciation for the Divine blessing that had resulted in a closer and deeper fellowship in the things of the Spirit.

The following "day, Sunday, June 28th, had been decided upon 'by the brethren in London at the Easter Convention, as the time when there should be another general united meeting of various Classes in London and adjacent thereto; and this to be in the nature of a farewell meeting, as it was expected that our pilgrimage in Great Britain would be completed by that time and we would be embarking for America. Accordingly the brethren from various parts assembled once more at Conway Hall, the place where the convention had been held at Easter. Two services were planned, one that should be devoted principally to hearing the report of our travels in Great Britain and Europe, and the concluding service in the evening to be our farewell message. Rehearsing our experiences and travels of the past three months before the brethren at this London gathering, and reflecting upon the impressions received, , we felt that without doubt

in all the countries visited we had truly seen The Christ," the manifestation of The Christ, represented in those earnest, faithful souls, concerning whose consecration no one could have a reasonable doubt--faithful indeed in Christ and giving evidence of sharing in His sufferings. We were reminded that the mystical, suffering Christ has thus existed all along through the Age. They are known to the Lord not by their identity with any human organization, not as a system or body of persons, but only as individuals, each one related to the Lord by personal faith and obedience unto full consecration. And with this relationship no human system or threat or anathema of men can possibly interfere.

### **Similarity of Trials and Tests**

The friends throughout all of those countries too have had to meet the same problems that the brethren in Great Britain and America have had to contend with: ambitious leaders, evidently of the kind described by St. Paul, desiring to lead away disciples after themselves, have arisen everywhere, some claiming one line of teaching, new light, etc., and some another, but each one claiming a special call and anointing from God. In some instances it was a case of some laying the stress altogether upon the technique of our faith, the theoretical or intellectual phase; some of these have the truth drawn to a fine art, to the ignoring of the heart appreciation, the love of Christ, and the importance of spirituality in general. On this point St. Paul aptly remarked, "Knowledge puffeth up, but love buildeth up." In other instances it was the case of an individual professing himself 'to be represented in a certain type, figure, or Old Testament personage, as specially chosen of God to give the light and to lead the flock at this time. As a result of these self-styled and self-anointed teachers there are to be heard some of the most foolish and fanatical teachings. But the friends who are soberly following, the one Master are hearkening to His solemn warning given specially for this time: "Take heed that no man deceive you."

Much warm interest was expressed in the account of the visits, not only in Great Britain but in the various European countries. We felt that to the dear brethren in London, and to the Bible Students Committee who had assisted in the arrangement of our itinerary amongst the Classes, we were much indebted for the privilege of so extensive a pilgrimage, and of course it could not have been reasonably possible had we not first of all received from the brethren in London the invitation to Great Britain.

### **The Farewell Meeting**

As a number of the brethren living in the outlying districts of London were advised of the plan for the meeting on this last Sunday, many of these were present, and the attendance as a whole was most pleasing. The evening service being the farewell, was attended by upwards of 450. We confess to some sadness of heart at the thought that the time was drawing near when we must be parted from many of the Lord's dear family whom we had learned to love so warmly.' During these last moments together, our thoughts most logically turned to those themes that concern all of God's dear people in a most vital way--our present call to saintship, to the attainment of Christ-likeness, to the work of character-building, the Divine providential leading, trials, disciplines associated with fellowship in the sufferings of Christ, that we may be permitted to ultimately enter the realm of the holy and the blessed, to whom is given the wondrous promise that they shall share in the First Resurrection. We endeavored at this time to once more express to the brethren -our heartfelt thankfulness for all the loving consideration that had made possible the various privileges of the ministry that were ours in their midst and for the manner in which the spirit of cooperation was shown in assisting and making the entire experience as -free from worry to ourself as possible. Our heart was much refreshed and blessed in, not only hearing the earnest "God be with you, but in observing from the countenances of the friends that deep and sincere love in Christ by which the "fellowship of kindred minds is like to that above."

But there was awaiting us another experience that had not been originally contemplated in making the trip to Great Britain, a feature that developed just as we were completing the travels that had been arranged. At the conclusion of the Farewell Meeting, the Chairman announced that instead of our embarking at once for America, a tour had been planned for us to the Holy Land, the arrangement having been made by some of the brethren who were then present in the audience. We shall not in this connection attempt to express how deeply our heart was touched at this manifestation of brotherly consideration on the part of those who were thus moved to make possible such a rare joy and privilege that we scarcely dared to ever hope would be ours to experience in this life. With deep thankfulness to God we lifted our heart, acknowledging Him as the Giver, and praising Him for His Spirit operating in His children, causing them to love one another even as the Master has loved us. Following the service many of the friends expressed their deep joy and pleasure that we were to have this inestimable privilege of walking upon the soil that was trod by the Son of God long ago. The account of these travels through the Land of Palestine will appear next in order in this Journal.

## The Knowledge of God

*"Grace and peace be multiplied unto you through the knowledge of God,  
and of Jesus our Lord."-2 Peter 1:2.*

SUCH IS the sweet benediction with which "Simon Peter, a servant and an apostle of Jesus Christ" opens his second letter "to them that have obtained like precious faith" with him. "**Grace** and **peace** be multiplied unto you." To us who are familiar with the Old Testament writings, it sounds as an echo of those comforting words with which Aaron had been instructed to bless Israel: "The Lord bless thee and keep thee; the Lord make His face shine upon thee and be **gracious** unto thee ; the Lord lift up His countenance upon thee, and give thee **peace**." (Numbers 6:24-26.) Only now the music of those old-time words has mellowed; the awful majesty on high has been revealed, by Jesus, to be none other than our Father, from whose bosom the Only-begotten One came forth, and He has revealed that **grace** and peace will be multiplied unto us, yea, eternal life itself, as by faith we become ever better acquainted with the Father and Himself. May **grace**, the active, redeeming, love of God in Christ towards us, and peace, the sense of "profound calm and inward quiet which is communicated to the heart by the possession of reconciliation," be our blessed portion, as we seek to stay our minds upon Him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."-Isaiah 26:3.

## Intimate Acquaintance

It is not through the knowledge possessed by God that grace and peace will be multiplied unto us, but through the knowledge we may possess concerning God. Moreover, there is a vast difference between knowing about God, and possessing an intimate acquaintance with Him. It is really only by living with people, that we get to know them in any complete sense. And this holds true in respect to our knowledge of God. It is good and profitable to learn certain facts concerning Him, and we cannot get to know too much concerning our Lord, but it is only as we personally draw near to Him in prayer, and He draws near to us, and we commune together, that we get the knowledge through which grace and peace will be multiplied unto us.

In this respect knowledge concerning God is like food. Much of it "is laid up in granaries, for future use." And it is important to observe the difference between eating knowledge and hoarding it; just as there is a difference between eating and hoarding food. Much of the knowledge we may have concerning God "is at any given moment dormant, not fed upon or enjoyed, but in store." And we should all remember that "knowledge in this form may be kept without air till it rots, just as food may, "or in such unthreshed

disorder that it is of no use; and that however good or orderly, it is still only in being tasted, [and eaten] that it becomes of use; and that men may easily starve in their own granaries."

Perhaps those who have enjoyed the light of "Present Truth" are in as much danger as others, or more, of seeking an "accumulation of their store, rather than nourishment from it." Let none misunderstand us here. We are far from thinking or suggesting that we should not add all we can to our store of knowledge. Only let us remember that this is not to be our whole life. "We are not intended to be all keepers of granaries," nor are we each to be appreciated by how full our own storehouse happens to be. "Many, nay, most of us, are to receive day by day our daily bread, and shall be as well nourished, and as fit" for our life of consecration "in feeding from the barrel of meal that does not waste, and from the cruse of oil that does not fail, as if our barns were filled with plenty, and our presses bursting out with new wine." When St. Paul wrote: "I count all things but loss for the **excellency of the knowledge of Christ Jesus my Lord**" (Philippians 3:8), he had something very different in mind from an encyclopedia of authentic facts and figures concerning our Lord. By faith and consecration he had been crucified with Christ; nevertheless he continued to live, but the life he lived in the flesh was one in which Christ controlled. It was as though Christ lived with and in him. So much was this so, that: in writing a letter to Timothy, he was able to say: "I know **whom** I have believed," not merely what I believe about Him. Through such knowledge only will grace and peace be multiplied unto us.

### **Love (not Ignorance) builds up**

In 1 Corinthians 8:1 the Apostle tells us that knowledge puffs up, but that love builds up. This contrast which he makes between love and knowledge, the one building up and the other puffing up, has been misunderstood by some. As a result they seek to develop the grace of love without seeking at the same time to grow in knowledge. But the Apostle does not say that knowledge puffeth up, while lack of knowledge or ignorance buildeth up. Ignorance or lack of knowledge does not build up, and is no safeguard against being puffed up either. Indeed some of those who are most puffed up and proud in heart give every evidence that they lack in knowledge as well as in love, and they are certainly devoid of the true wisdom. In Philippians 1:9 the same Apostle writes: "And this I pray that your love may abound yet more and more **in knowledge** and in all judgment." That climax to his prayer does seem rather striking, and unexpected, doesn't it? "That the love of Christians should abound is a frequent exhortation and petition of the Apostle. But we should expect to see the direction of that love to be differently defined. 'In fervor and in all charity, in zeal and in all self-sacrifice,' would perhaps be the terms which we should have chosen to indicate its course. But instead of this the direction is . . . from the heart to the head-'that your love may abound . . . in all knowledge and in all judgment,' or discrimination, as the word means more exactly. This is the course in which the affections must flow, in order that they may deepen and widen and strengthen. And a little reflection will doubtless show us that it is necessarily so; that love can abound most fully only through knowledge. . . There are those who would cover a criminal ignorance of His Word by a 'parade of fondling phrases and trite endearments of His person. There are those who, letting all the channels of Biblical knowledge run dry in their souls, are seeking to irrigate the parched and thirsty heart, by revolving the wheel of an endlessly repeated religious experience. But such makeshifts will soon exhaust themselves. There is no way in which the current of love can be strengthened, except by deepening the channels of knowledge.' When we accepted Jesus as our Savior He became to us a life-long subject of study and contemplation and worship. "And such study is the only thing which can furnish an inexhaustible stimulant to our affections. Hence the love of ease is a dangerous neighbor to the love of Christ.' It will borrow from it more and more till all its store is exhausted, and will pay back nothing. In other words, it is impossible for one to maintain a love for the Savior, except he maintains a patient and painstaking search of the Scriptures, which reveal the heights and depths of His love to us. 'Continue ye in My love,' says the Master. And when we ask, 'How shall we, Lord?' His answer comes, '**If ye continue in My word**, then are ye My disciples indeed.' It is right that we should long for devout feelings and warm spiritual exercises. . . We want a heart religion, but we must have an intellectual religion too. And if anybody, *in* his zeal for a religion of the heart, thinks to make a short cut of it, by closing the gates of the understanding, and carrying on all his communications with God through the affections," he will find very little of Divine grace and peace in his

experience. "Both mind and heart must be called into fullest exercise in order that the grace of God may abound in us. And the Word of God has this rare attribute *of ministering*" to both, "giving nutriment to the mind and incitement to the affections. . . . As Christ, while on earth, rounded out the largest intellectual sphere, and yet filled that sphere to its utmost limit with moral life and love, so Christ in us, if we receive Him in His fulness, will quicken our highest intelligence, and sound our deepest love; and He will so blend and harmonize the offices of affection that our love of God will be but knowledge of God kindled into a flame of adoration, and our knowledge of God will be but the love of God clarified and transfigured in His perfect light."

How full the life of the Church has been of testimonies to the contrary. "Ye do err," said our Lord to those Sadducees who questioned Him concerning the resurrection, "not knowing the Scriptures nor the power of God." "My, people is destroyed for lack of knowledge" said the Prophet. "Neglecting the diligent study of the Scriptures, they have no nutriment for their love and it starves. They sigh after their 'first love,' strangely forgetting that God's love is the first love; that 'we love because He first loved us': and that our spiritual affections can be kept ardent and glowing only by a daily finding out from the Bible how immeasurably and persistently God has loved us."

### **They that know Thy Name**

What is the one thing above all others by which the Millennial Age will be distinguished from the present Age? We answer: By the knowledge of God. Men do not know Him now. In that glad day "the knowledge of God will fill the earth as the waters cover the mighty deep." "Enmity to the Lord comes of ignorance of Him, for ignorance is the mother of suspicion as well as of superstition. It sees just enough of God to be perplexed and estranged, but not enough to have its perplexities relieved; it encounters His austere attributes as they are displayed in providence, without knowing His gracious attributes as they are hidden in His heart. It is this half acquaintance which often proves the most fatal ignorance." "The world by its wisdom knew not God." Why? We answer: "The open eye without the open heart, the busy thoughts without the active affections. That *is* why. These are the conditions of the most dangerous estrangement. "When I knew nothing of God, I was indifferent to Him; when I knew a little of God, I mistrusted Him and complained of Him; when I knew much of God, I trusted Him and loved Him"--would be the honest confession of many who have traversed the field from utter ignorance to largest: knowledge. How suggestive upon this point are those words of Jesus in His last prayer, 'O righteous Father, the world hath not known Thee!' This is His plaintive lament, and this is too plainly the secret of men's hatred of the Father, of which He so often speaks. But hear what He adds concerning His disciples : 'And I have declared unto them Thy name and will declare it **that the love wherewith Thou hast loved Me may be in them and I in them.**' The doors of the heart, which ignorance has barred against the Father, knowledge opens, 'and affections flow out through the avenues by which light has come in. Such is the effect of Divine knowledge upon those who have also Divine faith." "They that know Thy name will put their trust in Thee" said the Psalmist. (Pslams 9:10.) "The people that do know their God shall be strong and do exploits" *said*. Daniel (Daniel 11:32), disclosing in these words not only the secret of His own faithfulness, but of all those who overcome.

### **What have We that We have not Received?**

In order to be effectually safeguarded from being puffed up as we grow in knowledge, we need only to remember that knowledge is something that is bestowed upon us. What have we that we did not receive? asks the Apostle, in 1 Corinthians 4:7 "and if thou didst receive it, why dost thou glory, as *if* thou didst not receive' it?" For almost everything we possess today we are indebted in some measure to others. This *is* especially true *in* regard to our knowledge of God. There is scarcely a thought of Him that passes through our minds that has not been taught *us* by some one else, either through personal contact; or through the written page. Even the great Head of the Church, Jesus our Lord, was content to take the position of a



scholar, a learner. Hear Him' in John 8:28: "As My Father hath taught Me I speak these things." Elsewhere He says : "I can of mine own self do nothing." (John 5:30.) No.! Jehovah is the only Originator, and if we will remember this, and in our privilege of passing on the grains of life-giving seed to others, confess it, we need not fear that growth in knowledge will have the disastrous effect of puffing us up.

### **Sun of My Soul**

The Lord God is a sun, says the Psalmist. (Psalms 84:11.) Jehovah alone is called the sun in the Scriptures, but it is most significant that our risen Lord is spoken of as the brightness or the raying forth of the Father's glory. "How profound is this saying, as well as how apt in its imagery : 'The Lord is a sun.' The sun is the source of all life as well as of all light. The food which sustains the body, the colors which delight the eye, the flavors which regale the senses are all woven with the same shuttles -the sunbeams. , The pattern is different, the warp is various, but the filling is the same-the sunlight; woven and wrought together into all the countless fabrics which the body needs for food and clothing and pleasure. The thousand trades by which a man gains a livelihood the sun is carrying on all the time. He is the great farmer, who grows and ripens the grain for the millions of earth ; He is the great mechanic, who by means of steam and vapor lifts the water-floods to the sky, and so feeds the rivers, and showers the plains and turns the wheels; he is the great architect who builds the trees which the carpenter only hews and polishes; and he is the great artist who tints the flowers, and colors the landscape, and paints the sunset with a beauty which the highest human skill can only imperfectly copy. It is the most potent object in nature which the spirit [that was upon David] has here selected as the image of the, invisible. God." And we have thus sketched his offices that we may be reminded of the fact that the sun is the fountain of life as well as the fountain of light.

### **Relationship of Knowledge to Life**

Let us turn now to consider Him who is the true Light which lighteth every man that cometh into the world (or will in due time). "His is exactly this two-fold office of life-giving through lightgiving. The two functions are simply interchangeable. We are told that: Christ was the light of life (John 8:12) and again, that the life was the light of men. Is it not one of the most fatal errors of unbelief that it has separated what God hath joined together and presumed to feed man's moral and spiritual nature without the light of God's Word or the light of His only begotten Son? For years many have been teaching that the knowledge of a personal God is not necessary in order that one should be virtuous; that the light of conscience is not dependent on the light of Christ' to keep it burning; that goodness is entirely possible without God; that in a word, the inward moral life is independent of any outward Divine illumination. Now it is possible, no doubt for righteousness to exist in the heart of an atheist. There are dead virtues just as there are dead works. There are consciences whose action is simply the unexpended momentum of Divine influences long since rejected; there are virtuous instincts which are simply the reminiscences of a lost and forgotten state of innocence. There are exhibitions of truth and justice and honor which are simply the old coins of righteousness still passing current after God's image and superscription have been worn off from them so that they who trade in them know not whence they are.

"When we appeal to the Word of God how striking is the relation which we find everywhere indicated there between light and **life**, between the **knowledge** of God and the life of God. This is **life** eternal that they might **know** Thee, the only true God and Jesus Christ whom Thou hast sent; **as though spiritual life were simply the light of God transmuted** and wrought into holiness of heart and righteousness of conduct. It seems a very fine material from which to weave such a solid fabric. Men cannot credit it that by simply studying the Bible, and absorbing the rays of Divine revelation which fall there, all the sturdy virtues, purity, and truthfulness, . . . [and self-control], and justice can be developed and -brought into exercise in human characters. But such is beyond all question, the fact." And even more wonderful than the curious skill of nature, which transmutes sunbeams into beams of wood, is the transformation wrought by the Spirit of God and Jesus "which builds character out of faith, human conduct out of Divine truth, strong virtues out

of spiritual knowledge. ... God is light, and He leads men in the paths of righteousness not simply by lighting up the way for them, but most of all by strengthening them to walk in that way through building them up in inward holiness. . . 'I am the way,' says Christ, but-how little of hope there would be in . . . [His words] had He not also added, 'and the truth and the life.' It is life that the lamed and 'bruised and far-off wanderers from God need, in order that they may get home. And blessed be God who 'hath shined into our hearts to give us the light of the knowledge of the glory of God in the face of Jesus Christ.' It is not merely the illumination which shows us the path of duty which He gives us, but life with which 'to walk that path.'"--Christ the life, to lead us to and in Christ the way.

## **God is a Great Provider**

It is helpful to remember that our Heavenly Father is a great provider. "Thou openest Thine hand, and ' satisfieth the desire of every living thing," says David in a psalm of praise and thanksgiving. (Psalms 145:16.) How true are His words! "Consider the ravens," says our Lord (Luke 12:20-24),. "for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" Yes! echoes St. Paul, "My God shall supply all your need." (Philippians 4:19.) "Casting all your care upon Him," says St. Peter, "for He careth for you."

We hope that every consecrated child of God has learned to trust the Lord in respect to temporal things. In that Scripture from the Psalms that we were considering a little while back, David not only says that God is a sun-the whole verse reads: "The Lord is a sun and shield, the Lord will give grace and glory, **no good thing will He withhold from them that walk uprightly.**" (Psalms 84:11.) "Bread shall be given him; his waters shall be sure," says the Prophet Isaiah. (Isaiah 33:16.) While this passage in its application to the Church of the Gospel Age would seem to refer rather to the spiritual bread and water than to the temporal, yet the temporal things needful are necessarily implied in the promise, for it would be impossible to give spiritual bread and water to a human being who was not also supplied with temporal food.

But in thinking of God as a Great Provider we are especially interested in realizing his provision in regard to the truth. The care which He has exercised over it in the past should leave us no anxiety with regard to its future. We , may rest assured 'that no real truth-seeker will be left unsullied with nourishment no real 'truth-servant will be denied the opportunity of serving. it. Glance for a moment at Acts 8:29-39 for illustration of this. There we read the' account of a truth-seeker, the Ethiopian eunuch; there we read also the account of a truth-servant; Philip. 'In the Lord's providence the two were brought together. But note: The one was a real truth-seeker, the other a genuine truth-servant.

Then also note the Lord's general supervision of His truth in the journeys of St. Paul. In Acts 16:6-9 we read "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Lord *to* preach the word in Asia," they did what? Did *they go* home fully persuaded that "the door was shut?" Does the record so read? No, indeed! We read: "They were come to Mysia, and assayed to go into Bithynia: but the Spirit suffered them not." What! again hindered? Yes the great Apostle Paul in perplexity! But surely he knew what the Lord's will was? Yes, in a general way, he did. He knew one thing for certain; he had been commissioned to preach the everlasting Gospel and to. do so until he died. In regard to the details' he walked 'as we' walk, dear brethren,' by faith and not. by sight. Twice-'hindered, and ' that not by the Adversary, but, by the Holy Spirit! Is he dismayed? No. Is he discouraged from further attempts at ministering the Gospel? How reads the record? "And they passing by Mysia came down to Troas. And a vision appeared, to Paul in the night. There stood a man of Macedonia and prayed him saying, Come over into Macedonia and help us. And after he had seen the vision,. St. Luke writes, "we endeavored to go into Macedonia, assuredly gathering that the Lord had d called us for to preach the Gospel unto them."

Many lessons this account has for us. It teaches us that having watched over His truth down through the centuries God will not suffer it, to perish -now. It teaches us also that any who have been 'saved by Jesus will not rest until He says, "It is enough, Come home."

## **The Lord is My Helper**

"My help cometh from the Lord." Dwell a little on that word help. It has much significance. In substance which we call inanimate as of clouds or stones, their atoms may cohere to each other, or consist with each other, but they do not help each other. The removal of one part does not injure the rest. But in a plant the taking away of any one part does injure the rest. Hurt or remove any portion of the sap or bark or pith, the rest is injured. If any part enters into a state in which it no more assists the rest, and has thus become helpless, we call it also dead. The power which causes the several portions of the plant to help each other, we call life: Much more is this so in an animal. We may take away the branch of a tree without much harm to it; but not the animal's limb. Thus, intensity of life is also intensity of helpfulness. The ceasing of this help we call corruption and in proportion to the perfectness of the help is the dreadfulness of the loss. The more intense the life has been, the more terrible is its corruption.

"Though atoms of inanimate, substance could not help each other, they could consist with each other. Consistence is their virtue. Thus the parts of a crystal are consistent, but of dust, inconsistent. Orderly adherence; the best help its atoms can give, constitutes the nobleness of such substance.

"Life and consistency, then, both expressing one character, (namely, helpfulness of a higher or lower order), the Maker of all creatures and things, 'by whom all creatures live and in whom all, things consist,' is essentially and for ever the Helpful One or in softer Saxon the Holy One. The word has no other ultimate meaning: Helpful, harmless, undefiled, living, or Lord of life.

The idea is clear and mighty in the cherubim's cry: Helpful, helpful, helpful, Lord God of Hosts. . . A pure or holy state of anything, therefore, is that in which all its parts are helpful or consistent. . . . The highest and first law of the universe and the other name of life, is therefore Help."

Now as we remember that our help cometh from the Lord our Heavenly Father, and as we remember that He has laid help on One that is mighty, our blessed Lord Jesus, let us remember also that God hath set in the Church not only some apostles; prophets, teachers, miracles, gifts of healing, governments, diversities of tongues, but He hath also set therein helps. Some of us have felt perhaps that to be one of the helps in the Church was to fill a very small office compared with some of the other offices mentioned. Perhaps, it is, but perhaps it is not. Certain it is that if every member of the Church helps, the whole Body of Christ fitly joined together and compacted by that which every joint supplieth according to the effectual working of 'every part maketh increase of the Body unto the edifying of itself in love.

Let us then as the Apostle Peter exhorts, "giving all diligence, add to or furnish in our faith nobleness of character, and along with or in nobleness of character knowledge; along with knowledge selfcontrol; along with self-control 'power of endurance; along with power of endurance godliness; along with godliness brotherly-kindness; along with brotherly-kindness, love, for if these things be in us and abound they make us' that we shall neither be idle nor; unfruitful in the knowledge of our Lord and Savior Jesus Christ." Yes, if these things be in, us, and not merely external to us, we shall be like the Apostle Paul who exclaimed: "Now thanks be to God who, always leads us to triumph, with the Anointed One, and who diffuses by us the fragrance of the knowledge of Himself in every place." - 2 Corinthians 2:14.