

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

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## **The Heritage of the Christian Life**

***"Be not deceived; God is not mocked; for whatsoever a man soweth,  
that shall he also reap."Galatians 6:7; 5:13-24.***

FROM whatever angle we are viewing the subject of the Christian life, Christian living, Christian character, this theme is the one of all importance to all those who hope to secure to themselves an eternity of God's favor. This is true because His Word teaches that the attainment of the permanent riches of His grace is inseparably associated with the proper recognition of and devotion to Him, and obedience to the principles of truth and righteousness. Hence the exhaustive treatment of this ;great subject of holy living, of attaining His character-likeness, by those who were divinely inspired .and authorized to express the Divine will in regard to the same.

God's revelation clearly teaches that He has planned to extend His grace to all humanity to the degree of giving them a full, fair opportunity to understand and do His will and to be equitably tried for everlasting life. This signifies, as His Word. shows, a release from the original sentence imposed upon our race-an awakening of all from the tomb. He has given a special message during -this present Age to which some have gladly responded. These have determined that if God thus graciously designs to offer eternal life to every human being, and will now receive those who desire to be in harmony with Him, they will turn away from sin and live contrary to it, and will be servants of God and of righteousness. All who take this stand are directed of the Lord through His Word and His providences to the terms and conditions upon which they may become members of the Christ company, the Church company. God's provision is so broad that it has made ample arrangement for all their necessities.

**New Creatures to Walk in the Spirit**

Only to such is there at the present time a possibility of sin unto death, wilful sin, that will decide their eternal destiny. The Apostle Paul says, as .the mouthpiece of the Lord, that if we, the Church of Christ, sin wilfully after we have received the Spirit of God-after we have come to a knowledge of the Truth as it is in Jesus, and have tasted of the Heavenly Gift-there remaineth no more sacrifice for sins-only destruction.. (Hebrews 6:4-6; 10:26-31.) If we sin wilfully after we have left sin, then our course indicates perversion of mind, change of heart, a return to wallowing in the mire. None but the Church can do this ; for only these have passed from death unto life.

The Christian is one who has stepped out of his old self and become a new creature, a spirit being, which merely resides in the flesh and has interests that are distinctly separate and often antagonistic thereto. The Apostle urges these to walk in the Spirit; that is to say, to let their daily course of life be in accord with their new nature. So doing, they will resist and not fulfil the desires of the flesh. Why? Because they will realize that there is an antagonism of interests as between the desires of the flesh and their desires as new creatures. The two are at warfare, the one desiring against the other. There may be a truce for a time, but there will never be peace between them. Our interests as new creatures are along spiritual lines, while our depraved appetites and tastes go in the opposite direction. Hence the Apostle said, "Ye cannot do the things that ye would." As new creatures you would follow in the footsteps of your Master, perfectly, but having fallen flesh, you cannot do this. You can only hobble after Him at very most. But if we take this position and become His followers, we will be no longer under judgment according to the flesh, but will be judged as new creatures, perfect in will--rendering the best obedience to righteousness we are capable of, under our handicap of imperfect human organism.

### **The Fruitage of the Fallen Flesh**

In order that none might make a mistake as to what would constitute the desires of the flesh, the Apostle recites them and declares that they are manifest or openly discernible, namely "fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings and such like, of the which I forewarn you, that they which practise such things shall not inherit the Kingdom of God." These are works of the fallen flesh and antagonistic to righteousness. All of God's people are to resist them, if they would not lose His favor. They have the seeds of all these iniquitous things in their flesh, received by heredity; but their minds, their wills, have been changed, converted, turned around, to righteousness --to the doing of the will of God. As new creatures they must not practise the fleshly things, else they will not grow in the fruits and graces of the Holy' Spirit and will not be fit for the Kingdom.

The Apostle does not here say that if any one were overtaken in a fault and lost his temper, for instance, and got into strife, that this would bar him forever from the Kingdom. He might, indeed, through tears and prayers and Divine forgiveness, come back into harmony with God and subsequently become a valiant soldier of the Cross and follower of the Lamb. But if any practise such things, they should know that they are developing and strengthening a character contrary to the one which God will approve-they are going backward and not forward. Let us note the difference between an accidental slip with a penitent recovery, and a .wilful practising of a wrong course. Alas! how many Christians have the evidence in themselves that they will not inherit the Kingdom of God unless they make a fresh start and reverse the order of their living!

### **God's Spirit alone can effect Exclusion of Sin**

As hearing upon this question the thought of another contains much important and solemn truth. Speaking with regard to the Apostle's words, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death," he says:

"It is a pointed statement of the case which one makes in describing the transition from the old to the new in his own experience, from the former life of perpetual defeat to the present life of victory through Christ. 'Once it was a constant breaking off, now' it is a daily bringing in,' he says. That is, the former striving was directed to being rid of the inveterate habits and evil tendencies of the old nature -- its selfishness, its pride, its lust, and its vanity. Now the effort is to bring in the Spirit, to drink in His Divine presence, to breathe, as a holy atmosphere, His supernatural life. The indwelling of the Spirit can alone effect the exclusion of sin. This will appear if we consider what has been called 'the expulsive power of a new affection.' 'Love not the world, neither the things that are in the world,' says the Scripture. But all experience proves that loving not is only possible through loving, the worldly affection being overcome by the heavenly.

"And we find this method clearly exhibited in the Word. 'The love of the Spirit' (Rom. 15:30) is given us for overcoming the world. The Divine life is the source of the Divine love. Therefore 'the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.' Because we are by nature so wholly without heavenly affection, God, through the indwelling Spirit, gives us His own love with which to love Himself. Herein is the highest credential of discipleship : 'By this shall all men know that ye are My disciples, if ye have love one to another.' (John 13:35.) As Christ manifested to the world the love of the Father, so are we to manifest the love of Christ--a manifestation, however, which is only possible because of our possession of a common life. As one has truly said concerning our Savior's command to His disciples to love one another: 'It is a command which would be utterly idle and futile were it not that He, the ever-loving One, is willing to put His own love within, me. The command is really no more than to be a branch of the true vine. I am to cease from my own living and loving, and yield myself to the expression of Christ's love.'

### **The Lord's Spirit Fashions Us**

"And what is true of the love of Christ is true of the likeness of Christ. How' is the likeness acquired? Through contemplation and imitation? 'So some have taught. And it is true, if only the indwelling Spirit is behind all, beneath all, and effectually operative in all. As it is written : 'But we all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord, the Spirit.' (2 Corinthians 3:18, R. V.) It is only the Spirit of the Lord dwelling within us that can fashion us to the image of the Lord set before us. Who is sufficient by external imitation of Christ to become conformed to the likeness of Christ? Imagine one without genius and devoid of the artist's training sitting down before Raphael's famous picture of the 'Transfiguration and attempting to reproduce it. How crude and mechanical and lifeless his work would be! But if such a thing were possible that the spirit of Raphael should enter into the man and obtain the mastery of his mind and eye and hand, it would be entirely possible that he should paint this masterpiece; for it would simply be Raphael reproducing Raphael. And this in a mystery is what is true of the disciple filled with the Holy Spirit. Christ, who is 'the image of the invisible God,' is set before him as his Divine pattern, and Christ by the Spirit dwells within him as a Divine life, and Christ is able to image forth Christ from the interior life to the outward example.

## **Giving All Diligence**

"Of course likeness to Christ is but another name for holiness,' and when at the resurrection, we awake satisfied with His likeness (Psalms 17:15), we shall be perfected in holiness. This is simply saying that sanctification is progressive and not, like con-

version, instantaneous. And yet we must admit the force of, what a devout and thoughtful writer says as to the danger of regarding it as only a gradual growth. If a Christian looks upon himself as 'a tree planted by the rivers of water that bringeth forth his fruit in his season,' he judges rightly. But to conclude therefore that his growth will be as irresistible as that of the tree, coming as a matter of course simply because he has by regeneration been planted in Christ, is a grave mistake. The disciple is required to be consciously and intelligently active in his own growth, as a tree is not, 'to give all diligence to make his calling and election sure.' And when we say 'active' we do not mean self-active merely, for 'which of you by being anxious can add one cubit unto his stature?' asks Jesus. (Matthew 6:27, R. V.) But we must surrender ourselves to the Divine action by living in the Spirit, and praying in the Spirit, and walking in the Spirit, all of which conditions are as essential to our development in holiness, as the rain and the sunshine are to the growth of the oak. It is possible that through a neglect and grieving of the Spirit a Christian may be of smaller stature in his age than he was in his spiritual . infancy, his progress being a retrogression rather than an advance. Therefore in saying that sanctification is progressive let us beware of concluding that it is inevitable.

## **The Fruitage of the Holy Spirit**

If the Apostle led us into a tangled wildwood of human selfishness, thorns, and thistles, as a specimen of the fruitage of the fallen flesh, he next leads us in the opposite direction, and shows us the fruits and flowers of sweet odor which belong to the Garden of the Lord. He tells us that these delightful fruits of the Spirit should more and more be cultivated, and should be developed to perfection in our hearts, and, as far as possible, should overrun and cover and choke out the imperfections of our flesh. The fruits of this garden are all the fruits of the Spirit of God--all such as He originally planted in man and which have become vitiated through sin -- all such as He now has implanted afresh and would develop in the hearts of His sanctified ones. The fruits of the Spirit, which should be manifest in all of the followers of Jesus in more or less perfection are these : "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

## **Solemn Warning to All**

The Apostle announces : "Whatsoever a man soweth that shall he also reap." This we may regard as the universal' law of God operating in our being, even though one through the ransom sacrifice of Christ may be received into the family of God and forgiven. We do not mean that the sins of a Christian prior to consecration are to be reckoned for after consecration; but we believe that the weaknesses or disabilities resulting from former sins may remain with him while he is in the flesh, and he or she may always have these weaknesses or their results to contend with. Had it not been for the redemption through Jesus, all these sins would have, meant death eternal. No one can indulge in sin without its making its impression upon the mind and upon the body, and the New, Creature has that much more to struggle with. But he will have the Lord's sympathy, and he has

the constant application of the merit of his Savior as a covering for those sins and infirmities against which he is fighting. He has the Throne of Grace to which he may daily go for cleansing, through the precious blood, and to which he may go in every time of need.

The fact that sins indulged in will leave their effects in both mind and body which may require years to eradicate, should cause even those who are not consecrated to the Lord to live clean, pure lives, to seek to be in harmony as far as possible with the laws of their being. If all the world could realize the importance of this and would act accordingly, they would be greatly advantaged in the Age to follow this, when the whole world will be on trial for life or death eternal.

## Half Hour Meditations on Romans

### No. 22

*"Think not to say within yourselves, We have Abraham to our Father."  
"If ye were Abraham's children, ye would do the works of Abraham."-Matthew 3:9: John 8:39.*

IN THE first sixteen verses of chapter 2 of our Epistle we have seen that the Apostle has established the principle of God's true or impartial judgment. No claim of privilege will be admitted in *"the day."* While throughout these verses he has had the Jew especially in mind yet he has expressed him self only in a general and more or less abstract way, and much of what he has said might be understood to apply as well to the *Gentile as to the Jew.* Now, however, he is ready to, address himself directly to the latter, and in verse 17 he designates him by name. "Yet he still proceeds with the utmost caution; for he knows that' he is giting a shock to inveterate prejudices, prejudices which he long shared himself."

"Behold; thou art called a Jew, and, retest in the law and makest thy boast of God,"-Ver. 17.

"The general appellation of **Jew**, was given to those of the nation of Israel who returned from the Babylonish captivity; because Judah' was the principal tribe, and those of the people belonging to the other tribes who then came back to the 'land of their fathers were considered as attaching themselves to it."

### Steps in Self-Exaltation

"'Thou art called a Jew.' By this name the person addressed was distinguished as a member of the national community of Israel; a descendant of Abraham according to the flesh; while yet he was only a Jew outwardly, and not in the higher and more important sense assigned to the appellation in the conclusion of the chapter; where it includes internal spiritual qualities, of which he who is here addressed was utterly destitute."

"**And retest in the law,**" In reference to their confidence in the law, our Lord Himself had said to them: "Do not think that I :will accuse you to the Father: there is one that accuseth you, even Moses, **in whom ye trust.**"-John 5:45.

"And makest thy boast of God:' David made his boast in God (Psalms 34:2) ; the Jews boasted of Him as their God, the God who had chosen their nation to be a peculiar people to Himself. "The Jews boasted of this as their exclusive honor; without understanding the great purpose of God in conferring the distinction-the glory, of His own name, and the gradual ripening of His designs of mercy to the world at . large. 'Their glorying was not good' for pride was the source from which it sprung. Instead of cherishing a humble sense of unmerited. privilege, they gloried in their privileges, as if they had been rights; or as if to honor and distinguish them had. been the sole end for which they had been bestowed. The false and, foolish confidence, which, in spite of conscious wickedness, the Jews were wont to place in the privilege here particularized, is strikingly illustrated by some of the ancient prophets . . . . 'Hear this, I pray you, ye heads of, the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity, . . . . The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and say, Is, not the Lord among us? None evil can come upon us. There shall Zion for your sake be plowed as a field.'-Micah 3:8-12."

It is instructive to notice the gradation in the self-exaltation of the Jew, which the Apostle traces in these three words: Jew, Law, and God. First the Jew recalls the name he bears, doubtless remembering with pride the etymology of that word: Jehoudah, the praised one. But the Jew possesses more than a glorious name; he has in his hands a real gift--the **law**. Here is a manifest sign of the Divine favor on which he may consequently **rest**. From the law his thoughts rise to its great Author, God, and the remembrance that the Almighty is **his** God fills him with exulting.

**"And knowest His will, and approvest the things that are more excellent, being instructed out of the law."-Ver: 18.'**

By possessing and studying the law the Jew next claims that he knows God's will-that 'which men of no other nation know. Moreover,' he is thereby able to distinguish between things that differ. He can discern and appreciate the most delicate shades of moral life. Amid the mistaken judgments of others he has an infallible standard by which he can determine and approve that which is truly good. But while the Jew gloried in the understanding he had, by peculiar revelation, of God's "excellent" will, he failed to accomplish that will in his life. His glorying was in terms of self-congratulation, professed approbation of the law, ill, supported 'as the profession was by any consistency of conduct. In his knowledge of the Divine will he boasted, and was proudly "confident," despising others. This supercilious self-sufficiency is expressed in the next two verses.

### **Blind Leaders of the Blind**

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law."-Ver. 19, 20.

Here with a slight touch of ridicule, is "set forth the moral treatment to which the Jew, as the born physician of mankind, subjects his patients, the Gentiles, to their complete cure. The term 'art confident' describes his pretentious assurance. And first, he takes the poor-Gentile by the hand as one does a blind man, offering to guide him; then he opens his eyes, dissipating his **darkness**, by the light of revelation; then he **rears** him, as one would bring up a being yet without reason; finally when through all this care he has come to the stage of the little child (who cannot speak; this was the term used by the Jews to designate proselytes), he initiates him into the full knowledge of the truth, by becoming his teacher."

In these verses the language employed by the Apostle expresses what the Jews thought of themselves, rather than what they really did -- their boasted capabilities rather than their active endeavors. We are not to suppose that, prompted by benevolent compassion, and animated by humble and fervent zeal, they exerted themselves in conducting blindness, enlightening obscurity, etc. Ah no! This was their duty; but the duty, as will always be the case when pride has usurped the place of humility, was sadly neglected. Feeling their own superiority, and fond of its display, the sentiment with which they looked upon others was not beneficent compassion, but negligent disdain.

It will be noted that in the end of the 20th verse the Jew is said to have in the law the form of knowledge and of truth. But to be acquainted with the law, without understanding its proper meaning, was in reality, to be destitute of the "**knowledge**" which it contained, ignorant of the

"truth" concealed under it. The **form** of knowledge and of the truth which the Jews possessed in the law; was highly valuable; it was the precise sketch, the exact outline, the correct delineation, of the eternal realities. It contained "a shadow of good things to come." (Hebrews 10:1.) But its value arose from its revealing, although with comparative indistinctness, the reality. Now the Jews, with all their boasted pretensions to teach others, had yet to teach themselves.

"Thou therefore which teachest: another, teachest thou not thyself?" -Ver. 21.

In this passage the Jew is not blamed for teaching others, but for not practising what he taught. To teach one's self is, to practise what we teach; to teach others; and not practise ourselves, is hypocrisy. Well, did St. Paul realize this: "I keep under my body and bring it into subjection, lest that by any, means, when en, hen I have preached to others, I myself should be a castaway." (1 Corinthians 9:27.) At the time St. Paul wrote, the Jews were not only ignorant, but in criminal ignorance of "the truth." "If ye were blind," our Lord. had said, "ye should have no sin: but now ye say, we see; therefore your sin remaineth." (John. 9:41.) They had refused, and persisted in refusing, the plainest, and most impressive instructions as to the genuine meaning of their law presented before their minds in the appearance; character, history, and work of Jesus. "They shut their eyes; against the clearest light; and while with vain self-sufficiency, they said, 'we see,' remained in affecting ignorance of what the law contained; and though possessing 'the form of knowledge and truth', they rested, after, all, in error and falsehood. They were 'the blind people' spoken of by the Prophet, who had eyes, and the deaf who had ears."

### **Physician Heal Thyself**

"Thou that preachest a man should not steal dost thou steal? Thou that sayest a man should not commilt adultery, dost thou commit adultery. Thou had abhorrest idols, dost thou commit sacrilege?" -Ver. 21,22.

"The specially revealed law on which the Jew relied, which it is his boast to have received from God, and in virtue of which he could rightly claim to have knowledge of Divine things which other men had not, and to be the teacher of nations, the interpreter to other men of the Divine will--this law finds its first application to those themselves to whom it is given. How can they preach the commandments, whether it be the, eighth or the seventh **or** the second that; is in duestion, so long as they have so bad a reputation for keeping them? They cannot deny that as of old, so now, their moral conduct, causes the heathen to blaspheme their religion, instead of being drawn towards it."

The particular moral defects which St. Paul here attributes to the religious Jew are surprisingly grave -- theft, adultery, and temple-robbery -- yet what he says is not without confirmation from other sources. "Avarice was a notorious sin of the Jews. Our Lord accuses the Scribes of 'devouring Widows' houses' under the cloak of religion, and denounces the Pharisees also for leaving their outwardly purified cups, and platters inwardly full of 'extortion.' (Matthew 23:14, 25.), It is only a subtler form of theft that He alludes to when He denounces them for sanctioning the practice of dedicating property, as a 'corban' to the purposes of religion in order to evade the righteous claims of parents." -- Mark 7:11.

Of adultery they were notoriously guilty. "Even the Talmud accuses some of the most celebrated rabbis of this vice." The Prophets denounced it in the strongest terms. (Jeremiah 7:9; 9:2; 7:9; 9:2; Hosea 7:4.) "Down to the period of the Captivity, the Prophets could also denounce the people



because they were constantly false to Jehovah in matters of worship as well as of morality. After the Captivity, however, the tendency to idolatry is gone forever." But in order to separate the Jews as completely as possible from idolatry God had commanded them to look upon everything belonging in any way to idols as utterly hateful and disgusting. They were not to bring into their houses anything pertaining to false gods. "The graven images of their gods shall ye burn with fire; thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it; but thou shalt utterly, detest it, and thou shalt utterly abhor it; for it "is a cursed thing." (Deuteronomy 7:25-26.) Now the man before us, professes to share this Divine detestation of idols. . . . Yet he robs temples. "The language of the townclerk at Ephesus (Acts-19:37) in exculpating St. Paul and his company, suggests that temple-robbery was not unfamiliar imputation upon Jews. It appears that with all their horror of idols they could not resist the opportunity of iappropriating the rich stores of the 'temples.' The religious scribes and Pharisees (though not of course the best of them,) were in fact, as a body; duly hypocrites,as our Lord summarily said they were."

**"Thou that makest thy, boast of the law; through breaking the law dishonorest thou God?: For the name of God is blasphemed among the Gentiles through you, as it is written." - Ver. 23, 24.**

Departing now from thee specification of particular commandments, which while teaching they did not "practise the Apostle brings against "them the comprehensive charge of breaking the law inwhich they gloried." "They boasted of the law; and had a zeal for God. But it was the boasting: of self-sufficient folly. It was a false unhallowed, inltonsistent zeal: Their conduct brought discredit and reproach on the very cause in which they professed to glory; and on that holy. Name by which was their highest honor to be called -- an honor, however, of which they had no true spiritual apprehension, and for which, contentment they felt genuine and becoming the thankfulness."

### Review

"That the force meaning of the Apostle's words may be the better impressed on our minds, let us read them again, using the translation of another, with its helpful interspersed paraphrase "But if you, you emphatically, the reader or hearer now in view, you who perhaps have excused yourself from considering; your. own case by this last, mention [in verses 14 and 15] of the responsibility of the non-Jewish world ; if you bear the name of Jew, whether or no you possess the corresponding spiritual reality; and repose yourself upon the law, as if the possession of that awful revelation of duty was your protection, not your sentence; and glory in God, as if He were your private property, the decoration of your national position, whereas the knowledge of Him is given you in trust for the the world; and know the Will, His will, the will supreme; and put the touchstone to things which differ, like a casuist skilled in moral problems; schooled out of the law, under continuous training . . . by principles and precepts which the law supplies;-(if) you are sure that you yourself, whoever else, are a leader of blind men, a light of those who are in the dark, an educator of the thoughtless, a teacher of beginners, possessing in the law, *the* outline, the system, of real knowledge and truth, (the outline, indeed, 'but riot the power and life related to, it) ;-if this is your estimate of your position and capacities, I turn it upon yourself. Think and answer.-You therefore, *your* neighbor's teacher, do you not teach yourself? You, who proclaim, Thou shalt not steal, do you steal? You, who say, Thou shalt not commit adultery, do you commit it? You who abominate the idols, affecting to loathe their very neighborhood, do you plunder temples, entering

the polluted precincts readily enough for purposes at least equally polluting? You who glory in the law, as the palladium of your race, do you, by your violation of the law, disgrace your God? 'For the name of our God is, because of you, railed at among the, heathens; as it stands written, in Ezekiel's message (Ezekiel 36:20) to the ungodly Israel of the ancient Dispersion-a message true of the Dispersion of the later day."Rom. 2:17-24.

### **A Practical Application**

While we note the lesson in its application to the Jew, let us not fail to take it home to ourselves. What if the Apostle instead of writing nearly 2,000 years ago, were writing today, and instead of "Behold thou art called a Jew," etc., were to write: "Behold thou art called a Christian; and restand in the Bible and makest thy boast of **God.**" The mere name of Christian, can, in itself, be of no more avail, with all the privileges which it implies, than the name of Jew. Yet to how many even in these days of special enlightenment, might not the question be emphatically put: "Tea chest. thou not thyself?" Do you not know the purpose for which the God of all grace has given you the volume of inspired truth; and has made accessible to you, all the valuable helps to its 'study.? It is to show you the way of salvation. It is that you may more and more realize holiness in your life. It is that the life of Jesus might be made manifest in you. If you miss this, you miss its grand design. You receive the grace of God **in vain.**

"And shall not we of the Christian Dispersion take home also what Ezekiel and St. Paul say about the blasphemies,' the miserable railings at our God, caused by the sins of those who bear His name?" "If with hearts gladdened by a sense of His love, we make our boast in God, let us beware of ever giving occasion to the Adversary to speak reproachfully, or to blaspheme His blessed name. For the -sake of the glory of God, and of the good of mankind, let us make steady, incorruptible consistency our unceasing aim. Our admonitions and instructions will be rejected with indignant scorn, or at best will be neutralized and rendered utterly spiritless and inefficient, if they do not come recommended by a corresponding character." "Ah, let us who name . the blessed Name - . . . amidst 'the world' which understands not a little of what we ought to be, and watches us so keenly and so legitimately, let us take home this message, sent first to the old inconsistent Israel. Do we, professing godliness, show the mind of Christ in our secular intercourse? Do we, on the whole, give the average 'world' cause to expect that a Christian, as such, is a man to be trusted in, business, in friendship? Is the conviction quietly forced upon them that a Christian's temper, and tongue, are not as other men's? That the Christian habitually lives high above self-seeking? That the Christian tradesman faithfully remembers his customers just interests, and is true in all his dealings? That the Christian employee, and the Christian employer, are alike exceptionally mindful of each other's rights, and facile about their own? That the Christian's time, and his money, are to a remarkable degree applied to the good of others, for Christ's sake? This is what the members of the Christian Society, are expected to be by 'the world.' If they are so, God, be thanked. If they are not so-who shall weigh the guilt? Who shall adequately estimate the dishonor so done to the blessed Name? And the 'Day' is coming."

"The Word of Truth is like a stained-glass window rare,  
We stand outside and gaze, but see no beauty there,  
No fair design, naught but confusion we behold;  
"Tis only from within the glory will unfold,  
And he who would drink in the rapture of the view  
Must climb the winding stair, the portal enter through.

"The sacred door of Truth's cathedral is most low,  
And all who fain would enter there the knee must bow  
In deep humility. But once inside, the light  
Of day streams through and makes each color heavenly bright,

The Master's great design we see, our hands we raise  
In reverent ecstasy of wonder, love, and praise!"

## **Take Fast Hold**

*"Take fast hold of instruction; let her not go: keep her; for she is thy life." - Prov. 4:13,*

"WISDOM," we are informed by Solomon, "is the principal thing." By this we understand him to mean that the power of true and just discernment is of the greatest possible value to any one. And with this statement of the wise Solomon, all Scripture agrees. In the Bible constant emphasis is put upon the importance of "understanding what the will of the Lord is," and since wisdom is the -direct result of understanding and knowledge applied, it becomes evident at once why the inspired writers enlarged upon its desirability. From beginning to end the Divine revelation furnished us in God's Word is permeated with the fact that we are here to learn important and enduring lessons. The permission of evil, the trial for life under the law as a schoolmaster, the permitted formation of various kinds of governments whereby man has sought to help himself the ministry of sorrow and trial under which the saints have been developed, and the rule of the rod of iron in the Age to come, are all a part of God's purpose for the instruction of His creatures. By this method of learning all will have been given an understanding of the principles under which God has placed them, and they will have learned that those principles, fixed and exacting, are wisely designed for their greatest good. Then when all have applied this knowledge to their own personal responsibility, and valued its possibilities to themselves, they will have become possessed of this enduring wisdom.

### **Primary Need of Wisdom**

Of Jesus it was prophetically written, "By His knowledge shall My righteous Servant justify many"--that is, by applying His knowledge of God's character, and by His understanding of the inevitable results of following good or evil as He had witnessed them in the fall of Adam and his race, He would be greatly assisted in appreciating and carrying out the Father's Plan. Then, in connection with the call of the Church, we see that the primary need is that of wisdom; and so the Apostle writes "He is made unto us wisdom." Before we come to God, before we receive the merit of the atonement; or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding, that we may discern the supply which God has provided in His Son. We must learn that we "were by nature children of wrath even as others." It must be understood that God can accept us only as we come to Him through the sacrifice of Christ Jesus, and that by His stripes we are healed. We must see clearly that thus He is made unto us, wisdom, therefore we can act upon the knowledge imparted, and by hearty acceptance of His merit be "washed" and "justified," "sanctified," and by and by "glorified." In every step we take, wisdom is the principal thing; and all through the life of consecration, or sanctification, in our pathway toward the Heavenly City, we need the wisdom which cometh down from above.

After enjoying this privilege now for many years, it becomes a matter of vital importance to discover just how much we have been controlled and kept by this freely offered wisdom. Most emphatically the Scriptures teach that the presence or absence of wisdom is clearly revealed in our individual conduct, and that we shall be judged according to what we have or what we have not attained in characterlikeness to Christ. Heavenly wisdom, we are told, manifests itself in the character of such as are possessed by it, revealing them as "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17.) The same Apostle as clearly teaches that it is manifestly earthly wisdom that produces selfishness, self-will, self-esteem, self-righteousness, self-sufficiency, envying, bitterness and strife. Where these qualities abound, that character is "earthly, sensual, devilish." Where the wisdom from above is in control, there will be found conduct always in harmony with the Divine character of love, there will be no vaunting of self, no puffed up estimate of self-importance, no unseemly deportment, no rejoicing in or condoning of iniquity, but an abiding love for and rejoicing in the Truth.

### **Happy the Man Who Wisdom Gains**

Favored indeed are those who have been 'thus taught of God, and who under His patient instruction have been enabled to reach a standing on solid ground where they may modestly, yet confidently affirm, "We know that we are of the 'truth" and may therefore stand with assured hearts before Him. And only those possessing and holding this confidence in becoming gratitude and humility are in a position to appreciate the fitting tribute paid by Solomon to the beauty and fruitage of true wisdom. Let us review its desirability:

"Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is, more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of ways is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her, My son; let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. Take fast hold of instruction; let her not go: keep her; for she is thy life." Proverbs 3:13-18, 21-23, 4:6-9, 13.

How happy those in whose lives these statements have been verified! What an experience to be fervently sought! -- where a knowledge of the truth is more valued than rubies; where the walk is in ways, of pleasantness and peace, with, no stumbling of the feet and no danger from the evil roundabout; so in love, with wisdom's charms that it is held in close embrace; the head adorned with the grace and glory, of sound judgment -- the token of the indwelling, of the spirit of a sound mind; and finally, an assurance, of deliverance into eternal life! What child of God could undervalue a heritage; -- like this, or let it go, once it is possessed.

### **Thrice Happy Who His Guest Retains**

It may be helpful in the examination of our text to take the interpretation of another writer, who has given it the meaning of laying hold with a tighter grip. "Tighten your grip on instruction." This seems to be the thought in several of the passages we have quoted from Proverbs, for the advice is connected with' somethings already possessed by the son addressed.: "My son, forget not My law." "My son; let them not depart from before thine eyes." Tighten your grip upon them lest they slip from your grasp. It is along this same line, and certainly with this same thought in mind .that the Apostle urges the Church, saying; "We ought to give the more earnest heed to the things which we have heard, lest at any time we should; let them slip." (Hebrews 2:1.) It is manifestly not enough; that we hear the Lord's Word, nor yet that we should receive it into good and honest hearts. It is necessary that we take fast hold on it, that we act upon it; yea, that we incorporate it into our very being, just as Jesus possessed it and was the embodiment of it. As our Lord could say, "I am the Truth" because He was the perfect expression of the Truth, so with us, to the extent of our possibility, we should seek to have the principles of the Truth woven into the fibre of our characters as a controlling power. Thus, while it is proper enough to speak of our getting and holding the Truth, it is so gloriously possible for the Truth to get this grip upon us and hold us fast.

With this spirit of a sound mind actively operating in us there will be a prompt refusal to go forward in anything in which the spirit of holiness, meekness, purity, love, does not shine forth and lead the way. "In this the children of God are manifest, and the children of the Devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (1 John 3:10.) "Personal and searching let the question be: "Have I had this grip on the eternal verities of the Truth and its principles? Has the beauty, purity, and simplicity of the Truth so gripped my heart as to fortify it against all that would mar its grandeur? Am I as one taught of God, now so rooted and' grounded in the Word of God, that I would detect and reject a contrary message, even though it were preached by an angel from heaven? We can be all; this if we have laid fast hold on Truth itself.

### **The Faith once Delivered to the Saints**

Since such repeated encouragements are given us to hold fast to the Truth, and since errors often held fast by those who verily believe they are prizing the Truth, it is necessary to have some real understanding of "what is truth," "What, after all, is the faith once for all, delivered to the saints, and for which we should earnestly contend?" For a brief summary, of the faith we know of nothing better than the following observations, the authorship of which is well known to the brethren everywhere: "There are certain features of the doctrine of Christ which are fundamental and indispensable, and without which nonewould be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental -- not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

"We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, "meat in due season," for our strengthening.. These latter are not necessarily essential to our membership in the Body of Christ; otherwise our forefathers who did not have them would not have been members of Christ, and there would have been no Christ Body for centuries.

"The fundamental theory of the Atonement is as follows:

"(1) All men all of Adams children are sinners.

"(2) None can be reconciled to God without a Redeemer's sacrifice.

"(3) Jesus came into the world to be that sacrifice and later to apply that ransom price for the sins of the world

"(4) On the basis of faith in the Redeemer's work, the believer may consecrate himself to the Divine service, in acceptance of the Divine invitation, 'Present your bodies a living sacrifice.'

"(5) So doing, the believer may up to the time of the completion of the elect number-exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the Holy Spirit--the begetting.

"(6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today."

In the above we have a doctrinal basis for unity that is unquestionably in conformity to the Word of God. If then, we possess this purity of doctrine, we may well conclude that it is our privilege to rejoice in the confidence that we have a standing in that which is truth indeed.. But there is to be not only a holding fast to doctrinal purity, but a manifestation of fervent love for God and for His people. There must be a warmth of devotion as well as a holding fast to sound teaching. Love is the fulfilling of the law, and if love in its deepest and most unselfish aspect is not possessed, it becomes an open question whether we have taken fast hold of instruction. "We know that; we have passed from death unto life, because we love the brethren." This is made the one supreme , test by both the Father and the Son, of relationship to them. "If a man say, I love God, and hateth his brother, he is a liar. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (1 John 4:20; John 13:34.) The question then is one of holding fast to the pure fundamental doctrines, the manifestation of warm brotherly love and sympathy in our conduct, and the life crowned with the fruits of righteousness and true piety. Are we ready for the tests now most certainly being applied to make manifest the presence or absence of these qualities?

### **Hold Fast that which Thou Hast**

"It is of peculiar and solemn significance that the Savior in His message to Philadelphia announces the imminence of His Second Coming, that it is near at hand. The language, therefore, seems to say that when this period of the Church's history has been reached, she will have approached closely' unto the end of the Age, and it will then be a comparatively short time until the official Second Presence of Christ: will be revealed on the earth, when He will gather all the faithful unto Himself and establish His Kingdom in fulfilment of the many Divine promises.

"Only one message will then remain to be delivered that to Laodicea. In that message the Savior announces not that He will come soon, but that He has come: 'Behold, I stand at the door, and knock.' This clearly implies that. His Second Advent will then be an accomplished fact." It is the steadfast conviction of many of the faithful watchers who have given the subject of time

prophecy and of our Lord's Second Coming the most sober and careful consideration, that the Church' has already merged" from the Philadelphian period into that of Laodicea.

"Philadelphia, located as it is in the successive order of the seven epistles between, Sardis and Laodicea, both of which represent conditions existing in the rejected church systems of Romanism and Protestantism, seems to stand, with its blessed principles of brotherly love, in marked contrast with these two Churches, as picturing that movement in which the brotherhood of God's saints is being more clearly made manifest, As already noted, Philadelphia does not seem to represent any system or organization, but rather that movement of the Spirit, the object of which, is to emphasize the oneness of all true believers as children of the one Father, having one Lord and Master, one faith, one baptism, members of the one Body, united together by the one Spirit in the bond of peace. As there is not one single thing in Laodicea to commend, Philadelphian conditions in Laodicea must not be looked for in an organized state, but rather as a condition manifested by individual believers both inside and outside of the organized profession.

### **The True Confessors are Overcomers**

"It is very apparent from the teaching of other Scriptures that all the true and overcoming believers in the Laodicean period will not be found in one organization of their own. This seems apparent from the fact that every religious organization, as such, will at last be 'found wanting' and will go down in the closing scenes of the 'hour of trial that is to try those who dwell on the earth.' Therefore, all attempts to accomplish such a binding' together will of necessity fail. The true overcomers will be lovers and defenders of God's Word, confessors of everything that is comprehended in 'His name,' and free, from human bondages. Beyond all this, they will recognize and fellowship and cooperate in service, so far as they are permitted, with all who love our Lord Jesus Christ. Thus they will be manifesting in its fulness the Philadelphian spirit of brotherly love. This latter state or condition has always described' the 'more than overcomers of all ages, and will continue to describe them in the rejected Laodicean period, even until the end..

"Though the Savior in His message to Philadelphia expresses hearty commendation, we must not gather from this that there were no unfavorable conditions with which this Church had to contend and which they were required to overcome. However we find in the message special emphasis is given to the need for overcoming in one particular direction. It is contained in the solemn and Divine warning of the Savior: 'Hold' that fast which thou hast, that 'no man take thy crown.' The overcoming, then, is represented in holding fast the Philadelphian character **of love--brotherly love**. This is' that which even now in Laodicea is trying, testing, proving, the hearts of those who claim to possess so much of Truth.

### **Loyalty to Christ the Test**

"Let the followers of Christ now living take heed, then, that they are found to be true Philadelphians, though they do not belong in the prophetic sense to that period, which is in the past. What ever other tests there may be-and there are other tests whatever more is required, the Philadelphian character, the spirit of brotherly love is the great test, the final test. This test is not that of loyalty to a system, to an organization, to a human agent, to a messenger, but loyalty to Christ, which will mean holding fast to the Word, to the name, and to the patience of Christ. It will be not the word of even the leaders of God's raising up. The truth must ever commend the man, never the man the truth. One great danger is, lest, having begun with the former principle,

we slip into the latter. Even the truth they [the divinely called leaders] teach is not truth received till it has been gotten at the Master's feet and in communion with Himself-till you can hold it, not .with the eyes shut, but with eyes open -- till you can maintain it for truth against the very instrument used of God to give it you, if need be. "If we, or an angel from heaven, preach any other Gospel unto you than that ye have received, let him be accursed."

"Then, Hold Fast ! . . Hold fast : though those who have held it with you, or before you, give it up; though it separate you from all else whomsoever; though it be worse dishonored by the evil of those who profess it; though it seem utterly useless to hope of any good from it: [from *your* faithful defense of it] in the face of the world, in the face of the Devil, in the face of the saints "hold fast that which thou hast, that no *man* take thy crown-!"

"For many a crown has been lost, and. many a crown will be lost, if the Lord should tarry. Yet he who will hold fast shall find Christ's arms underneath him, Christ's hands upon his hands. He shall not only keep, he shall be kept; in the might of Christ's victory he shall stand, and the crown given he shall cast before the Giver- of it as a trophy of His own conquest, and the fruit of His grace."

Beloved brethren let us in these days tighten our grip on the great, the real and abiding facts of the faith once for all delivered to the saints. Let us hold with fervent gratitude our knowledge of "the mystery which hath been hid from. ages and from generations, but now is made manifest to His saints: . . which is Christ in you, the hope of glory. (Colossians 1:26, 27.) Let each one of us remember that we have been taught of God, and that to whomsoever much has been given of the same much will surely he required. Let us ponder these words of urgent appeal. "It is your faith that is on trial now. In the calmer days, when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the Truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved summon therefore all your courage ; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and cast not-away your confidence, which hath great recompense of reward." "Take fast hold of this Spirit-given instruction; let her not go keep her for she is thy life."

### **The Pittsburgh Convention**

THOSE WHO were not privileged to attend the Convention held at Pittsburgh, October 30, 31, and November 1, will be interested in learning something of the occasion. It was truly a blessed and happy season of fellowship, and we have been assured that the brethren who attended this convention were richly blessed and strengthened in the good way. It was the general sentiment of those present- that the communion and fellowship of spirit during the various sessions were as much appreciated and were deemed as profitable as at any former convention they had ever attended. Apparently the testimony of all was that it was truly good to be there.

The number in attendance ranged between three and four hundred; the brethren came from various distances, the larger number coming from the Middle States, though there were several from the Eastern and New England States as well as from portions of Canada. A goodly number of the regular Pittsburgh Congregation were also in constant attendance. It was quite manifest that the brethren assembled with a desire and prayer to do some good as well as to receive a measure of profit. The spirit of Christ, the spirit of brotherly kindness and zeal for the truth of God's Word



was marked and generally pervaded the meetings. The services of each day began with devotional exercises, song and prayer, and making melody in the heart unto the Lord.

The Convention was held in the old Bible House Chapel which formerly was the regular place of assembling for the Pittsburgh Congregation in the days when the work was being carried on by Brother Russell in that city. On account of the hallowed memories connected with this place there was a sweetness and a sacredness associated with this convention, as was the case upon the two former occasions when conventions were held here and were somewhat in the nature of memorials to the ministry of Brother Russell. Recalling the lifelong and faithful ministry of our dear Brother, and the fact that the Divine blessing in rich measure attended his ministry throughout, the hearts of the brethren who assembled were stirred with a fresh realization of the grace and blessing of the Lord that has helped them, through the ministry of the one whom the Lord was thus pleased to use.

These dear friends of the Pittsburgh Ecclesia were wide awake to the opportunities of serving the visiting brethren and of extending to them a very warm welcome, in connection with which it was seen to that all were comfortably located. The message of welcome by the Chairman sounded the key-note of the Convention, that the Lord's people thus coming together in the capacity of a general convention once more realized that they were gathering around the headship of their risen Lord and had assembled to sit at His feet and to hear from Him once more the words of life as well as to be inspired by His loving appeal to be governed by the principles and influences of that greatest of all commandments, "that ye love one another as I have loved you." It was then throughout the entire Convention a matter of recognizing that, "one is your Master, even Christ and all ye are brethren." In consideration of this sentiment of the love of Christ filling the hearts, it was no more than could be expected that the brethren would be disposed to be exercised by the spirit of tolerance and of Christian liberty--according to each one that freedom; of thought and belief -that is appropriate in the house of God; the broad basis for Christian union and fellowship being recognized in belief in the meritorious sacrifice of our dear Redeemer and in that obedient faith that renders all to Him in grateful appreciation and gratitude for His loving kindness which is better than life.

The program that had been published and circulated was generally carried out; discourses, praise and testimony meetings made up the sessions of each day. In the testimony meetings the brethren availed themselves of the opportunity of opening their hearts and speaking of things that concerned their spiritual welfare. One after another' the brethren related how the Lord had continued to graciously lead them through the years into the increasing light of His love and fellowship--fellowship of His sufferings and joys and into the glorious and sustaining hope of ultimately attaining His likeness and joint-heirship with Him in His Kingdom. While some mentioned their trials and sufferings and discouragements at times, they indicated that they were earnestly holding fast to the great foundation of their faith, and daily looking intently toward the Lord for His promised grace and strength to carry them through the various stormy experiences of the present time, believing that His unerring wisdom was overruling in such a way as to cause all things to work together for their highest advantage spiritually.

As would be expected, a considerable number' of those in attendance at this convention had more or less recently severed their connection -- from the former association in which they had endeavored to serve the Lord and His cause faithfully. But recognizing that the spirit of the Master is one of liberty, tolerance, and brotherly love, they had realized the Master's call to separate themselves from every form of confusion and bondage that is contrary to the Apostolic order and to the example of the primitive Church.

The addresses of the brethren speaking before the Convention dealt with matters in the main that concerned the Church's spiritual welfare, that have to do with the work of faith and the adornment of the Christian life with those qualities and the graces of the Spirit so needful to all who would stand the test and be in position to ultimately hear the Master's approving words, "Well done, good and faithful servant." The friends were reminded that living up to their consecration vows would mean a wholesome and healthy condition spiritually which in turn would signify that the spirit of zeal for the Master and activity in the service of the Truth would be in evidence as well as an earnest and impressive striving after the life of godliness, holiness, and Christ-likeness. Logically the severe tests through which many have been passing through recent years were briefly touched upon, with the reminder that all of these circumstances and trying conditions are no doubt under the providential overruling of the Lord and caused by His unerring wisdom to work out the highest benefit for all the brethren in Christ.

The three o'clock meeting on Sunday was arranged more particularly as a public meeting and had been considerably advertised with the result that there were several of the public present to hear the discussion of the subject of the Divine remedy for suffering humanity. It is hoped that some at least realized the force and value of the message and will be led to seek more intelligently after the knowledge of the Truth, in which centers all the longing and expectation of both, the Church and the world.

On Saturday afternoon there were probably one hundred, of the friends that gathered at the grave of Brother Russell where there was a brief Memorial service-singing of hymns and offering of prayers. It was done in the spirit of loving appreciation of the very valuable and effective ministry of our beloved Brother and with the desire to honor the Lord Himself in grateful recognition of the rich blessings that have come through His honored instrument.

The Pittsburgh Convention came to a close with the usual love feast; this was about 8:30, Sunday evening. These parting greetings and messages of the brethren were touching and gave evidence that the three days of fellowship together had been a time during which the fresh realization of the love of Christ had warmed the hearts of all and the deep and fervent desire and hope were expressed that there might be even a closer walk with the Master in the days to come and a 'laying hold more firmly' of the great hope set before us of one day being united in the grand Convention at the Assembly of the Church of the Firstborn in heavenly glory.

## Going up to Jerusalem

BY BROTHER I. F. HOSKINS

IT WAS very early in the morning of July 11th, some hours in fact before the dawn, that we realized we were in the Holy Land. It is but an overnight's ride from Egypt to Jerusalem, and we had departed from Cairo in the evening twilight of the day before. How strange it all seemed that we were covering this distance in but a few hours, whereas the Israelites of old were required to make the journey during the long period of forty years. We slept but little during the night, as we could not but try to visualize during the hours of the night, what was before us as we should 'behold with our very eyes this land of all lands that had been made immortal by many visitations from heaven long ages ago. Was it not: Palestine, the land we had come so far to see, shrine of the three great religions of the world, the land whose history had been written in blood and tears since the dawn of time, and within whose borders had lived, died, and risen in the power of an endless life, the Savior and Redeemer of mankind?

Little wonder that the heart beats a little faster as in the twilight of the morning one looks out of the car window and realizes that he is looking upon the soil of which he has read and dreamed from early childhood. It is said that many of the Jews fall upon their knees and kiss the earth in the ecstasy of their joy in being at last in Palestine. While we did not indulge in any visible emotional display of this kind, the thrill was there nevertheless though outwardly unexpressed. Our feet were at last upon the soil of which we had heard and read so much since the days of our youth. We were within the borders of that country which, as some one has said, is "like a stringed instrument, every touch upon which 'brings forth some beautiful sound, for it vibrates at every turn with some suggestion or beautiful passage of the Word of God."

### Went up out of Egypt

Here we are at last in the land so sacred to the hearts of all who love God—the land of Abraham, Isaac, Jacob, the Prophets, the Lord and the Apostles. And though our eyes are 'busy trying to notice all the points of interest, and our memories busy recalling the many things written concerning these places in the remote past, and our hearts full and tender as we recall the scenes of our Master's suffering on our behalf, and our hopes vivid for the evidences of coming blessings upon the natural seed of Abraham, we do not forget the true spiritual Zion whose deliverance and glorification must first take place before natural Israel and all the families of the earth shall be blessed.

Before the construction of the railways in Palestine, pilgrims visiting the Holy Land made their approach mainly by the Mediterranean Sea to Jaffa, or Joppa. Now, however, there are many that enter Palestine from the south as was the case in our visit. The southern frontier of Palestine almost imperceptibly loses itself in the desert of Sinai. It is sometimes called the land of "Goshen" or the "frontier," doubtless from the same reason as the more famous tract between the cultivated Egypt and the Arabian desert, in which the Israelites dwelt before the Exodus. But it is more commonly known as "the South," "the South country." Abraham "went up out of Egypt into the South." "He went on his journey from the South even unto Bethel." "Isaac dwelt in the South country." Here in the wide pastures between the hills and the actual desert, the patriarchs fed their flocks; here were the wells, the first regular wells that are met by the traveler as he emerges from the wilderness. The exact limits of this "southern frontier" are of course difficult to be determined. Yet the main sweep however was through the vast desert plain which contains the

greater part of these wells immediately under the hills of Judea, probably what was in former times called the "valley,"

### **Through the Plain of Sharon**

We travel- northward in Palestine to Lud or Lydda; here we are but a few miles from Jaffa the seaport for Jerusalem and Tel Aviv, a modern thrifty Jewish colony, is but a short distance to the north. If circumstances permitted we would like to include Jaffa in our 'itinerary as it occupies a prominent place in Bible history. It is recalled that it was to Jaffa that the King of Tyre sent the cedars of Lebanon to King Solomon for the building of the Temple. It is claimed that this city is probably much the same as when Jonah visited it fleeing from his duties, to take ship for Tarshish; and much the same too as when Peter lodged there at the house of one Simon a tanner, upon whose roof he saw the vision directing' him no longer to consider God-fearing Gentiles "unclean." The houses there are described as small and crowded, and as the town is built upon rising ground, the houses and streets are quite up and down. As in all Oriental cities, the streets are very narrow-what we would call in America mere alleyways.

But instead of turning westward to Jaffa we change trains at Lydda, and within a few moments are bound eastward' toward the Holy City; it is probably not more than thirty-five miles by rail. What is known as the Plain of Sharon lies along the Mediterranean Sea, extending from Jaffa eastward to the hill country past Lydda, the point where we are turning eastward toward Jerusalem. In this fertile plain of Sharon one sees what is perhaps the most productive part of the Holy Land. Gardens and meadows, green fields and orange groves abound, and here is maintained an experimental farm to aid in the production and development of the best in fruit, vegetables, grains, and flowers. But, alas, our train no sooner starts up thither till the plain of Sharon disappears and we enter the hard, dry, and, hilly country. And here it would be well to emphasize the small extent of the Holy Land. Because of the extraordinary part it has played in world affairs it is difficult for most people to realize how small an extent Palestine really is, compared with the vast places and cities of the New World. From Dan to Beersheba, or from the north to the south, is not more than 200 miles, and from east to west not more than 60 to 70 miles; and the entire length and breadth of the land is not more than most people in North America who own automobiles have accomplished in a single day.

### **Where Jesus Groaned in Spirit**

It is now as we are on the way to Jerusalem that we are beginning to find the truth of so much of the Scriptures brought home to our mind. Here on our left, is a modern Arab village built of small stones and slimed over with earth; the people of this and other similar villages are called "Fellah." They are the poor taxed and interest-burdened farmers. They are probably happy in their way, but others, used to some of life's comforts, would be very miserable if thus situated. Ah! the thought comes forcibly, if such things pain our hearts and awaken our sympathy, what must, it .have been to our dear Master to witness the misery, poverty, degradation, and general distress which sin brought into the world. No wonder Jesus groaned in spirit, for surrounded by such, He 'would not increase their troubles by explaining to them the extent of their degradation while He could not yet, according to the Father's Plan, apply the balm for all their woes-restitution, until He had secured the ransom price for all; and until His Church, His Bride, being selected, the due time should arrive for the healing of every woe. (Acts 3:19-21.)' We also groaned in spirit as we saw their poor estate and the blind and maimed in the way, and prayed, "Thy Kingdom come!" and

wished it were already time to pour out the great blessing upon the world, typified in the Sabbath-day healing performed by our Lord. We rejoiced, however, in the "greater work" in which even now we are permitted to have a share, feeding the poor with the spiritual bread, anointing the eyes of the spiritually blind, and cleansing spiritually those afflicted with the leprosy of sin. We concluded that we must be content for the present and wait the Lord's time for the rising of the Sun of Righteousness with healing in His beams. - Malachi 4:2.

There is the traditional site of Hazarshual, where Samson caught the foxes and used them in burning the crops in the plain of Sharon, which at that time was held by the Philistines who had invaded and overpowered Israel. (Judges 15:4.) Samson's trick was not mere wantonness, but a warfare for the impoverishment of the captors and the - recovery of the land to his nation. Further along the line at Ramleh, one is able to view the country in various directions. To the east toward Jerusalem are the mountains, to the west is the Mediterranean Sea; to the north is Mount Carmel, where Elijah tested the prophets, of Baal and proved that Jehovah alone is God; to the south is Gaza, the city whose gates Samson carried away; and this side of it is Gath, the home of Goliath. We have now reached the valley of Ajalon, and to the northeast is Mount Gibeon. We recall this as the scene of the notable battle between Israel and the Amorites in connection with which is the account of the standing still of the sun and the moon.

### **Scenes Familiar to Samuel, Saul and David**

We see yonder a shepherd walking ahead of his sheep as he seeks out for them some green pastures and still waters. Here is another with a herd of goats mixed in with his sheep, busily separating one from the other... Over there is a city set on a hill plainly visible, and now in this hot climate, as we view the various piles of stone in connection with some historic ruin, we are painfully conscious of the truth of the words that make their longing ours, "the shadow of a great rock in a weary land." And so we could go on, as almost every mile of the way discloses some new revelation of the marvelous fidelity to fact of the Word of God, and much that might have remained obscure becomes plain.

We are now far on the way to Jerusalem, and before us and over on one side is the site of Kirjath-jearim, where the Ark of the Covenant rested for twenty years in the house of Abinadab (1 Sam. 7:1, 2) whence it was taken by King David to Jerusalem. (2 Sam. 6:3.) Away before us to the left again is Mizpeh (not the place named Mizpeh by Jacob when he covenanted with Laban his father-in-law saying, "the Lord watch between thee and me when we are absent one from another" -- that was on the other side of Jordan but) the place where Saul the first king of Israel was chosen and anointed, near which also Samuel the Prophet reared a monument to the Lord called Ebenezer, saying, "Hitherto the Lord hath helped us." (1 Sam. 7:5, 17; 10:17.) Yonder, not many miles from us, is Gibeah, the birthplace of King Saul. And still further along the line and not far, is the town supposed to be the Emmaus to which our Lord walked with two disciples after His resurrection. (Luke 24:13.) In the distance also is Ain-Karim, which tradition marks as the birthplace of John the Baptist. Here also in the hill country of Judea, Mary visited his mother, Elizabeth. - Luke 1:39.

### **Through the Jaffa Gate into Jerusalem**

Since getting into the mountainous country, the land has seemed very desolate; stones being almost the only thing in sight, except that here and there, in the valleys we catch glimpses of, cultivated gardens and settlements. Undoubtedly it would look much less barren at any other

season' of the year; and there are evidences that the hills and mountain sides now lying waste, except here and there a few olive trees and grape vines, were once well terraced and no doubt yielded grapes and olives in profusion. But as it is now, everywhere as the hills of Judea stretch around us, they are bare and barren for the most part, with here and there a little vegetation struggling for life among the rocks. It is not a prepossessing sight to one who, has been used to the amazing fertility of the western world, its gorgeous forests, its lovely rivers, and its great, lakes. Water is the most precious substance in Palestine today. 'Rain' would do more for the country than gold if it could only be produced in summer.

As our train pulled around and over the summit of a hill we catch our first glimpse of Jerusalem a little in the distance. There is a thrill in the announcement that "yonder is Jerusalem." We look long, think much, and are silent: The Holy City, the goal and Mecca of multitudes of the human race for millenniums of time! Around it spreads some olive groves, and the sun glistens on its towers. A few moments more and our train comes to a standstill; we are in the city of the Great King, though just outside the walls of the ancient city itself. Here we are met by the representative of the Cook Company and after a few moments ride in the automobile, we are driven through the Jaffa gate and are at last within the walls of Jerusalem: The Grand New Hotel just across the street from the Tower of David is to be the place of our abode while we are going about the city and its environs. This hotel while called The Grand New, is said to have been erected in 1886. It is occupied by stores below and was the first modern building, erected in Jerusalem for other than religious purposes. In excavating for its foundation, the ruins and foundation of the tower of Hananeel, were discovered and it is built partly upon the walls of the old tower.

### **In the Top of the Mountains**

On the way to the Jaffa Gate through which we have just entered the city, we pass by numbers of new buildings erected by Jewish Societies and others and much more modern looking than those generally within the walls. The new outside portion is known as New Jerusalem, and in fact represents a larger population than that within the walls constituting the ancient city. The Jaffa Gate is the busiest of the city's gates; it is thronged with people and camels and donkeys and trades folk carrying and crying their wares, especially eatables, and with crippled and blind seeking alms, Jerusalem is indeed a mountain city in the tops of the mountains. The foremost, tops or hills in the present walls evidently represented four small cities at one time, each with its own wall Mount Moriah, Mount Zion, Mount Acra, Mount Bezetha, all, surrounded by a general wall. The, city at one time may have been nearly a half larger than at present, including more of Bezetha on the north west and more of Zion on the southwest. The difficulty in determining arises from the fact that the city has been destroyed and rebuilt so many times. Excavations in various directions continually reveal old fragments of walls or cisterns or other ruins sometimes fifty or even seventy feet below the present surface. The Tyropean Valley is now almost level full of debris upon which houses have been built, and inhabited these many years.

The climate of Jerusalem was not disappointing; it was reasonably cool at night and although hot at midday, it was no more oppressive than various portions of America at that time of the year. The mountain air there is very pure and invigorating.

The buildings in Jerusalem aside from those of the various religious societies and government and hotel buildings is generally very inferior. The streets are mere alleyways and are not depended on for ventilation, except for the-small shops or bazaars. The dwellings merely connect with the

street by a door or an occasional window. The inhabitants seem to rely for light and ventilation upon inner courts, from which access is had to the various apartments.

### **The Chief Business of the City**

We were informed that there is a great number of convents in Jerusalem and one is impressed from the first with the fact that religion is the chief business of the city. These representing various religious factions all seemed to be imbued with the one error, namely that their duty in life, is to pray much and often and do nothing. Each sect thanks God that he is not as the others and especially not like the poor people who do a little honest work, and according to Divine arrangement earn their bread by sweat of face. Few of them esteem very highly the great Apostle who wrote against those "forbidding to marry" and those "who labored not at all." These very religious people all claim to live by faith, but the opinion of "the common people" is that they enjoy many of the substantials and even of the luxuries of the present life. Of course all claim that they trust to God for food, and clothing; but from their craftiness many believe that their faith rests largely upon the credulity of their fellowmen whose large and warmer hearts are moved by misplaced sympathy to assist them. The record of our sojourn in the Holy Land continues in the next issue.

# THE HERALD OF CHRIST'S KINGDOM

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## "The Beginning of Months"

*"And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you." - Exod. 12:1, 2.*

MANY ARE the lessons of Scripture that emphasize the thought of the completeness of the change that takes place in those who become God's children and who are inducted fully into His family. The word "conversion" is a very good one as applied to the act of one in turning from the life of sin and the world to that of righteousness and the service of God. It is defined as "the act of turning or changing from one state or condition to another, or the state of being changed." As the course of sin and the course of nature under the present conditions of the fall are. contrary and in opposition to God, so the process of getting into a state of harmony with God means a reversal of the *accustomed* order. It means, in fact, the introduction of a new order into the life.

### Real Life only in God

When God visited His ancient people in Egypt and began a dispensation of dealings with them as His peculiar people, He instituted through Moses a very interesting change in the order of time. The ordinary or civil year was rolling on its usual course when the Lord interrupted it in reference to His people, and *in* so doing, taught them the lesson of a new experience -- that of the beginning of a new order or era in company with Him. Their past history and experience was henceforth to be regarded as a blank. Salvation, deliverance, was to mark the first advance in real life with Him. We ask, Is not this bit of history in Israel suggestive, of some important lessons applicable to spiritual Israel? "This teaches a plain truth, says an interesting writer commenting upon the incident. "A man's life is really of no account until he begins to walk with God, in the knowledge of full salvation and settled peace, through the precious blood of the Lamb. Previous to this, he is, in the judgment of God, and in the language of Scripture, 'dead in trespasses and sins'; 'alienated from the life of God.' His whole history is a complete blank, even though, in Man.'s account, it may have been one uninterrupted scene of bustling activity. All that which engages the attention of the men of this world -- the honors, the riches, the pleasures, the attractions of life, so called--all, when examined in the light of the judgment of God, when weighed in the balances of the sanctuary, must be accounted as a dismal. blank, a worthless void, utterly unworthy of a place in the records of the Holy Spirit. 'He that believeth not the Son shall not see life.' (John 3:36.) Men speak of 'seeing life' when they launch forth into society, travel hither and, thither, and see all, that is to be seen ; but they forget that, the only true, the only real, the only Divine way, to 'see life' is to believe on the Son of God."



## **Life Begins at the Cross**

The natural man, ignorant of the experiences of the life of God, cannot be expected to appreciate this viewpoint.. Such an one supposes that "real life," life in the sense of really being interested in living-, ceases, on 'becoming a Christian in truth and reality, not merely in a nominal or outward sense; while the Word of God teaches that it is only as we come to know Him that we can really **see** life, and taste of genuine: happiness. "He that hath the Son, hath life." (1 John 5:12.) And again, "Happy is he whose transgression is forgiven, whose sin is covered." Continuing, the above writer says:

"We get life and happiness only in Christ. Apart from Him, all is death and misery, in Heaven's judgment, whatever the outward appearance may be. It is when the thick veil of unbelief *is* removed from the heart, and we are enabled to behold, with the eye of faith, the bleeding Lamb, bearing our heavy burden of guilt upon the cursed tree, that we enter upon the path of life, and partake of the cup of Divine happiness-a life which begins at the Cross, and flows onward into an eternity of glory-a happiness which, each day, becomes deeper and purer, more connected with God and founded on Christ, until we reach its proper sphere, in the presence of God and the Lamb. To seek life and happiness in any other way is vainer work by far than seeking to make bricks without straw."

## **Nothing Satisfying but in Christ**

The Adversary seeks to keep men in ignorance of the life of fellowship with-God. His methods are legion; he has a variety of ways of alluring the human mind to keep up the mad rush after the world and its illusive bubbles. "The enemy of souls spreads a gilding over the passing scene, in order that men may imagine it to be all gold. He sets up many a puppet show to elicit the hollow laugh from a thoughtless multitude, who will not remember that it is Satan who is in the box, and that his object is to keep them from Christ, and drag them down. There is nothing real, nothing solid, nothing satisfying, but in Christ. Outside of Him, 'all is vanity and vexation of spirit.' In Him alone true and eternal joys are to be found; and we only begin to live when we begin to live **in**, live **on**, live with, and live for Him. 'This month shall be unto you the beginning of months : it shall be the first month of the year to you.' The time spent in the brick-kilns and by the flesh-pots must be ignored. It is henceforth to be of no account, save that the remembrance thereof should ever and anon serve to quicken and deepen their sense of what Divine grace had accomplished on their behalf."

# **Birth of the Prince of Peace**

## **WHY JESUS CAME TO EARTH**

*"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."-Luke 2:10.*

NONE better than those who have been given to see the Divine Plan of the Ages can appreciate the sacredness of Christmas Season, nor cherish more warmly those hallowed memories that logically gather round the anniversary of the birth of our great Redeemer. Even though we understand that December 25th: more nearly represents the anniversary of the Annunciation Day, or the time of the human begetting rather than that of the actual birth of the Savior, yet we can appropriately take part with others in the general celebration associated with this season of the year, realizing that it is the great event or fact expressive of the all-excelling love of God that fills our hearts with holy contemplation at this time.

## **Inventions of Man versus the Dealings of God**

Considering the importance of and how much is represented in the event of the birth of Christ, we logically look for some striking evidence of the validity and truthfulness of the record that claims to bring such sublime information. This we do find, for there is a frankness and a simplicity about the sacred narrative dealing with the subject that at once brings conviction; even as another has well remarked:

"The Gospels, always truthful and bearing on every page that simplicity which is the stamp of honest narrative, indicate this without comment. There is in them nothing of the exuberance of marvel, and mystery, and miracle, which appears alike in the Jewish imaginations about their coming Messiah, and in the apocryphal narratives about the Infant Christ. There is no more decisive criterion of their absolute credibility as simple histories, than the marked and violent contrast which they offer to all the spurious gospels of the early centuries, and all the imaginative legends which have clustered about them. Had our Gospels been unauthentic, they too must inevitably have partaken of the characteristics which mark, without exception, every early fiction about the Savior's life. To the unilluminated fancy it would have seemed incredible that the most stupendous event in the world's history should have taken place without convulsions and catastrophes. In the Gospel of St. James there is a really striking chapter, describing how, at the awful moment of the nativity, the pole of the heaven stood motionless, and the birds were still, and there were workmen lying on the earth with their hands- in a vessel, 'and those who handled did not handle it, and those who took did not lift, and those who presented it to their mouth, did not present it, but the faces of all were looking up; . . . The inventions of man differ wholly from the dealings of God. In His designs there is no haste, no rest, no weariness, no discontinuity; all things are done by Him in the majesty of silence, and they are seen under a light that shineth quietly in the darkness, 'showing all things in the slow history of their ripening.' 'The unfathomable depths of the Divine counsels,' it has been said, 'were moved; the fountains of the great deep were broken up; the healing of 'the nations' was issuing forth; but nothing was seen on the surface of human society but this slight rippling of the water; the course of human things went on as usual, while each was taken up with little projects of His own.'"

## **Heralded by Heavenly Messengers**

In keeping with the unostentatious manner and simplicity with which our Lord's First Advent took place, it is recognized, that the more we become acquainted with our dear Redeemer in the light of the Scriptures, the more we appreciate Him, love Him, and desire to copy Him. Obvious it is that no other life than His could bear so continual and close a scrutiny, yet always be full of fresh revelations of moral dignity and character-any other life similarly studied and criticized would reveal its seamy side of weakness, sin and ignobility.

While the First Advent of the Redeemer was not accompanied by any world-wide upheaval or convulsions of nature, it was in every way eminently befitting that angelic heavenly messengers should herald His Advent and issue the proclamation to men that the Savior of the world was born. How impressive as we listen to the simplicity of the announcement! At first the shepherds were affrighted as they beheld the heavenly visitor in their midst. But their fears were soon to be quieted for the distinguished visitor uttered the soothing words, "Be not afraid; for, behold, I bring you good tidings of great joy, which shall be to all people." We do not wonder that joy took the place of fear in their hearts as they heard these gracious words. And so it should be with all who from that day to the present have heard this true Gospel message, not merely with the outward ears but truly with the ears of their understanding, comprehending it.

## **The Morning Cometh**

In the light of God's revelation we learn that the present dispensation is not the time for the masses of the human family to be given the knowledge that the Redeemer has really come and has opened up the way of life for all; to the contrary, great darkness is still permitted to cover the earth while gross darkness blinds the minds of humanity, and as the Apostle declares, the god of this world has blinded the minds of them that believe not, lest they should see something of the light of the goodness of God as it shines in the face of Jesus Christ. But we are assured that the morning cometh, there is to be the glorious sun-rising when the darkness of the night will be scattered and humanity be allowed to go free from bondage to Satan and to his many forms of deception, ignorance, and superstition. Then all shall see out of obscurity; then shall all discern what at present is the privilege of only the favored few to see, respecting the Divine character and Plan--that the message of the angels was true, every word of it--that the grand results to flow from the birth of the Savior in Bethlehem justified the message sent by the great Jehovah's good message of great joy which eventually shall be to all people--whose enlightenment and blessing shall have no hindrance, no restrictions, and as a result all shall come to a knowledge of the Truth and to an opportunity of availing themselves of the grace, mercy, and peace provided in the great salvation secured by the ransom sacrifice of our Lord Jesus.

## **The Kernel of the Gospel**

The heavenly messenger further explained his great Gospel message, showing its basis, and declaring that all the good things mentioned should come to pass because, the Savior, Messiah, had been born--the one so long looked for in Israel, the promised Seed of Abraham, in whom not only Israel should be blessed and exalted to honor and dignity, but in whom also . all the families of the earth were to be blessed. And let it be observed that the order of presentation used by the heavenly messengers and evidently divinely ordered is the proper presentation of this subject

which should be adopted by all those who seek to be used of the Lord as His ambassadors in the calling of the elect Church. First there is the grand pronouncement of Divine favor and blessing that it is a cause for joy, and that ultimately it shall extend to every creature; secondly, there is the specific explanation of how all this is to be accomplished-through a Savior, a Deliverer who, in order to deliver His people from the wages of sin, death, into eternal life and blessing, must first of all save them from their sins. And we see from other Scriptures that this salvation from our sins signifies not only the payment on our behalf of the penalty for Adamic sin, but also subsequently, man's instruction in righteousness and lifting out of sin; in which uplift each one is required to cooperate to the extent of his will and his ability.

So all teaching of the grace which is to come to mankind should be coupled with the philosophy of the salvation -- the Savior made flesh and the flesh devoted or, sacrificed for our sins, and the Savior glorified, that .in due time after the selection of His Church, He might with her, according to the Divine Plan establish His Kingdom of righteousness for the uplifting of humanity out of ignorance, superstition, and general degradation into which the great Adversary has gotten them through the fall and through his subsequent blinding and misleading. In this connection it is well to remember that our Lord's name "Jesus," signifies Savior, and that all who would be of the elect Church must have the spirit of the Bridegroom (as well as by faith be covered with the garment of His imputed righteousness) ; and that His spirit is one of opposition to sin to the extent of self-sacrifice. We also are to "resist unto blood [death], striving against sin."-Hebrews 12:4.

### **The Prince of Peace**

It was a fitting climax that after the one angel had told the surprised shepherds of the good tidings of great joy for all people and was ready to depart, he should be joined by an angelic host proclaiming, "Glory to God in the highest and on earth peace good will toward men." It was but a reiteration of the Gospel message already delivered. It declared that the work which should be accomplished by the babe just born should redound to the highest glory and honor of Jehovah, God, His Father. It declared also that through this work to be accomplished by Jesus should come to earth Divine good will, and consequently peace, and all that these would imply in the way of blessings of restitution and the privilege of attaining life everlasting.

Many were the Old Testament prophecies that predicted and clearly outlined the advent of the Savior centuries in advance of His birth. They, one after another, describe His mission and offices; that He would be the Prince of Peace as well as the Redeemer and King. Amongst those sacred writings of the ancient Hebrew Prophets there is none that stands out with greater precision and clearness than that of Isaiah : "For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: His name -shall be called Wonderful Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. . The zeal of the Lord of hosts will perform this." Isaiah 9:6, 7.

### **The True Vine, The Christ**

This prophecy apparently passes by the sacrifice and suffering of Christ; it omits making mention of the mystery of this Age, the call of the members of the Body of Christ to share with Him in the work of self-denial and sacrifice and of faithfulness even unto death. Nevertheless, we would greatly err if we passed lightly over that portion of the Divine testimony that so forcibly outlines

these features that relate to Jesus as the distinguished head of a company or body designated His Church, who are to be exalted with Him and partake with Him of the dignities and glories of His Kingdom. He Himself declares that He is the Head of the true Church, which is His Body. The true Vine is therefore the entire Body of Christ, as the Master explains. (John 15.) This new vine had its start in our Lord Jesus, and has grown and prospered and had branches which have borne their fruit under the great Husbandman's care in all these centuries of the Gospel Age. But neither the Vine nor its fruitage have been specially delightful either to the fleshly Israelites or to the multitudes of professing spiritual Israelites : on the contrary our Lord's prophetic declaration has been accurately fulfilled: "Ye shall be hated of all men for My Name's sake."

It will be after the perfecting of the Christ, Head and Body, under the influence of the Spirit of the Father (and under which the Body of Christ groweth into an holy temple in the Lord, by the fitting, molding, polishing, and fashioning of each other) that Isaiah's prophecy concerning the government upon His shoulder and the increase of His government, etc., will have its fulfilment. As His highly honored Bride and Joint-heir, the Church will be associated with her Lord and Master in the exercise of all of His glorious and distinguished offices.

### **The Glory to Follow the Sufferings**

It is in full accord with this that the Apostle declares that the Prophets spake beforehand of the sufferings of Christ and of the glory that should follow. Not that the sufferings of Christ were completed more than eighteen centuries ago and the glory failed to follow; but that the sufferings of Christ which began in our Lord, the Head of the Body, are being filled up or accomplished in all the members of His Body, and as soon as the last member of the Body has been made perfect through suffering and been fitted for a share in the glory, then at once the glory shall follow—follow the, completion of the sufferings. Is it not indeed because there are some members of the Body of Christ still lacking to make up the elect and predestined number foreknown of the Lord that the glory has not yet been ushered in! And fortunate this is for us who yet still have hope of attaining this high calling of God in Christ Jesus to become heirs of God, joint-heirs of Jesus Christ our Lord to an inheritance incorruptible and never fading reserved in heaven for those who shall make their calling and election sure.

The glorified Church, Head and Body, will be so filled with the Spirit of Jehovah, His wisdom, His love, His power, that they will be fully qualified to do all the great work which Divine love and wisdom has purposed and arranged for since before the foundation of the world.

We are clearly informed that after crushing present institutions, which are under and connected with the Prince of this world, God's Kingdom will not remain small, but will gradually expand until it shall fill the whole earth. This is the holy mountain mentioned again in Isaiah's prophecy (Isaiah 2:2, 3) ; a mountain being a symbol of a kingdom. Nothing shall be permitted to do violence or work injury throughout all God's holy Kingdom, as a result of its establishment. Love shall be the law and Divine power will enforce that law and all who will not conform thereto, shall be "cut off from among the people," as the Lord has declared through the Apostle. (Acts 3:23.) How evident it is that this Kingdom has not yet come, when we see that so far from love being the rule of mankind, selfishness is the rule, individually and nationally; and that there are many influences of evil hurting and destroying throughout the entire world today. This is an evidence that God's Kingdom is not yet set up; hence we continue to pray, "Thy Kingdom come. Thy will be done in earth, as it is in heaven."

## **Glory to God in the Highest**

In view of the grand consummation represented in the perfection of restored Paradise, and in all the willing and obedient of humanity praising God from every corner of the globe, the angels included in their announcement of the Savior's birth, "Glory to God in the highest." Surely the completed Plan of redemption will bring glory to God, even as it was designed to express His glory. On this portion of the text "Glory to God in the highest" another has interestingly remarked: "This is capable of several meanings: first, in the highest praise, or in the highest possible manner; second, among the highest—that is among the angels of God; indicating that they felt a deep interest in this work, and were called on to praise God for the redemption of man; third, in the highest heaven—indicating that the praise of redemption should not be confined to the earth, but should spread throughout the universe; fourth, the words 'God in the highest' may be equivalent to the Most High God, and be the same as saying, 'Let the Most High God be praised for His love and mercy to men.' Which of these meanings is the true one it is difficult to determine; but in this they all agree, that high praise is to be given to God for His love in redeeming men."

In the last phrase above, the writer touches upon what will ever be regarded by angels and men as the keynote of redemption's song, namely the love of God that will have wrought such a glorious triumph for humanity over sin and death. And in no more striking and impressive manner is that love revealed than in the greatest of all gifts, the well beloved Son of God as the price of our deliverance. No wonder the great Apostle of love urges his fellow-disciples saying, "Beloved, if God so loved us, we also ought to love one another." And the Master Himself makes His last and final great appeal to His disciples as He is about to take His leave of them and gives expression to the great commandment, "that ye love one another as I have loved you."

As we then upon the occasion of reviewing again those thoughts that appertain to the revealing of the Son of God as our redeeming sacrifice, let our hearts be moved by fresh resolves and new impulses to lay hold of the grace of God, the love of God as manifested in His Son, and seek with all diligence to be more and more exponents ourselves of that love, and thus love one another as He also has loved us.

## **Sojourning in the Holy City**

BY BROTHER I. F. HOSKINS

SOME WHO have visited Jerusalem state that their first sight of the City was disappointing. In some respects we can sympathize with all the disillusioned pilgrims who after a day or a few hours in the Holy City, call it ugly and filthy and without distinction. And after remaining there for a still longer time, we can sympathize too with those who quote the oft-quoted statement, the origin of which no one seems to know : "Go to Jerusalem if you would lose your faith." But we subscribe to neither view; for there is charm and beauty in Jerusalem for those who really have eyes to see, and there is room for the encouragement of faith also, particularly as they carefully observe those landmarks that carry back to the days of our Lord, and still further into remote antiquity, and look upon those scenes that in every way meet the Bible description. There is room for the encouragement of faith too, particularly as one in going about the Holy City and throughout Palestine, is making his observations from the standpoint of the Divine Plan of the Ages, one important feature of which is that "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

### **Jerusalem Through the Ravages of Time**

There is inspiration also in seeing Jerusalem, and in realizing that though it is trodden down and still in a state of desolation, shorn of Divine favor, it is nevertheless the one sacred spot upon the earth chosen by Divine providence where the great transaction of all time took place, in the offering up of the sacrifice and death of the Son of God for the redemption of the human race. - Invaded and captured twenty times; razed to the ground and reared again; dedicated to one faith and to another, to many faiths and to none; Jerusalem it is, still!

Our hotel being located just within the walls on one side of the City, we could from the roof-garden have a splendid view of the entire City, the Mount of Olives, and in fact, the entire surrounding country. From the top of our hotel we could overlook the City, its walls and its gates and its domes and its minarets and its flat-roof dwellings. Having this inspiring view in the evening twilight, the strong contrast of light and shadow gave form to what noon had flattened into nothingness. To be sure, we were not gazing upon the same literal structures that the eyes of our Lord and the Apostles had looked upon nearly nineteen centuries ago. Indeed, of even the medieval city very little remains. Even the walls originally built by the Crusaders and repaired by Saladin, were rebuilt in the sixteenth century by Suleiman the Magnificent. Of the houses and churches within the walls, only a few can be traced back to the period of the Latin kingdom, and most of those have been altered and rebuilt in a far later time. Of the city that Christ knew, even less remains - here a bit of Roman wall; there, the remains of a triumphal arch - "in this cellar a scrap of mosaic discovered during the digging of foundations for a modern building; in that a bit of Roman pavement; a few lettered stones, a few fragments of capitals and columns; that is all. The Via Dolorosa, even supposing it followed the line now taken by the pilgrims who pray at the stations of the cross, must lie at least three layers below the present street.

## **The Place of Solomon's Temple**

Our first visit in the Holy City is to the site of the Temple on Mount Moriah, Leaving our hotel near Jaffa Gate, we are led down what is known as David Street, which is merely a narrow alleyway, and we walk directly across the City until we reach what is called the Temple Area. It is surrounded by a wall, and the space enclosed is nearly twice the size of Solomon's Temple and court. The Mosque of Omar and its court are located about the site of the Temple. The Mosque is a magnificent one and is surmounted by a most graceful dome. The building has fifty-six elegant windows in mosaic glass, and various costly metals and beautiful stones are otherwise used in its construction. At one time none but favored Mohammedans were permitted to enter this mosque, but now it is accessible to all nations. This indeed is a remarkable spot, for here it was that Abraham proved his faith in God and showed his obedience by offering his son Isaac, whom he received again from the dead in a figure. Here it was also that when the plague was among the Israelites, King David purchased of Ornan the Jebusite, a threshing-floor and a place for an altar of sacrifice. (2 Sam. 24:18-25.) And it is written, "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite."-2 Chron. 3:1.

The mosque that is here constructed is called the Dome of the Rock, being erected directly over the rock' top of Mount Moriah, and is to be seen in the mosque; and a cave under it may be entered. A hole connects the top rock with the cave and an aqueduct then leads to the Brook Kedron. Hence it is supposed that upon this rock the sacrifices were killed, and that the aqueduct or sewer connected with the hole at the cave was used for carrying off the blood, and the water used in flushing and cleansing the altar. When we remember that the Brook Kedron is in the valley of Jehoshaphat, "the valley of dry bones" (the general burying ground of the city), and then reflect that this valley was typical, as well as the blood. of the sacrifices, we may read it thus -- the blood of Christ, the antitypical Sin-offering, in a way unseen by the world in general, reaches unto all that are in their graves and secures for all mankind an awakening from death and an opportunity for life everlasting. - Rom. 5:9.

## **The Pool of Bethesda**

"Solomon's stables" were under the Temple court and were very spacious. Probably one half of the area has been appropriated to use as cisterns, but the remainder still would accommodate several hundred or more horses. Thus was the natural slope on one side of the mountain utilized by the wise man when he desired a surface on the level of the mountain top for the Temple and its court.

We are next taken to the Pool of Bethesda, and in going to this point, which is but a short distance from the Temple area, we pass by what is termed the Golden Gate, believed to be the location of the "Beautiful Gate" where Peter and John healed the cripple. At the Pool of Bethesda it is recalled that the Master performed one of His noted miracles, the man who "had an infirmity thirty and eight years," and "immediately he was made whole." A chapel is erected over this site or in close proximity thereto, and the keeper of the place explained to us that we must descend several flights of stairs to a point about fifty feet under the surface of the city; we follow him and reach the place where is located a portion of the pool intact. Thinking of the healing of this blind man here our hearts instinctively remember that this like our Lord's other miracles was to show



forth in advance the coming glorious work of His Millennial Kingdom. As we think of the multitudes morally and spiritually blind, we rejoice in spirit at the remembrance of the antitype, the opening of the eyes of the understanding foretold by the Prophet.-Isaiah 35:4, 5; 42:7.

### **Via Dolorosa**

We walk but a few blocks from this point west-ward and in the midst of a narrow street our guide stopped to explain that we are at the site of Pilate's Judgment Hall, and there is erected here an orphanage which is under the care of the "Sisters of Zion" (Roman Catholic). How interesting and inspiring indeed is the thought that we are approximately near the place where our blessed Master endured such contradiction of sinners against Himself! It is said that this orphanage contains one of the stones upon which our Master stood and walked, and we read, "Pilate therefore brought Jesus forth and sat down in the judgment seat, in a place that is called the Pavement." (John 19:13.) It is claimed that here there is also remaining a portion of the arch upon which Pilate exhibited Jesus to the people, saying in his final efforts to have them relent, 'Behold the Man!'-as though he wished to call attention to the fact that there must be something wrong in their decision and determination to put to death a man whose very appearance and countenance gave evidence that He was far superior to His accusers. It was at this place also that Pilate washed his hands as indicating his innocence of the death of Christ. Then as we proceed down this narrow street, our guide announces that this is Via Dolorosa, the Sorrowful Way, where Christ bore the cross from Pilate's Judgment Hall on the way to Golgotha. We visualize in this connection the Master walking down this street and bearing the heavy load, the cross; we endeavor to sense afresh its powerful significance, its value and meaning to us and to all mankind, that because the Master trod this way and by virtue of His having borne the cross, there is opened up a new and living way, a new way to life. Our guide points out various places along this way where it is supposed that the mob leading Christ to His death stopped en route. We are assured in the Scriptures that there was indeed one station or place where the mob tarried, because the Master faltered underneath the load and the cross was placed upon another to bear after Him.

### **Church of the Holy Sepulchre**

Now we enter the Church of the Holy Sepulchre, which our guide explains as marking what one line of tradition claims to be the site of our Lord's crucifixion and burial. Here we are made to feel keenly what another expresses as the "sordid pettiness of human nature." There is the altar of the Greeks ; there is that of the Latins. This chapel belongs to the Armenians ; and that to the Copts. The Latins, it is said, have undisputed rights to the grotto: they have held it since the 12th century. Here are the holes through which at Eastertide the Greek priests give out to believing multitudes the "miraculous" fire that is supposed to descend from heaven upon the tomb of Christ-the fire which heals and will not burn the pure in heart. A prayer said here will gain indulgence for all the sins the pilgrim has committed in the past. We of course have little or no interest in such vagaries. Here is pointed out the place of the crucifixion, and the 'Sepulchre where our Lord was laid, also the place where the crosses of Christ and the two thieves, and the crown of thorns and the nails, etc., are said to have been found by Queen Helena's workmen.

All of this explanation concerning this as marking the place of the death and burial of Christ makes poor appeal to us considering its location well within the City, and it seems very improbable that this is the real site of the crucifixion and the tomb of our Lord, as improbable as is the truthfulness of the claim that His cross and crown of thorns were found there centuries

after. When we object, to our guide, that this cannot reasonably be the place of Christ's crucifixion and burial because it is within the present walls, he returns the argument that the walls of the City in the time of Christ were located differently then, so as to place this particular spot outside the City walls as it was then constituted. And our guide then leads us on down to a narrow passage underground and points to an old ruin which it is claimed was a part of the city wall in the days of Christ.

### **Golgotha or Mount Calvary**

But we ask, where is Golgotha or the Hill Calvary; there appears to be no such elevation at this place? The guide replied that it is supposed that the ravages of time and of wars have beaten and worn down the hill so that it is no longer to be observed, etc. But this explanation does not satisfy, and we interrogate our guide further, Where is the Calvary or Golgotha of which we have read from our childhood as existing outside of the present walls of the City? And in reply to this we are a little later taken by automobile along the road that passes Golgotha or Mount Calvary. It is known as Gordon's Calvary, being so fixed and determined by this English General many years ago as the real site of Christ's crucifixion. Gazing upon this cliff or hill from the roadway near the wall of the City, it appeals to us as being more like what we would expect to find as the real Golgotha. Here we see the face of the hill with hollows, which in the distance resembles a skull and which probably gave rise to the name Golgotha-the place of a skull. (Matthew 27:33.) But outside this feature, the hill itself, its contour, etc., may be said to resemble a skull. We leave the car at the roadside for a few moments and walk around up and over to the top of the hill and to the spot where it most reasonably would be supposed that Christ was nailed to the cross and suffered His tragic death between the two thieves. We see no holes such as the crosses were set into, nor should we expect to find them after so many centuries. It is claimed however that there is but a thin surface of the earth on this hill, and that as a result of a search and excavations that were once made by the removal of this top soil, there was discovered three holes that had been dug or cut in the solid rock, which are supposed therefore to represent the three places that held the crosses of Christ and the two thieves. This item, however, does not concern us so much as the fact that the evidence seems almost indisputable that we are standing on or very near the place where the greatest transaction of all time took place, and where our blessed Master poured out His soul unto death!

We linger for a moment on the thought made so sacred by Him who died for our sins, and mentally behold the bleeding Lamb of God which taketh away the sins of the world. Gladly we accept of a share in His sacrifice once for all, and rejoice in spirit as we reflect that the hour is not far distant when His Church having been selected, the Redeemer shall begin His great Millennial work of blessing the human family-for all of whom He suffered, the just for the unjust-a sin-offering.

### **The Wailing Place**

Below the top of the hill is a garden, and near the garden a tomb in the rock, and this is called the Garden Tomb. The place where our Lord was laid was somewhat similar to this, though the description does not fit in every detail. Doubtless, however, the tomb was near Calvary, as it was about sunset when the body was taken down from the cross and but little time remained for burial, as the next day was the Sabbath and began at six o'clock that same evening. The garden too corresponds ; for we remember that the Marys came to the garden and at first mistook the

Lord for the gardener. Truly, what: blessed memories cluster round that garden and that morning of the resurrection

While we are yet roaming within the walls of the Holy City, another place that is pointed out to us by our guide is what is known as the "wailing place." It is what is supposed to be a fragment of the Temple wall, and near it is what is known as Robinson's Arch, a replica of the arch or bridge which once connected the Temple on Mount Moriali with the City. Here Jews, both rich and poor, and especially the latter, speaking various languages are coming and going. Some kiss the stones while praying; others touch the stones with their fingers and then kiss their fingers ; they chant in a plaintive tone some prayer or prophecy which is not understood by the ordinary listener. Our hearts are touched, especially for the poorer classes of Jews who seem to be very sincere. How we should love to be able to tell them the truth and explain the meaning of all this long state of desolation; beginning with Israel's double, and showing when and why it began and that already the due time has come to cry unto her that her appointed time is accomplished and that her iniquity is pardoned, because she has received of the Lord's hand double for all her sins.

As we pass along Zion Street we come to a building with a black dome, said to be built over the cave where David and Solomon and many others of Israel's kings were buried. (1 Kings 2:10.) A large room above it 30x50 feet is accessible, and we enter it. This "upper room" is reputed to be the one where our Lord ate the Last Supper with His disciples, and where they tarried after His Ascension and were anointed with the Holy Spirit at Pentecost; further that it was here that the Apostle Peter preached' the discourse in which he remarked that David's sepulchre was still with them. In memory of the Lord's washing of the disciples' feet in this upper room,. Roman Catholic monks now wash the feet of some pilgrims yearly on the anniversary.

### **To Gethsemane and Olivet**

Our visit to the Mount of Olives was most interesting. Being the very dry season, we discover very little green vegetation. There are quite a number of olive trees scattered about over the Mount. No other place probably remains so much the same as in our Lord's day; and no other place was perhaps more frequented by His sacred feet. It is on the way to Olivet that our automobile is halted and we are asked to leave the car for a short visit to a small park; it is none other than the Garden of Gethsemane. It is no longer, an open garden, free to any and all: a Roman Catholic Society controls it and preserves it by having it walled about. Visitors are welcome, however, so we enter and walk about its various paths in deep meditation. It seems that there is but little doubt that this is the real Garden of Gethsemane and that we are standing near the spot where the Savior knelt in His great agony and poured out His soul before the Father, with strong crying and tears unto Him that was able to save Him, and was heard in that He feared. The keeper of the place plucked a few flowers and handed them to us, together with a few leaves from the olive trees growing there. These trees are very ancient looking, and we were told that they could easily be 2000 years old, and indeed the very trees that were there when Christ knelt in that place in prayer.

Mount Olivet is but 150 feet higher than the hills upon which Jerusalem is built, and 400 feet above the intervening Valley of Kedron. It is 2,682 feet above sea, however, and affords a splendid panoramic view of the surrounding country for many miles; and from 'a tower erected upon its summit, to memorialize the spot of the Lord's Ascension,. one can see far to the east the Jordan Valley and the Dead Sea, and beyond these the mountains of Moaib as well as the intervening village of Bethany, and to the south, Bethlehem and Hebron. Standing upon the

Mount of Olives we do not wonder that our Master oft resorted hither for meditation and prayer and to give instruction to His disciples. It is recalled that here the Master sat while he uttered the great prophecy of Matthew 24, and the parables of chapter 25, just two days before His crucifixion.

A portion of the slope from Olivet and near the foot of the hill is thickly covered with stone slabs marking graves and sepulchres centuries old. The Valley of Jehoshaphat which separates Jerusalem from Olivet is plainly in sight, and a reminder of God's promise of a resurrection. The Valley of Hinnom or Gehenna is also in plain view, suggesting its solemn thoughts and lessons. From this distance our guide points out to us two pools or water reservoirs still thoroughly preserved in the Valley of Jehoshaphat. Here it was that Solomon was anointed King of Israel by the command of David.-1 Kings 1:30-40.

In driving back to Jerusalem we pass by the "Tombs of the Kings." They are spacious vaults cut in the solid rock, communicating with a central spacious room which connects with the outside by a small doorway closed by a rolling stone, like a large grindstone, such as closed our Lord's sepulchre. Outside this small door is a spacious platform suggestive of a place for public gatherings, funeral services, etc., and from it, broad steps, about thirty feet wide, lead up to the surface. The visit to Bethlehem, the Jordan, and other portions of Palestine will be reported next in order.

## "GOOD HOPES" FOR 1932

[The plan here proposed is designated "Good Hopes," because nothing is actually promised-only generous hopes expressed, based upon the future prospects as they now appear. Those who desire to make use of this plan may fill out both of these memoranda. One should be kept for the refreshment of the memory; the other mail to us.]

### PASTORAL BIBLE INSTITUTE

Dear Friends:-Conscious of the privilege and opportunities that are before us for the promulgation of the Truth, I am deeply interested in the spread of the Glad Tidings of the lengths and breadths, the heights and depths of redeeming love expressed for us in God's great Plan of the Ages.

Having considered carefully and prayerfully how to use my various talents to my Redeemer's glory and for the service of His people, I have decided that so far as my "money talent" goes, I can do no better than to follow the rule laid down for us by the great Apostle Paul (1 Corinthians 1:6:2), and will therefore endeavor to lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence it is understood that the sum indicated is not my promise, but merely my conjecture or hope, based upon present prospects; and should I not succeed in doing as well, it is understood that there is no obligation to make any contribution and the Lord will know my heart.

My object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and circulating the Truth to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this my highly appreciated privilege.

My present judgment is that during the coming year I shall be able to lay aside for the work of the ministry, the amount of per week.

To comply with United States Postal Laws, all or any portion of my donation may be applied as subscription price for "The Herald" or free literature sent to the Lord's Poor, or others as the "Institute's" officers may deem advisable. That the work be not hindered, I will endeavor to send what I shall have laid aside for this cause at the close of *each quarter*.

## **HERALD SUBSCRIPTIONS**

### **ON GOOD HOPES ACCOUNT**

The friends who contribute to the "Good Hopes" (described on the reverse side of this sheet) at times desire to send "The Herald" to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our "Lord's Poor" offer. They are invited to give us such addresses below-the expense to be deducted from their donations. Give full addresses, and *write very plainly*, please, mentioning the length of the subscriptions.

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This work presents an exhaustive exposition of the Apocalypse; the visions of the Revelator are very carefully and reverently examined in the light of all the other prophetic testimony, and in the light of the history of God's people from the remote past to our day; the principal expositions of the Revelation by godly men throughout the entire Age are given earnest consideration. The two volumes that make up this exposition are bound in handsome, artificial leather, stamped on the cover with gold lettering. The price is \$1.25 each; \$2.50 for the set. (5/6 per copy, 11/- per set.) Friends throughout Great Britain and Ireland may send their orders to the Bible Students Committee, 204 Broadway Chambers, Letchworth, Herts, England; though if any prefer they may order direct from Brooklyn.

## **"DANIEL THE BELOVED OF JEHOVAH"**

This is the title of our exposition of the prophecy of Daniel. Like the Book of the Apocalypse, the prophecies of Daniel are seen to be in the nature of prophetic photographs, outlining the history of God's people, particularly the Church from our Lord's First Advent onward to the conclusion of this Age. This volume is bound in handsome blue cloth, stamped in gold lettering-beautiful and attractive. The price is \$1.25 a copy, or 5/6 in English money, postpaid. Friends in Great Britain may send their orders to the Bible Students Committee, 20.4 Broadway Chambers, Letchworth, Herts, England; or if any prefer, they may send their orders direct to Brooklyn.

## The Beauty of Holiness

*"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."-2 Corinthians 7:1.*

HOLINESS IS moral purity; and it is written that "without holiness no man shall see the Lord" (Hebrews 12:14); and again, "Blessed are the pure in heart, for they shall see God." (Matthew 5:8.). Purity of heart signifies purity of the will or intention, the mainspring of life. To be perfectly holy or pure in every sense of the word would signify absolute perfection, which no man can now claim; but those who by faith are clothed with the righteousness of Christ are now reckoned "holy and acceptable, unto God" (Rom. 12:1), the righteousness of Christ being imputed to them by faith. These, whose hearts are fully consecrated and loyal to the Lord, are "the pure in heart," whose privilege it is to see God.

While the heart of every accepted child of God must be pure from the very beginning of his Christian life (otherwise he is not accepted or owned as a child), yet, as the Apostle suggests above, there must be from that time onward a gradual work of perfecting holiness in the fear (filial fear) of God; that is (being graciously reckoned of God as holy through Christ, from the hour of our entire consecration to His will, because our will and effort are to be so), we are to go on striving daily against our natural imperfections, and endeavoring as nearly as possible to make the reckoned holiness more and more actual. Thus we should continue to grow in grace and in the actual likeness of the Lord.

Some Christians make the very serious mistake of supposing that they, as merely passive subjects, may receive instantaneously the blessing of holiness as a mark of God's special favor. But such a conception is very far from the Apostle's idea, as expressed above. He presents the attainment of holiness as a life work, and the individual Christian as the active, and not as the passive, agent in accomplishing it. From the standpoint of a reckoned holiness, he is to go on day after day, and year after year, in the work of actual cleansing of himself from all filthiness of the flesh and spirit of person and of mind--"perfecting holiness in the fear of the Lord."

In the exceeding great and precious promises we have abundant incentives to strive daily to perfect holiness; but these must be held before the mind that they be not crowded into the background by the cares of this life and the deceitfulness of its pursuits. The pure in heart-whose will is only to serve and please Him-do see God by faith and with the eyes of their understanding. They see Him in His Word and His Plan, as He graciously opens it up to their minds as meat in due season; they see Him in His mighty works of creation, and of redemption and salvation; they see Him in nature, whose open book is ever eloquent in His praise to those who have eyes to see; by faith they see Him in the secret closet communions when there is no eye to see and no ear to hear but God's, where the heart may freely unburden itself of its load and lay down its cares and feel that unutterable sense of Divine sympathy and love which only those can understand who have taken the Lord as their personal friend and counselor. They see Him, too, in His providences; for, having entered into their closets and shut to the door and prayed to their Father in secret, the open reward of His sure and safe leading always follows, according to His promise.

How blessed it is thus to see God-to realize His presence and power and His abiding favor in all the vicissitudes of life; to watch Him and see how, as the days and years go by, He makes all things work together for good to them that love Him, and to see also, from the grand standpoint of



observation He gives us, how glorious a destiny He has carved out for us and for all the willing and obedient subjects of His authority.

If we cultivate acquaintance with God and with our Lord Jesus, communing with them through the Divine Word and prayer, almost unconsciously to ourselves the work of perfecting holiness progresses. To be thus in communion with them is to receive more and more of their mind and disposition. And having the mind of God thus in us, as the controlling principle of our actions, to what purification of the flesh it will also lead!

It begins at once to clean up the whole man. Old unclean, as well as sinful, habits are put away; unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habit, slips of this kind occur, they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within, and with the heavenly Guests that make their abode with us.-John 14:23.

It is quite possible, however, that the more we succeed in purifying ourselves of the old carnal nature, the more we may realize the imperfections that still remain; for the purifying process is also an educating one: we learn to appreciate and admire purity, holiness, the more thoroughly we assimilate it, until "the beauty of holiness" becomes the most desirable of all possessions, that which is lacking of its glory is our deepest concern, and the great work of perfecting holiness becomes the chief business of life. Let the good work go on, dearly beloved, and, in the end, the Lord Himself shall be your exceeding great reward.

## **We Are His Workmanship**

WHAT I may have the leading of the Lord throughout all the way of my earthly pilgrimage, is undoubtedly the earnest longing and prayer of every sincere child of God. The reason for this is obvious. 'The strongest, the most advanced in the life of the Spirit well know their own weakness and insufficiency; that without the constant assistance of the Lord, failure would mark all their efforts. There are forces and dangers seen and unseen which none can at present match. The Lord in His goodness assures us that He has fully anticipated the necessities of our case and that He will lead us by His Spirit and His unerring wisdom.

The Prophet in his review of the Lord's dealings with Israel of old in the wilderness was sure that God had "led them forth by the right way, that they might go to a city of habitation," that is, to an abiding place, a home, even though that way was a way of adversity and of sore trial through the long years of the wilderness experience. How important for one to know how he may have the Divine leading, and how he may possess the assurance that He is really being led of the Lord!

The Lord's people in this Age are represented as the sheep of His pasture, that they are being shepherded and led by the Good Shepherd into green pastures and beside still waters; and, says the Apostle, "As many as are led by the Spirit of God, they are the sons of God." It is this leading of the Spirit that is so essential. Before one can be led of the Spirit, he must possess the Spirit, and in order to possess the Holy Spirit, he must get into the attitude of an obedient son of God. And this, as the Scriptures testify, is achieved by a positive renunciation of sin and by a full surrender of all to Him. Then we are at the point where His leading commences and where He

begins to "work in us." Another writing upon this subject has submitted some thoughts that are quite clear, and we believe well sustained by the Lord's Word:

### **God's Work in Us**

"God does not perform His work mechanically, irresistibly, or by iron force. He works by promptings, movings, checkings, suggestions, inspirations. If we treat these workings with neglect, they subside; and the soul resembles one of those deserted pits in which the machinery and debris tell of the busy tides of workmen that have long since ebbed away. If, on the other hand, we carefully obey them, they become more powerful; and our obedience makes their effect permanent in our characters.

"Obedience to a Divine prompting transforms it into a permanent acquisition. It is a new piece of workmanship, whether of gold, silver, or precious stone, built into the fabric of the spiritual nature. There is one important matter, however, which we must bear carefully in mind. If we attend only to the inner working and striving of God's Holy Spirit, we may become confused as to what is really His; for Satan will simulate it, that he may annoy us, transforming himself into an angel of light.

"We should therefore remember that God educates His children by three agencies-by the Word, by the Spirit, and by the events of Providence. And these three always agree in one; they never clash. Whenever, therefore, we are sensible of a mighty striving within our hearts, we should test it by the Word of God on the one hand; and on the other we should await the opening of circumstances. If we follow the inner light without the Bible, we shall become visionaries; if we follow the inner light without awaiting the unfolding of circumstances, we shall be unpractical.

"Let it be our chosen attitude to open our whole heart increasingly to the inworking of God. 'We are His workmanship, created unto good works.' And now let us ask Him to work in us to will those good works; so that our will, without being impaired in its free operation, may be permeated and molded by His will; just as light suffuses the atmosphere without displacing it.. And let us expect that He will infuse into us sufficient strength that we may be able to do His will unto all pleasing.

"Thus day by day our life will be a manifestation of those holy volitions and lovely deeds which shall attest the indwelling and inworking of God. And men shall see our good works, and glorify our Father which is in Heaven.

## "NOW AND AFTERWARD"

"Now, the sowing and the weeping,  
Working hard and waiting long;  
Afterward, the golden reaping,  
Harvest home and grateful song.

"Now, the pruning, sharp, unsparing;  
Scattered blossom, bleeding shoot!  
Afterward, the plenteous bearing  
Of the; Master's pleasant fruit.

"Now, the long and toilsome duty  
Stone by stone to carve and bring;  
Afterward, the perfect beauty  
Of the palace of the King.

"Now, the tuning and the tension,  
Wailing minors, discord strong;  
Afterward, the grand ascension  
Of the Alleluia song.

"Now, the spirit conflict-riven;  
Wounded heart, unequal strife;  
Afterward, the triumph given,  
And the victor's crown of life.

"Now, the training, strange and lowly,  
Unexplained and tedious now;  
Afterward, the service holy,  
And the Master's "Enter thou!"

## The Atlantic City Convention

Another season of thanksgiving and refreshment at Atlantic City, N. J., is in the past. The convention was held there as was planned, Saturday afternoon and Sunday, September 21 and 22. During these days a goodly number, about 75 in all, found it convenient to attend this conference, some of them coming from quite a distance. It was surely good to see again the familiar faces of former years present at this gathering. One could not but be reminded of how there are surely faithful and devout souls laboring on day after day and year after year, striving to hold fast to the great Rock of Ages-casting not away their confidence, which they know has great recompense of reward. But there were some new faces present also this year, some of these having only recently come apart from the -former communion with which they were associated; their radiant faces and warm expressions of appreciation bore testimony to their joy of heart in realizing the blessings of the liberty and fellowship of those who are striving to follow the Lord. Still there were faces absent this year which we have observed on former occasions, and in this connection we are reminded of how some have finished their labors during the past year and have entered into their rest, we-believe, joining the shining ranks of the faithful, and thus as the poet remarks:

"Gathering Homeward from every clime,  
One by one, one by one."

A oneness of spirit was much in evidence in the little gathering at Atlantic City; it was that of loving consideration for one another. The words spoken by the friends in their testimonies, as well as by those from the platform, inspired to fresh hope and incentive in life's pathway. True children of God have upon their hearts the one theme and purpose. This was expressed by the Apostle: "For me to live is Christ," and, "I desire to know nothing among you save Jesus Christ and Him crucified." The Divine promise is that theirs is the Kingdom of Heaven. The Spirit of the Lord God in all of these prompts them to study the character of the great Pattern that they may be conformed to the likeness of God's dear Son. In all these gatherings and assemblies here below, we are ever reminded of that last and final. great Convention for which these conferences and assemblies are but so much preparation. In one sense indeed they are foretastes-of coming joys and communion together in the Heavenly Kingdom. We believe that all the friends present at Atlantic City would concur in the expression that this season of fellowship was one that has helped the brethren on toward the Kingdom of God.

## The One-Day Convention at Beverly

It was the unanimous sentiment of the brethren who assembled at Beverly, Mass., on Sunday, November 29, that the occasion was a blessed one in every sense and meant much of spiritual joy, love, and peace to all. And from the various remarks by the friends, it was evident that the expectations of all were fully if not more than realized. There were about seventy-five present, which was a very good number considering that the Class here is quite small. The dear friends of Beverly are to be most highly commended for their loving zeal in arranging this gathering and in extending such a warm welcome to the friends who came from various localities in that section of the country,

Four discourses and one prayer and testimony meeting made up the program of the day. In these days of peculiar testing and trial the brethren instinctively feel that their faith and fidelity to the Lord and the Truth are under test, and so the words of the Master come oft to mind, "Be thou faithful unto death and I will give thee the crown of life." It is recognized that faithfulness unto death signifies bearing the cross to the end of life in connection with which the fruit of the Spirit, joy, peace, humility, long-suffering, brotherly kindness and love are appreciated as being most essential to enter the Kingdom, in harmony with the Master's words, "Herein is My Father glorified, that ye bear much fruit."

## "Dawn of the Morning"

We are bringing to the attention of the brethren the tract by the above title, as specially timely for distribution just now. Today humanity the world over is face to face with the gravest economic crisis of all time. The rapid development of circumstances throughout the world within the past year or so causing the severest financial depression recorded in history, has greatly intensified suffering, poverty, and distress in all parts of the world. It is being conceded by all the thoughtful everywhere that the present situation may presage still other important changes and significant events. The tract mentioned above, "**DAWN OF THE MORNING**," seems peculiarly appropriate to pass on to any we meet who are aroused to think and to inquire for the truth as to the meaning of the times in which we live. The subject matter of this tract is practically the same as one formerly distributed and entitled "What is Truth." The title has been changed, and some of the introductory remarks, so as to make it more applicable, to present conditions and developments in the world. We now have a good supply of this leaflet on hand, and while we urge the brethren, to order and use them freely, yet we suggest that it be done with some discretion and that the leaflet be not thrown around carelessly but placed where they will be given attention by those who would seem susceptible to the Truth. Still we would keep in mind the admonition, sow beside all waters, for thou knowest not which shall prosper, this or that.