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As We Pass the Portals of the New Year

CHILDREN OF God blessed with the richest favors of Divine grace in that knowledge of spiritual truth which reveals their high privileges, can have no happier reflections as they reach the close of another year and pass the portals of the new, than that the Divine leadings and counsels have been theirs thus far all the way. And it is no wonder that such delight to sing with the poet,

"What have I to ask beside?

Can I doubt His tender mercy,

Who through life has been my Guide?"

In connection with the exercise of the Divine providential leading and care, there has been the blessed realization during all the year past, and with many of us for many years past, that though we walk through the valley of the shadow of death, as the Prophet aptly represents the present life, our blessed Shepherd's rod and staff have been our comfort and our safe guide.

The happy consideration for God's people as they enter the portals of the New Year, continues to be that the great Watchman of spiritual Israel, the Lord, changes not; His exceeding great and precious promises are all yea and amen to those who obey Him-to all who b faith abide in Him, trusting in the all-prevailing power of His merit, of His atonement-and who, possessing His spirit of love are seeking to walk circumspectly in His footsteps. To all such, if they continue thus and abound, we may be confident that the New Year, 1932, will be a happy one, basing our assurance upon the many Divine promises.

Our Salvation Nearer

The inspired Apostle, seeking to encourage the hope and faith of God's people in his time, and to buoy them up in the midst of the tests and trying conditions which tended to beat their courage down, said, "Now is our salvation nearer than when we believed." (Rom. 13:11.) In line with this same thought he continues, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light"; evidently speaking from the standpoint of the nighttime consisting of the six thousand years of the reign of sin and death. In consideration of the fact that more than four thousand years were then in the past and less than two thousand remained, he could truthfully say, the night is far spent, the day of Christ is approaching. With

what greater emphasis may the Church now realize that her salvation is nearer, as it is observed that six thousand years of man's history are in the past and that we are living in the dawn of the seventh great millennium. Yet however near we may be to the full dawning, the full sunlight of the morning, however much we may long for the promised deliverance, the facts must be acknowledged as they appear all around us, that we are still living in 'the dark time of the prevalence of evil, still living in the Enemy's land, and should remember that his resources and agencies are numerous and powerful and that all need to guard well their Christian walk, their Christian armor, and to take heed to their ways that they be not ensnared by any of the sophistries and cunning devices of this evil day.

Patient Endurance Necessary

As we enter the New Year it is well to have clearly before the mind what constitutes the important lessons to be considered and set clearly before us. Surely they are much the same for God's people at the present time as they have been all along in the past. It is still the lesson of faith, of obedience, of loyalty to the will of God; it is still the lesson of renunciation of self, and of consecration to God; these all need to be kept prominently and constantly before the mind of every follower of Christ who would live the victorious life. Patient endurance and waiting upon the Lord may be said to be amongst the important lessons of our day; waiting for His due time to bring in the great consummation, and meantime enduring patiently the various conditions and circumstances incident to the passing away of the old order and the introduction of the new. It was to this end no doubt that the prophecy of old was uttered, one that is peculiarly applicable to the Lord's people of these clays, "Though it [the vision, the fulfillment of the Divine promise] tarry, wait for it, it will surely come, it will not tarry." (Hab. 2:3.) And the Apostle's language bears similar significance, "Yet a little while, and He that shall come will come and will not tarry."-Heb. 10:37.

Watching for the Morning

The true servants of God today take their position with those of past ages, who on learning that God has purposed to bring in a final dispensation, "the dispensation of the fulness of time," which is to usher humanity into untold blessings of peace and gladness, have sought to understand how far it was in the distance, and diligently searched to know "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow." While the Lord has generally not granted full information regarding the times and seasons of one or another of his operations He has never rebuked any of His devoted and trusting servants for desiring and seeking such information. Long in advance of the conclusion of this Age, assurance was given that the faithful brethren should not be in darkness that that day should overtake them unawares. All such would know some thing of the times and seasons and be aware of the closely approaching deliverance and of the reign of Messiah. Faithful children of God have been exhorted to give heed to the more sure word of prophecy that they might be in possession of important information that had long ages ago been forecast by the Prophets. They foretold and wrote of -the coming times, not understanding clearly themselves. Indeed, the matters of which they spoke could not be understood until the eventful times themselves should make manifest the meaning of their prophecies.

Not Following Cunningly Devised Fables

Surely this was the attitude of Jesus towards this question of the understanding of prophecy, for He Himself uttered a long prophecy covering the interim between His First and Second Advent, and He took pains to state a number of important particulars that He clearly indicated would find their fulfillment in the closing days of this Age. He said, "When ye see these things begin to come to pass then lift up your heads and rejoice, for your deliverance draweth nigh." He accordingly admonished His disciples to watch, to give heed, in order that they might not be in ignorance of, what was going on and thus be overtaken unawares, and be found unprepared to receive the great blessing that His Second Advent would bring.

While therefore the sober and reverent watching and study of the prophetic page in connection with the signs of the times is to be commended and encouraged, the disposition on the other hand to launch out into fanciful theories and speculations concerning matters that are not revealed, and therefore uncertain, is to be deplored and discouraged. We find no authorization in the Lord's Word for any of His children to assume the role of time prophets, and to devote their time and energies largely to heralding unsound and baseless theories on the subject of the time when this or that will come to pass. The solemn lesson before the Lord's trusting children today is that it is only "the foundation of God" that "standeth sure." Hence everything in the nature of tradition, man-made theories and schemes are ever uncertain and not to be trusted; only the Word of God abideth forever. Let us therefore, beloved, in these days endeavor to more earnestly turn away from all cunningly devised fables and follies of human teachers and seek to build our faith structure upon that alone which is proven to be supported by the only infallible guide given to the Church-our Lord Jesus and the holy Apostles and Prophets.

The Night is Passing

We can safely assume in our time that the long weary journey of the people of God toward the celestial city is nearing its end. Many prophecies, viewed in the light of present events and developments upon earth, clearly establish this conclusion. The times in which we live betoken the fact that the great redemption draws nigh. Again it is recalled that St. Paul, looking down to the time of the change of dispensations, when Messiah's reign would commence, tells of the terrible shaking time in connection with the introduction or inauguration of the New Covenant by Christ the Mediator, when everything that can be shaken will be shaken and utterly removed. (Heb. 12:25-29.) It is the entire present order of things, political, financial, social, and religious, designated by the Apostle Peter "the heavens and earth which are now" that is to pass away. Surely for some time we have been in this shaking time. All can see that the world's political, financial, and governmental institutions have been undergoing this shaking process; the world-wide dissemination of knowledge and the enlightenment of the people has figured largely in this matter, as was foretold. (Dan. 12:1-4.) The people in modern times have been caused to think above that in any period of man's history. The result is a clamoring for rights and privileges of which they have long been deprived. Logically, many issues and problems have grown out of this situation that have never before confronted the governments of the past, leading to the adoption of measures of legislation never before thought necessary. The whole world is in a decidedly unsettled state. There is no corner of the earth today that is immune. The discussions, controversies, disputes, and disagreements which constitute the shaking process are heard in all the nations of the earth with increasing animation and vehemence, selfishness being an important

factor. Statesmen, jurists, and legislative bodies of all governments of the earth, are put to their wit's end in satisfactorily dealing with the difficulties that are constantly arising, and in amicably adjusting economic problems confronting them all. What do these things mean? Do they not signify that events are rapidly on the march toward the inevitable and long predicted end? Surely all of this is in fulfillment of the Savior's delineation of the time of the transition from the reign of the empire of Satan to the Kingdom of God's dear Son, when He said, "Upon the earth distress of nations with perplexity; the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming upon the earth."-Luke 21:25, 26.

"Peace, Peace, when there is no Peace"

No wonder that in these perplexing circumstances every conceivable means is resorted to as a remedy for subduing the elements of anarchy and for upholding the present order of things. Gigantic efforts in the nature of international agreements, leagues, and peace treaties, are created to insure against future wars. Thus the Word of the Lord has anticipated these efforts and cries of peace in modern times, and the Divine prediction is that as we march farther on into the day of the Lord, it shall come to pass that "swift destruction cometh upon them" (1 Thess. 5:3); thus portraying that not by man's might and wisdom, but by the power of God will "peace on earth, good will toward men" be inaugurated, through the agency of the Kingdom of God's dear Son.

Modern Christianity weighed in the Balance

The Savior added concerning the present time, "the powers of the heavens shall be shaken." The symbolical heavens, ecclesiasticism, is also weighed in the balance and found wanting. This also has its place in the shaking process of the last days, and says St. Peter, "the heavens shall pass away with a great noise." The utter inconsistency and shallowness of churchianity is more and more apparent. The predicted departure and falling away from the faith as taught by Christ and the Apostles, is fulfilled before our eyes. Faith in the Bible as the Word of God, faith in the vicarious atonement of Christ, faith in the coming Kingdom of God under the whole heavens, is at a high premium. The Lord's arraignment of Christendom in these circumstances is represented in the term "Babylon," which he says "is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. 18:2.) The same message declares that plagues are to be visited upon apostate Christianity of the last days that will involve the fall of all systems, traditions, theories, and creeds of men.

The Door still open

The Lord promises, however, to deliver His faithful people in connection with the end of this Age. He admonishes them to pray that they may be accounted worthy to escape all these things coming upon the earth. (Luke 21:36.) He declares that the righteous shall shine forth as the sun in the Kingdom of their Father. (Matt. 13:43.) They shall be glorified together with Him.-Rom. 8:13.

But the full end of all these things is not yet; the deliverance of all the faithful has not yet taken place. The Church of Christ cannot be said to have been glorified yet. The year 1932, as it opens,

finds a people consecrated to the Divine service and striving to walk in their Master's footsteps in the narrow way that leads to God and to the heavenly home. Nor have we any evidence necessarily to assume or to announce that the new year that we are just entering will witness the end of all things and the deliverance of the saints. Under the circumstances none should attempt to be wise above what is written. It is given to all the watchers to read the meaning of prophecy as history unveils- it, and we are earnestly admonished to give heed to the more sure word of prophecy, that it may be as a light unto our pathway until the day -dawn, etc. We are still walking by faith and not by sight.

We know from the Word of the Lord that there are some things that in a special way concern the hearts of the Lord's people. Chiefest amongst these perhaps is the hope of gaining entrance into the heavenly Kingdom. It should be most interesting to all who entertain this hope, to recognize that the door into that Kingdom is still 'open. More than this, so far as any one can know, the door into the narrow way, into the Kingdom in its earthly or embryotic state, is still open also. Here again the brethren are to be counseled against too hasty conclusions respecting the closing of the door in such and such a year. The date for the closing of the door is not revealed to any, and therefore none can know. We have the positive assurance that the shutting of the door is entirely with our Divine Master (Luke 13:25; Rev. 3:7, 8), and that He has not committed the authority of the door to any man on earth.

Continue Thou in the Things of which Thou hast been fully Assured

A vitally important lesson to the Lord's followers is to be sure that they are faithful in doing His will, in being loyal to the principles, of truth and righteousness, of rendering their service according to the instructions of His Word. While there are saints upon the earth,, there is still a ministry to be performed. All grateful and obedient children of God will desire to let their light shine. In so doing they will be careful that what they announce as the Lord's message is thoroughly established as the truth. While recognizing the indications that the day of Christ is drawing near, they will not announce that the Church has been glorified while some are still in the hour of their humiliation and sacrifice. They will not attempt to run ahead of the Lord and announce that His Kingdom has been established when it is not yet inaugurated. They 'Will not promise the world immunity from the grave; or that millions of their number will never enter the tomb, for the well informed of the Lord's people well know that no such announcements are yet in order, and no one is authorized to make any such proclamation. But the faithful in Christ Jesus, carefully seeking the mind of the Lord, will heed the Apostle's admonition, and will preach what we know "and have been fully assured of" (2 Tim. 3:14), and of which we are therefore certain as being acceptable to the Lord.

Thus we can announce with great assurance that God has promised a glorious day, that He has long ago prepared for it in the gift and sacrifice of His dear Son. In order to the world's deliverance, that they may receive the benefit and blessing of the great atonement sacrifice, the Kingdom of God is to be established, which through the thousand years of its glorious reign will suppress evil in every form, and establish eternal righteousness, furnishing abundant opportunity for all the willing and obedient of mankind to return to God and receive everlasting life, in connection with which sorrow and sighing and death shall be banished from the earth.

Dearly beloved, let us give the more earnest heed to the things which we have learned, lest at any time we should let them slip. Let us give "all diligence to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience ; and to patience godliness and to godliness brotherly kindness ; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that He was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." 2 Pet. 1:5-11.

"DAY BREAKS"

"What dost thou see, lone watcher on the tower
Is the day breaking? Comes the wished-for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land.

"The stars are clear above me; scarcely one
Has dimmed its rays in reverence to the sun;
But I yet see on the horizon's verge
Some fair, faint streaks, as if the light would surge.'

"Look forth again, O watcher on the tower,
The people wake and languish for the hour;
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine.

"I see not well; the moon is cloudy still,
There is a radiance on the distant hill;
Even as I watch the glory seems to grow;
But the stars blink, and the night breezes blow.'

"And is that all, O watcher on the tower?
Look forth again; it must be near the hour;
Dost thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?

"A mist envelops them; I cannot trace
Their outline; but the day comes on apace:
The clouds roll up in gold and amber flakes,
And all the stars grow dim; the morning breaks.'

"We thank thee, lonely watcher on the tower:
But look again, and tell us, hour by hour,
All thou beholdest: many of us die
Ere the day come; oh, give them a reply!

"I see the hill-tops now, and chanticleer
Crows his prophetic carol on mine ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn.'

"Again, again, O watcher on the tower!
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?

"I hope, but cannot tell; I hear a song,
Vivid as day itself, and clear and strong,
As of a lark-young prophet of the noon
Pouring in sunlight his seraphic tune.'

"What doth he say, O watcher on the tower?
Is he a prophet? Does the dawning hour
Inspire his music? Is his chant sublime?
Filled with the glories of the future time?

'He prophesies, -his heart is full; his lay
Tells of the brightness of a peaceful day;
A day not cloudless, nor devoid of storm,
But sunny for the most, and clear and warm.'

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When error shall decay, and truth grow strong,
And light shall rule supreme and conquer wrong?"

"He sings of brotherhood and joy and peace,
Of days when jealousies and hate shall cease;
When war shall cease, and man's progressive mind:
Soar as unfettered as its God designed."

"Well done, thou watcher on the lonely tower!
Is the day breaking? Dawns the happy hour?
We pine to see it; tell us yet again .
If the broad daylight breaks upon the plain?"

"It breaks! It comes! the misty shadows fly:
A rosy radiance gleams upon the sky;
The mountain-tops reflect it calm and clear,
The plain is yet in shade, but day is near."

Cooperation in the Ministry

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."-1 Cor. 15:58.

FOR THE benefit of new readers we have been requested to present in these ages a brief statement of the circumstances which led to the formation of our Institute, the plan of its organization, the purpose of its continued existence, and the provisions whereby all in harmony with the spirit of Christ may share in its ministry. This we are pleased to do in the following paragraphs.

It is doubtless unnecessary to relate that following the death of our late beloved Pastor C. T. Russell, conditions arose in all parts of the world which made it impossible for many of the brethren to continue any longer in the old association. After some preliminary meetings extending over several months, a convention was held in Providence, Rhode Island, in November, 1918. This convention was attended by some 200 to 300 brethren from various parts of the United States and Canada.

There being no movement at that time already bearing evidence of the Lord's approval and blessing, the friends gathered in Providence on that occasion took counsel together as to what might seem to be the Lord's indications for them. They were quite alert as to the importance of the occasion, the business meeting which they held being perhaps the best attended of any of the convention sessions, and the voting being participated in by practically all of the conventioners. We are glad also to be able to state that the voting was unanimous.

Important Safeguards and Precautions

It is recognized that under present sin and death conditions no arrangement can be devised on earth which will contain in itself a guarantee of freedom from the evil machinations of ungodly men, yet there are some plans which obviously provide safeguards deplorably lacking in others. In what we trust is a proper spirit of humility, therefore, and in a spirit of loving consideration of the thoughts of others who may differ with us, we believe that the plan followed by the founders of our Institute contains most important safeguards. No thought was entertained by any one, and certainly no provision, was made whereby power, or authority, or undue influence could be centralized in any one church, either by the limiting of voting rights to the members of such a church, or in any other manner. Indeed every precaution was taken to guard the Institute against contributing in any way to the gradual growth of any one church into a dominant position in the midst of the other churches.. It is needless' for us to enlarge here on the dangers to which such a course would have been liable. History has made them abundantly clear in the decisive example-Rome.

A committee of seven were given very simple and explicit instructions. They were to "form a non-profit organization as simple in form as would enable the Lord's work to proceed smoothly." They were to "speak unto the children of Israel that they go forward." As a result of these instructions the Pastoral Bible Institute came into existence.

Form of Organization

In deciding , the form our organization should take, the committee very naturally sought the counsel as expressed in his writings, of the brother who had for so many years manifested such a large measure of the spirit of the Lord, the spirit of wisdom and of a sound mind. We refer, as of course all are aware, to the counsel of our dear Brother Russell. In arranging for the publication of a periodical, these brethren accordingly adopted a very similar arrangement to that expressed in Brother Russell's will for the Watch Tower Bible and Tract Society. Not that there was any legal or other obligation for them to do so, but because the principles there laid down seemed to them good to follow. However, whereas in the case of the trustees and editors of the W. T. B. & T. Society, they were to hold office for life, and could only with great difficulty be impeached for moral or doctrinal laches, in the case of the Pastoral Bible Institute, the brethren charged with the responsibility of its organization preferred a more democratic plan. Accordingly the Institute's Charter was so written as to provide that the directors were not to hold office for life, but for one year only, and that each year opportunity was to be given for the members to elect whom they pleased to that service, each member being entitled to one vote. Moreover it was provided that no contribution, however large, would entitle the contributor to more than one vote.

Basis of Membership

It was the desire of the original incorporators to grant membership on the basis of a subscription to the "Herald" but upon the advice of the United States Corporation Agency, which conducted for them the necessary steps to obtain the Charter, this was found to be not wise or practical; because if for any reason the paper was not published there would be no members; or certainly there might be difficulty about such an arrangement. It was therefore decided to fix the membership fee at \$5.00, just half the sum necessary in the W. T. B. & T. S.

Purpose of Organization

As stated in its Charter, the purpose for which the Institute was formed is "the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers, and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purposes stated."

Thus with fear and trembling the little venture began, and the reader may well believe it when we say that from consecrated hearts far and near fervent prayers were offered that the Lord's Spirit should prevail, and that only His name should be glorified.

Today the Institute is no longer an experiment; it has been in operation for 13 years. By the favor of our gracious God its ministry has been of much blessing to the Lord's people.. Indeed many have expressed themselves that they would suffer a serious spiritual loss, if, either of its two main ministries, namely the "Herald" and the Pilgrim visits were discontinued.

Opportunity for Cooperation

But while we rejoice that it has pleased our heavenly Father to bless this ministry thus far, we nevertheless recognize that it falls far short of perfection and we are therefore continually on the alert for His leadings in the direction of improvement. Moreover we realize that others may see ways and means for increasing its usefulness that do not occur to those charged' with the responsibility of its map management. For this reason we again call the attention of our readers to the standing notice which appears on the second page of each issue of this journal, and which reads as follows: "The brethren having this ministry' in charge desire it to be fully understood that the cooperation of their consecrated' brethren everywhere is at all times most welcome. Suggestions' designed for the promotion of Zion's welfare are not only cordially invited, but may' be sent in, in the full assurance that they will receive very sympathetic consideration."

Liberty of Expression Provided For

In connection with the above announcement, the question may arise, What opportunity has a brother to present his suggestion to all the friends, in the event that the directors fail to adopt it, and particularly if they oppose it' If lie attends the Annual Meeting of the Institute, he is heard only by the few who are able to be personally present; how can he be heard by those who are scattered throughout the country, or the world? We are glad to call attention to, the fact that what would appear as ample provision has been made for such a contingency. All that is necessary in such a case is for the brother to secure a certain number of brethren to sponsor his idea with him, and he is immediately afforded an opportunity of presenting it in the "IHerald" for the consideration of all the brethren. In deciding upon the number of sponsors necessary to submit measures to the membership the directors sought a number which would be sufficiently large to prevent a number of unsound propositions, being offered by irresponsible parties, and yet at the same time small enough to permit a godly minority with worth-while ideas an opportunity of expression. Based on the number of "Herald" subscribers and Institute members, the conclusion was reached that 40 would perhaps meet both of these requirements. However, since it is recognized that to secure even so small a number as 40 might work a hardship in some cases the decision was reached that 25 be deemed sufficient to warrant the proposal being submitted' in the pages of the "Herald."

Forms of Ministry Followed

In the absence of any changing instructions from its members, the directors must of course continue the ministry in the forms followed hitherto, unless they shall themselves from time to time initiate other methods which secure the approval, of the friends.

In regard to the forms of ministry which have been followed thus far, we have already mentioned our semi-monthly journal (the "Herald"), and the Pilgrim visits. Additionally we have published and, distributed nearly 5,000 copies of the Divine Plan of the Ages, many thousands of tracts, and large numbers of Special issues of the "Herald," besides supplying many Bibles and Bible helps,

of which Brother Russell's publications form an important part. We have also published and distributed several hundred copies of the expositions of Daniel and Revelation, and helped in the distribution of an English translation of the "Desolations of the Sanctuary," all of which books we believe have been instrumental in the Lord's hands, of bringing blessings to their readers.

Radio Broadcasting Considered

About a year ago we were asked to consider the possibility of extending our witness to radio broadcasting, and again today, we are in receipt of inquiries asking for a further expression from us in this connection.

In regard to radio broadcasting as in regard to anything else pertaining to the Lord's cause we have no commandment from Him, but are glad to give our best judgment on the matter, as consecrated brethren in Christ, as follows:

The radio undoubtedly presents vast possibilities of presenting the Truth; several of the members of our Board of Directors have on various occasions availed themselves of this opportunity of service, and will doubtless do so again, whenever the opportunity occurs. Our readers may well judge therefore, that we are deeply sympathetic with this as with every other method of spreading the knowledge of the Lord and His coming Kingdom.

In deciding whether or not to undertake any systematic effort in the direction of radio broadcasting, however, we must of necessity be governed by the amount of funds entrusted to our care. It is one thing to desire to serve the Truth in this way; it is another thing to be able to do so. We rejoice greatly to see that many hearts are warm as they think of the Divine Plan of the Ages being heralded over the radio. We trust to be not one whit behind others in responsiveness of heart to such a suggestion. Cool heads, however, as well as warm hearts must help to decide these matters. Up to the present time your Board of Directors are unanimous in their belief that it has not been the Lord's leading for them to undertake a radio broadcasting ministry, except in the occasional way that they have done in the past. Their reason for this belief is that insufficient funds are available for this purpose and the world-wide financial depression is such as to give no indication that this state of things will change in the near future. Our Lord Himself asked the question: "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish." (Luke 14:28-30.) With the present lack of funds the Directors have no choice at all, the Lord having chosen for them. They have, however, this further word to say respecting their view of the ministry. If more funds are forthcoming they are unanimous in their conviction that such funds should be used, first, to safeguard the continuance-of the "Herald"; second, to double and treble the present Pilgrim service; third, to increase the tract distribution; and, fourth, to encourage the Pastoral Work outlined by Brother Russell shortly before he died. Only after these things had been done and funds were still ample for other means of serving the Truth would they feel that the Lord was leading them in the direction of radio broadcasting.

Our Spirit of Cooperation

In concluding these remarks, we trust that no one will misunderstand us in any way as being opposed to the spread of the Gospel by others in whatever form their ministry takes. Rather it is ours to rejoice whenever "the everlasting Gospel" is, preached in sincerity and in truth. Nor, because we do not find the Lord leading us in a particular direction of service, do we conclude that He is therefore leading no one else in such direction, whether it be radio, pictures or what not. Furthermore, we not only are not opposed to such activities, but have cooperated, and intend to continue so to do, with all who manifest the spirit of loving devotion to our Lord, and whose ministry we believe to be in harmony with the Lord's will, whether they are members of the Institute or subscribers to the "Herald" or not, and whether or not their judgment as to the Lord's leading coincides with ours. Our own understanding of His leadings as manifested in His providences is as expressed foregoing, and we shall therefore continue to give special heed to those forms of ministry in which we have for so long been engaged, and in which we have had such abundant evidence of His blessing and approval. "Let us not, be weary in well doing, for in due season we shall reap, if we faint not. Let us remember, too, that in whatever form of service our love for the Lord finds expression (and it would be strange indeed, if it found its expression in none), the same spirit will be found in all true colaborers in the Master's Vineyard. As the Apostle declares: "Now in aim and purpose the planter and the waterer are one." --1 Cor. 3:8, Weymouth.

Through the Holy Land

BY BROTHER I. F. HOSKINS

WHILE we are still in Jerusalem and having our headquarters there, it is planned for us to drive across the plains of Jordan, to the Jordan River and to the Dead Sea. As we are traveling by automobile, the distance is to be covered in a comparatively brief time. We leave the Holy City and the road winds around up and over Olivet. As we come to the turn in the road where only a portion of Jerusalem is left in view, we pause to observe points of special interest in the road associated with the last days of our Master. We are thinking now of His triumphal entry into the Holy City five days before the crucifixion; for we read that "as He drew near at the descent of the Mount of Olives," a shout of triumph burst forth from the multitude, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord. There was a pause as the shout rang through the long defile; and as the Pharisees who stood by in the crowd complained, the Master pointed to the stones which, strewn beneath their feet, would immediately "cry out" if these were to hold their peace.

Where Jesus Wept over the Holy City

From this point again the procession advanced. The road descends a slight declivity, and the glimpse of the City is again withdrawn behind the intervening ridge of Olivet. A few moments, and the path mounts again, it climbs a rugged ascent, it reaches a ledge of smooth rock, and in an instant the whole City bursts into view. As now the dome of the Mosque El-Aksa rises, like a ghost from the earth before the traveler stands on the ledge, so then must have risen the temple tower. Immediately below was the Valley of the Kedron, here seen in its greatest depth as it joins the Valley of Hinnom, and thus giving full effect to the great peculiarity of Jerusalem, seen only on its eastern side, its situation as of a city rising out of a deep abyss. The most careful observers tell us that it is hardly possible to doubt that this rise and turn of the road, this rocky ledge, was the exact point where the multitude paused again, and "He, when He beheld the city, wept over it. Nowhere else on the Mount of Olives is there a view like this. And this, almost the only spot of Olivet which the Gospel narrative pictures with exact certainty, is almost the only unmarked spot, undefiled or unhallowed by mosque or church, chapel or tower--thus bespeaks for itself that here the Lord's feet stood, and here His eyes beheld what is still the most impressive view which the neighborhood of Jerusalem furnishes -- and the tears rush forth at the sight.

Bethany

Reaching the opposite side of Olivet, we come almost immediately to the town of Bethany, where lived the friend of Jesus, Lazarus, and his two sisters, Martha and Mary. Possibly it was out of holy regard for the happy hours of fellowship the Master had enjoyed in that exceptional home that He honored Bethany by making it the scene of His last revelation in connection with His ascension, for we read that "He led them out as far as Bethany," and, after, delivering His farewell message, He lifted up His hands and blessed them and a cloud received Him out of their sight. Then we read that the disciples came down from the Mount of Olives that is, they returned from Bethany by way of Mount Olivet to the Holy City. To the traveler there now, Bethany is

without any charm and leaves no favorable impression; as it is made up of a few unsightly buildings and inhabited by Arabs.

En route to Jericho

Leaving Bethany on the way to the Jordan Valley, the road descends by long zigzag windings into the wilderness of Judea. There are two halting places on the way: the Apostles' Spring, at the foot of this descent, and the Good Samaritan's Inn, about ten miles further on. The road itself, known as Adumim, passes almost the entire way to Jericho on the border line between the two tribes-Judah on the right, Benjamin on the left. From the Inn of the Good Samaritan, the road descends even more steeply; down, down, ever down among the rugged and wrinkled hills, into the valley to Jericho. Where the road merges into the great plain of Jericho, a wonderfully beautiful view opens before us, heightened in effect by the deep gloomy gorge in the mountain which we have just left. The green plain of Jericho lies, spread out like a garden at our feet-a very oasis in the wilderness. To the right shines the deep blue waters of the northern end of the Dead Sea; in front, beyond the northern Jericho, stretches the immense Valley of the Jordan, with the dark green ribbon of the river jungle winding through its length, and the purple mountains of Moab and Gilead, towering beyond it; to the left the furrowed gray and yellow ridges and peak of the northern wilderness, into which Jesus retired alone after His baptism by John in the Jordan. One of these peaks is Quarantana, the reputed "Mount of Temptation."

The Three Jerichos

There were three Jerichos, each occupying a different site on the plain, namely the ancient Jericho of Joshua and the Old Testament; the Roman Jericho of Jesus and the New Testament; and the Jericho of the Crusaders. They are all within view of the point which we have reached-where the mountain road from Jerusalem merges into the plain.

The Jericho of the days of Jesus, stood near the foot of this road which leads down to the plain. Josephus calls it the City of Palm Trees, and it must have been a very magnificent city when Jesus and His disciples visited it. It was here that Zacchaeus, the publican, lived, and it was at the gate of this Jericho that Bartimaeus sat by the wayside begging. Nothing is left today of this mighty city, with its imperial Farms, Palaces, Baths, and Theatres, but ruined reservoirs, aqueducts, towers, and mounds of shapeless stones.

The Jericho of Joshua's day, which was destroyed in so signal and complete a manner, lies buried under a few mounds of ruins a mile or so to the north of the plain close to the Sultan's Springs, and clearly in view from this spot. Until a few years ago its site was a matter of conjecture, but excavations commenced in 1908, have demonstrated beyond doubt that here was the great stronghold of ancient Canaan.

The Jericho of the present day, which is called by the natives "Erika;" occupies the site of the new Jericho which the Crusaders built, to the east of the two earlier ones. In medieval times, various religious orders came to dwell there, and it had acquired a certain amount of prosperity when Saladin put an end to the kingdom of Jerusalem. It is now but a miserable collection of

buildings, dwellings, but we are told it is 'surrounded by a most luxuriant paradise of verdure and flowers in winter and spring.

Where Jesus Was Baptized

It is some miles across the plains of the Jordan Valley till we reach the Jordan River, and on the way our guide points out the probable sight where the children of Israel encamped on crossing the river just before the siege and capture of Jericho. The plain of the valley, once seemingly very prosperous and productive and containing many cities, as we read concerning Lot that he chose the cities of the Plain, today is a vast desert and wilderness, with few inhabitants and with no indication that the country is productive. Possibly the climatic changes have had something to do with causing the present desolation. Far over into the valley we finally reach the Jordan, winding its way snakelike amidst reeds and rushes on either side, and its banks rich in varied foliage. At this point where we reach the river there is a little camp and we are informed that this is the traditional place where the Israelites crossed on dry ground and where our Lord was baptized of John in the commencement of His ministry. But whether this is the exact spot or not matters little, as we realize that we are approximately near the place anyway, where our blessed Master came under the power of that unction from above by which He was enabled to enter upon His great commission of world redemption. While we are sitting down, resting here by the river for a few moments, our mind is engaged recalling a number of the incidents that are associated in the sacred narrative with regard to the Jordan River.

To the Dead Sea

It is but a few miles from this point at the Jordan to the region southward where the river empties into the Dead Sea. About a half hour's drive brings us to this interesting scene. On the way we are passing in full view of Mounts Nebo and Pisgah. The Dead Sea is the most depressed sheet of water in the world, being 1300 feet below the level of the Mediterranean. Here at this station on the Sea where we stop for a brief time, visitors may see the beginning of the latest enterprise in Palestine-the work of the Palestine Potash Ltd., the company established for the purpose of exploiting the valuable salts and minerals of the Dead Sea. We are advised that many of the pilgrims visiting here, indulge in bathing in this body of water just for the novelty of feeling what it is like to lie on the surface of the waves without any disposition to sink to the bottom; so highly charged with chemicals is this water that the human body remains floating on the surface just as a piece of wood floats on the surface of any ordinary body of pure water. We therefore join others who are visiting here at this time in a bath in this the most extraordinary lake on the face of the earth. From the Dead Sea we are driven back through the hill country to Jerusalem again.

The Visit to Bethlehem

And now it is Sunday. Our guide has planned for us a trip to Bethlehem for the afternoon. It is some four miles south of Jerusalem. In some respects we can agree with those who feel that Beth-

lehem ranks first among the holiest places on earth, and, next to Jerusalem; contains more attraction to the Christian traveler than any other spot on the globe.

On the way from the Holy City to Bethlehem, the road is lined with points and objects of burning interest, especially to one who is animated with a living faith in the program and promises of God. Leaving Jerusalem we descend into the valley of Gihon and ascend the hill of "Evil Council," observing on the left the country house of Caiaphas the High Priest. Further on and descending the hill we pass "Rachel's Tomb" ; it is a small modern building ,with a dome. There seems to be no doubt ,whatever that this tomb, which is revered by Christians and Moslems as well as by Jews, marks the place near where the beloved Rachel died when giving birth to Benjamin. (Gen. 35:16-20.) Here is a cistern where tradition says the star appeared to the wise men a second time, to guide them to Bethlehem and the manger: Matt. 2:1-10.

We are pointed to the reputed fields of the shepherds to whom our Lord's birth was announced as they watched their flocks by night (Luke 2:8), and the road we have just covered in coming from Jerusalem was probably the same that they traveled. We render hearty thanks to God that in the truest sense we have found Him that was born King of the Jews and King of all kings, or rather, we have been found of Him : He has revealed Himself to us, as another has said, "My Beloved is mine and I am His." O that all humanity, laboring under the pall of darkness, sorrow, and death, might hear the message delivered to the shepherds which is indeed good tidings of great joy which shall be unto all people. But now as then, the wise, the truly wise, shall find and know and worship the King, while others know not of His presence: they will see and be guided by God's star; but this time the guiding star will arise in their hearts in connection with the sure word of prophecy as saith the Apostle.-2 Pet. 1:19.

Where the Savior Was Born

Many are the allusions in the Scriptures to Bethlehem: "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem," being the earliest. It is recalled that Bethlehem was the home of Boaz, and here it was that Naomi came with Ruth, who became the wife of Boaz and mother of Obed, father of Jesse, the father of David the King. But while notable as the birthplace and home of these, Bethlehem's honor comes as the birthplace of David's Lord, the well beloved Son of Jehovah God-"Thou, Bethlehem Ephratah, art not the least among the cities of Judah ; for out of thee shall He come forth unto Me that is to be ruler in Israel." (Micah 5:2; Matt. 2:6.) Here to Bethlehem, as the chief city of their province, came Mary with Joseph her husband, according to the decree of Caesar Augustus, the Roman Emperor, to be taxed, and here the infant Jesus was born. - Luke 2:1-12.

What is called "The Church of the Nativity," is built over the place of birth of the Savior. Romans, Armenians, and Greek Catholics, are especially concerned about this spot and have their claims upon it. The spirit of rivalry and strife amongst them at times has been such as to make necessary the presence of soldiers to preserve peace between these sects. We descend some steps to about ten feet below the Church floor to the reputed birthplace of the Savior, which is marked by a large silver star, upon which is inscribed, "Hic de Virgine Maria Jesus Christus natus est," that is, "Here Jesus was born of the Virgin Mary." Another spot marked by a marble slab is claimed to be the place where the holy manger stood.

In close proximity there is a long underground passage which leads to the spot where it is said that the angel appeared unto Joseph, directing him to flee with Mary and the child Jesus into Egypt. There is also close by, "the Altar of the innocents," and it is claimed that this altar is erected over a cave into which the children, massacred by Herod, were thrown. Above these memorial spots are several chapels and convents; one, the Chapel of Helena, built by the mother of Constantine the Great, A. D. 327, being 120 feet long and 110 feet wide. It contains 44 marble columns, taken from Mount Moriah and supposed to have been pillars of the porches of Solomon's Temple.

Where the Shepherds were Abiding in the Field

As one passes along the principal street of Bethlehem to its farther end, he comes to what is known as the celebrated "Well of Bethlehem," whose water was so highly prized by David. (2 Sam. 23:1518.) Here we get a view very clearly of the Shepherd's Field. The field is probably the same one where David, as a shepherd boy, tended his sheep, and where his grandmother, Ruth, gleaned in the field of the wealthy Boaz. But of still more profound significance is the account as we read, "And there were in the same country shepherds abiding in the field, keeping watch o'er their flocks by night. And lo, the angel of the Lord came upon them . . . and said, fear not: behold I bring you good tidings of great joy which shall be unto all people."

We conclude as we take our departure from Bethlehem that the visit to this place has been amongst the most interesting and inspiring of any of our experience; obviously, because of its most sacred and hallowed memories, the chiefest of which is, that at this place there came to pass that supreme event which causes the thoughts of millions to be turned toward this Judean village as year by year Christmastide comes around. The visit to Nazareth and Galilee is next.

Confirming the Faith of the Saints

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."-2 Peter 1:12.

THE special instruments used by the Lord in the ministry of His saints, have always been definitely chosen, and divinely prepared for that service. Paul, we are told, was chosen from before his birth for the extraordinary sphere of labor he so faithfully performed, and it cannot be questioned that a similar exercise of God's foreknowledge has been true regarding other outstanding servants since Apostolic days. But our knowledge of the distinct and peculiar appointment of these instrumentalities must not lead us to conclude that they suddenly appeared on the stage of action fully prepared and qualified for their particular ministry. God prepares His workmen in various ways, and few if any have reached the zenith of efficient ministry -- without a prolonged and thorough training in the school of experience. In the case of some, certain preparatory events and environment have been overruled by the Lord to influence their characters in such a way as to make them the more useful in the work to which He would call them. To be thus chosen of the Lord for a special place in His vineyard has always meant a setting apart to more than ordinary suffering and hardship. When Paul was called to take up the work of "a chosen vessel" he was destined to discover "what great things he must suffer" for the sake of the Gospel of Christ. And what trials he experienced during the years of his labors on behalf of the Church! How many disappointments and sorrows he met, as foes within and without the Church sought to undermine his influence and destroy his power among the saints of God. His heartaches and tears but foreshadowed the trials of a long line of faithful under-shepherds from that day to this.

Comforters of the Brethren

As in the ripening of Christian character, so it is in the ripening of Christian ministry; the mellowing influences of an increasing knowledge of God and a growth in the graces of the spirit, play their part. These, in connection with the joys and sorrows peculiar to the duties of shepherding the flock of God, mold into the character of His faithful servants more and more of the beauties of the Master's likeness. And these honored ministers, growing in grace and knowledge, and making stepping stones out of failures, gradually reflect more and more of the benign spirit of the Head of the Church, and are thereby eminently qualified to be true Barnabases, "comforters of the brethren." To be sons and daughters of God specially distinguished for this ministry of encouragement and comfort, should be the aim of every member in the Church. As we consider the striking example set before us in the life work of faithful Peter, may we not hope to find a fresh impetus given to our own zeal and love.

It will be noted that our text has been taken from Peter's familiar expression of determination to keep right on reminding the brethren of the great truths they should never forget. And the choice of this text is made in order to direct attention to the words of Jesus especially addressed to this beloved Apostle: "When thou art converted, strengthen the brethren." These words must have made a lasting impression on his mind, and must have come back to him again and again as with increasing comprehension- he grasped their meaning. We recall the circumstances connected with

his denial of his Lord, and of how he was graciously reinstated after his regrettable fall. In self-confidence he had been bold to express his willingness to die for his Master, and Jesus had forearmed him by telling of Satan's desire to sift him as wheat. But the instrument to be used so wonderfully in after days was yet unfit for service, and a bitter lesson must first be learned. It was as though Jesus would say to him, "Peter, you are as yet too full of self; you are therefore about to experience the full force of Satan's attack, and in the conflict you are to discover your own weakness, and suffer a grievous and bitter defeat. But I have prayed for you, Peter, to the end that your faith will not fail, notwithstanding the greatness of your fall. When the fiery trial has done its work, and you are brought back with a converted, purified, self-renouncing and conquering faith in Me, then My appointment for you will be, "strengthen the brethren." To thus strengthen the faith of the saints, seems to have been the constant desire of Peter throughout the long period of his ministry. With his early experiences to remind him of inherent weaknesses, and of the power of God to make him a rock when fully converted, who could serve better as a comforter of the brethren than he.

Peter Taught of God

Even a casual review of Peter's two contributions to the Word of God will reveal that the keynote of his message is that of strength, steadfastness, fortitude, the latter word really meaning, "firmness of mind to endure." To stay the hearts of the brethren he writes, "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, settle you." (1 Pet. 5:10.) And this note rings all through his two Epistles, ending with one last appeal to the Church at large: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. 3:17.) His First Epistle is calculated to strengthen the brethren as they meet the trials coming from without, while the Second Epistle is particularly intended to fortify them against seductive heresies and apostasy to arise within the circle of believers themselves.. "The one Epistle is the complement of the other, and each fits to the present and pressing need of the sorely-bested saints to whom it is addressed.

In the First Epistle, it is by holding up the sufferings of Christ that he would take the sting out of the fiery trials of God's suffering saints. To this thought he turns again and again; and with what tenderness and pathos he reasons: 'Because Christ also suffered for us' (2:21) ; 'for Christ also hath once suffered.' (3:18.) 'As Christ hath suffered for us in the flesh, arm yourselves with the same mind.' (4:1.) 'Rejoice, inasmuch as ye are partakers of Christ's sufferings.' (4:13.) In the Second Epistle it is the Lord in majesty and power who is revealed, for it is the lordship of Jesus that 'best serves to strengthen human faith in the truth, and to warn against apostasy. So in the First Epistle the names with which Peter names the Master are Christ and Jesus Christ. 'In the Second they are 'our Lord and Savior.' In the First Epistle, however, the look is not simply backward to Christ's sufferings; it is forward also to when His glory shall be revealed. (1 :7; 4:13.) But it is the coming of Christ in the First Epistle, and for comfort, that Christians may be glad with exceeding joy. (1:7; 4:13; 5:4.) In the Second Epistle it is the coming of the Lord, and linked with suddenness and destruction, for warning as well.

Blessed Epistles of Consolation

"Again, in the First Epistle, hope is the joyous and electric word ringing down through it as an antidote to sorrow: 'Begotten unto a lively hope.' (1 Peter 1:3.) 'Hope to the end for the grace 'that is to be brought unto you.' (1 Peter 1:13.) 'That your faith and hope might be in God.' (1 Peter 1:21.) 'Be ready always to give a reason of the hope that is in you.' (1 Peter 3:15.) In the Second Epistle knowledge is the strong word 'that gets repetition and emphasis as an antidote to 'false teachers' and 'feigned words.' 'Grace and peace be to you through the knowledge of God and of Jesus.' (2 Peter 1:2.) 'That ye be not unfruitful in the knowledge of our Lord Jesus.' (2 Peter 1:8.) 'I will not be negligent to put you always in remembrance of these things, though ye know them.' (2 Peter 1:12.) 'After they have escaped the pollutions of the world through the knowledge of the Lord and Savior.' (2 Peter 2:20.) 'Grow in grace and in the, knowledge of our Lord and Savior Jesus Christ.' - 2 Peter 3:18.

'Blessed Epistles of consolation these! Who could have written them but the tempted, tried, sifted, tempest-tossed, impulsive, ardent, wayward Peter, the sufferings and infinite patience and forgiveness of whose Lord at last transformed this Apostle into a rock of firmness, no longer resting on a human will, !but on the Rock of Ages. . . And standing within the shadow of that predicted crucifixion, knowing that very soon he must put off his earthly tabernacle, chastened, subdued, enriched by grace, Peter penned these letters. Ever since, the aching head has found a softer pillow with Peter's First Epistle underneath. The smitten and bereaved have gone down into some new sepulchre that God has made in their heart's garden, and taking this Epistle with them and reading it there, the sepulchre has come to be the dearest spot in the garden. This word of consolation has led many a weeping saint out of the Valley of Baca upon the heights of the Delectable mountains. Faces with all the hope washed out have looked into this glass of the Word, and brightened like fires new stirred, as they beheld the glory of their Lord. It has put rifts in clouds and let light through. It 'has lifted sorrows off; or taken the sting out of them. It has changed cowards like Peter before the ascension, into heroes like Peter after it.

Anchorage in the Cleft of the Rock

"And surely the Second Epistle has also had its distinctive and most precious uses. Many a waverer and doubter has here gotten better anchorage in the truth. In times when defection has spread in the Church, when it has seemed that the very foundations of God's temple of truth were being broken up, timid believers have grown calm and fearless, as they have caught the confidence of this ringing word of Peter. They have turned to this Second Epistle and grown sure as they read it, of the ultimate and utter overthrow of those by whom the away of truth is evil spoken of. They have believed in their inmost souls that the Church is built upon the rock and that the gates of hell shall never prevail against her. Here they have found that one day is with the Lord as a thousand years, and a thousand years as one day, that God has therefore a great while to do things in, that He does not measure years or altitudes as men measure them. And if, by the - hope flashing out in the First Epistle, thick darkness has been dispelled from many a believer's sky, by the knowledge enjoined in the Second Epistle better anchorage has been secured in the cleft of the Rock for God's storm-tossed hosts. They are both full of the rich fruits of Peter's experience. No other Apostle could have copied just such things out of his 'heart. Men have mocked

Peter's memory since with stately piles of architecture wherein they have crowded out Jesus by Jesus' mother. Here is Peter's true building work, full, not of Mary, but of Jesus. Men have named Peter's successors vicegerents of God. But Peter's true successors are those who heed his dying injunction and grow in grace and in the knowledge and love of Peter's Lord. Men have put Peter's so-called power of the keys to infamous uses. But here are the keys that have unlocked the mystery of suffering and sorrow to many a believing soul. In the books that God keeps will be found no richer memorial than of these two alabaster boxes of precious ointment that Peter broke for the world's bruised and burdened hearts."

Ready for His Glorious Appearing

If it be so that we are as near to the consummation of our glorious hope as present signs seem to indicate, then this peculiar feature of Peter's message is particularly significant. It is supposed by reliable authorities that when Peter wrote these messages of encouragement, Paul's great missionary journeys among "the strangers [Christians] scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," had ended, and now Peter seeing that his own work was nearly finished, writes, "knowing that shortly I must put off this my tabernacle, even as our Lord Jesus hath showed me," seems concerned with one special purpose. His appeal to the brethren scattered abroad, many of whom he had never met, is one that is well calculated to impress upon their minds that the great thing now is individual preparation to meet the Lord. He is not now a controversialist, discussing the questions that in his earlier ministry he found himself involved in. The questions of circumcision, and the difficulties connected with the position of Jewish or Gentile believers in the new order of things, are not the burden on his heart now. He has himself grown much in both grace and knowledge since the days when these subjects were being thrashed out in the Church, and clarified. Like Paul he recognized that there was a time for laying the foundations of faith and relationship with God, and that there must be a longer period of time for going "on to perfection." Therefore, living in the last days of his ministry, the supreme objective before his mind is to assist his brethren to cement that vital relationship with the Lord so firmly, that *they* may indeed secure for themselves "an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ." His purpose is not to set forth doctrine, though doctrine is comprehended in his message, but he does set forth the strong meat of the Word, the choice manna appropriate to those who have now learned that the truth received was but a means to an end, and that end, personal relationship to Jesus Christ, and sanctified character. His aim in writing is not instruction so much as it is confirmation, confirming the hearts of the saints in those fundamental truths that have been the joy of all true believers.

Begotten unto a Lively Hope

Life, throbbing life, pours out -of these words of Peter. As he directs our attention to the things that assure us that "His glorious appearing" is at hand, do we not catch much of his own joy, and feel more than ever determined that we will hereafter give even more attention to the things that belong to maturity in Christian experience. To have these things brought to us through Peter, clothes them with encouragement that might not surround them if they had come to us through a mighty intellect like Paul. We all feel so much of kinship with Peter, and we find it easier to hope to attain to his plane of understanding and experience. The selection of Peter for this experience seems to be God's beautiful way of showing that all who will may ascend the "holy mount" and share in the joys of our Lord's transfiguration glory, and cry out with this man of like passions as ourselves, "Lord, it is good to be here."

But in order to attain Peter's viewpoint of the things that really matter, and to experience the throb and vitality of his immediate contact with the Lord, we will need to tread with him the one and only path leading to this attainment. Let us then go back to earlier days in Peter's life, and note the beginnings of God's workmanship in 'his character, and his reactions to special privileges thrown in his way. When Peter had made his profound confession, "Thou art the Christ, the Son of the living God," "Jesus wanted Peter to understand that it did not come in the ordinary processes of reasoning. There was something in the experience of Peter that put him in an attitude that made possible an understanding that he could not get in the ordinary way. That does not mean that it was suprarational. Anything that God showed to Peter must have been through the reason-there was no other way to approach his personality. But it is clear that Peter had an experience in which he related himself to God so as to make it possible for God to show him what he could not find in the ordinary ways of thinking represented by the phrase 'flesh and blood.' . . . That means that Peter had a special experience of reality that made possible this exceptional insight. Jesus calls the final source of stimulus 'My Father who is in heaven.' Peter (now, in some measure, and with the passing of time in still greater measure); had an experience of God which made possible a worthy appreciation of the person and message of Jesus. This meant a personality so related to God that it could experience and interpret the truth represented by Jesus Christ. In other 'words, Jesus led this man on into such an experience of God as made it possible for God to stimulate him to right thinking and to a true appreciation of the reality.

The New and Vital Experience of God

"Jesus recognized the genuineness of Peter's experience of God and immediately declared that on such an experience He could build His Church and make it effective. Not on Peter, nor on Peter's confession [alone], 'but on that experience of God which interpreted the life and thought of God. The Church is the 'body raised up by Christ to reflect and interpret God in the world-to understand and live the life that He was living, therefore, it cannot be built on tradition or on mere ritual. It must have as its rock foundation an immediate and constant experience of God. This does not contradict the fact that Christ is the chief corner stone in this foundation. Without Him, there could be no building experience. It is only necessary to review history in the most general way to see how wonderfully this fact is illustrated by it. The building days of the Church have been the times when men have experienced God in a new and vital way. The days of failure and decay have been the days when men drifted from reality and depended upon tradition and form.

"The thing that made possible the building and rapid growth of the Church in the Apostolic days was the new and vital experience of God which came to the disciples through the outpouring of the Holy Spirit. This also was the thing that made it invincible. It is the thing that made its witness a witness of power. The men were talking about something they were experiencing. It was something vitally and vastly more than just repeating something that had been told them by some one else. They did tell what Jesus began both to do and to say, but they told it after they had experienced it in their own lives. As the Church got away from that immediate and vital experience of God, it became formal and a mere retailer of tradition. These traditions were the story of a true experience, but it was the experience of a generation of men and women that were dead and gone. As a result of this kind of life and testimony the glow and power went out of the Church and Christ could not build it nor make it invincible. Its councils became darkened and its influence in the world anything but what Christ had intended it to be.

The Teacher with a Living Experience

"The awakening of the Reformation was the rediscovery of a forgotten and neglected doctrine; but it was more than that. Fundamentally it was an immediate and vital experience of God, and in the measure in which the Church entered into this new and unique experience of God, it got a new glow of life and a new note of authority. The same thing is illustrated in every genuine awakening of religion in the history of the Church, and could be illustrated at length. The thing we are interested in now is to point out that this immediate and vital experience of God by human personalities has always been the rock (fundamental fact) upon which the Church has been built, and the thing that makes it invincible and gives it the insight that makes possible the note of authority in its teaching. The experience did not create the doctrine but it did make it living for the men of that particular age and made them witnesses with power and life.

"The teacher with authority is the man with a living experience. Peter could understand the meaning and significance of what was happening **in the crisis in which he lived, because he was in living and vital touch with God.** The keys of authority in teaching can not be arbitrarily or formally passed down from one generation to another. They must come as the result of a vital experience. Neither a 'sheepskin' nor 'the laying 'oft of hands' can make a teacher, with power. This comes only through travail of soul. Institutions may recognize this thing when it is acquired through training and living, but they cannot bestow it by rule. . . . **The teacher with the keys in our day is the man who is in vital touch with reality and is interpreting life in the light of a living experience of God.** The things concerning which, he speaks with authority are the things that he is experiencing. The fact that he has a vital experience along one line does not necessarily mean that he is an authority in all lines. Yet it is true that the measure of his authority (in all matters pertaining to the Church) will be determined by his experience and insight."

My Soul be on Thy Guard

It would seem that all must agree that the greatest need in the Christian life is to 'have living union with the Lord. All are more or less familiar with the history of apostasy and reformation that has characterized the Church for centuries, and we are sure, that all agree also that no reformation work ever produced permanent results unless it brought people back into vital relationship with the Lord Himself. It is because this knowledge is furnished us in all past reformations that we feel so burdened in mind regarding conditions in our own day. Within the last half century we have had both a reformation and an alarming apostasy. Looking back to former days when forewarning was faithfully given of a coming hour of trial upon the Church, we now confess that we had then but vague ideas of how a thousand should fall at our side, and ten thousand 'at our right hand. But it has come, and even yet the question needs to be asked, "Who shall be able to stand?"

What then is the need of the hour? Our reply is that the need is that of giving careful heed to just such lessons as the foregoing gathered from the life of Peter. It is pre-eminently a time for looking well to the facts of personal relationship to 'God, realizing that apostasy is possible only with people who do not have this vital relationship. No Church, alive with personal union with Christ, ever apostasized. Before apostasy could gain a foothold there must first of all have been a neglect: of the things of the Spirit, followed by the old time delusive reasoning, namely that

external activity means spirituality, and Christianity. This delusion has been the bane of the Church ever since Ephesus substituted "works," "labor," "patience," etc., for "first love," and it is a deadly influence in the Church still. In the midst of another budding reformation today, when many are regaining- freedom and deliverance, the special need is some voice to cry aloud and point the way back to this separated life, this personal-relationship life, this Spirit-filled and Spirit-guided life, of which Peter has written us. If we will be of those who will enter in through the door of "an abundant entrance" into the presence of the Lord-perhaps in the very near future-then we must be of those who are abounding in the fruits of the Spirit, alive to the need of being in that attitude of heart where God can have His way in us to work out all His holy will and, in so far as our ministry on behalf of others may go, it must be of a kind that will first, and last, and all the time, put the emphasis on an individual cleansing from all filthiness of the flesh and spirit, and on an experimental knowledge of the life that is hid with Christ in God.

Encouraging Letters

Dear Brethren:

Just a few, lines as regards our little convention held at the home of Sister K-, on October 4th. Sister K -- is not a subscriber to the "Herald," but has been reading my extra copy for the last year. There were nineteen present at the Convention. If all had been in attendance that we were expecting there would have been at least thirty. The absent friends wished to be with us but were hindered. Friends came from twenty-five to ninety miles, around.... The majority of the nineteen brethren that were in attendance at our meeting were strong, developed, old time brethren that were in the Truth in Brother Russell's day. Of course it is not necessary to write that it is a joy and a blessing to meet with such brethren. The first service was at 11:30 a. m.; praise and testimony at 1:30 p.m.; another address at 2:30. . There are now six and maybe more liberated brethren in this vicinity. 'These are friends to whom I give the extra "Herald."

May I write that these monthly meetings, just described, have come al out as a result of our subscribing for the "Herald" and your sending the Pilgrim brothers our way, who suggested we have. monthly meetings. We certainly feel that we can not be too thankful for the Lord's leading and blessings. We need the fellowship of the brethren. I am aged and too nervous to write with pen and ink. May send for more tracts soon, suppose that you still have them.

Well wishes and as ever,

S. G. R.-Kans.

Dear Sirs

Somebody put into my hands a leaflet entitled, "Where are the Dead." I was very much interested in it, and desire to read something more on-the Bible; and of the pamphlets' that I think I would be more interested in at this time, is the one on "Hell." Would 'you be so kind as to send. me one?;

Very truly,,

J. C. O.---Ill.

The Herald of Christ's Kingdom

VOL. XV. January 15, 1932 No. 2

Synopsis of Discourses Delivered at Pittsburgh Convention held Oct. 30—Nov. 1, 1931

IN THE December 1st issue of the "Herald" we gave our customary review of the happy season of fellowship which those who attended the Pittsburgh Convention were privileged to enjoy and we feel sure that our readers were refreshed by this review, even though not able to attend the convention in person. In this issue we are following up that 'report by publishing brief extracts of the discourses given at that convention and in connection therewith, desire to offer the following explanatory remarks:

It is well known that of the first two reunion conventions held in Pittsburgh, 1929 and 1930 respectively, Brother Dr. L. W. Jones undertook to publish complete reports. The expense of getting out such reports was very considerable and for that reason Brother Jones did not contemplate one for 1931. However, it was announced by the Convention Chairman that the Program Committee were yet in hopes that some sort of a report might appear, and with this in mind he requested the speakers to send in a synopsis of their discourses. Immediately following this announcement and in the belief that the friends would appreciate their action, the Directors of the Pastoral Bible Institute offered the pages of the "Herald" for this purpose. This offer was gladly accepted by the Convention Program Committee and the present issue of the "Herald" is therefore being devoted exclusively to the Pittsburgh Convention discourses.

In order that there shall be no misunderstanding on the part of any one with regard to their action, our Directors believe it proper to state that they had nothing to do with the preparation of the Convention Program and consequently must disclaim all responsibility in connection with the appointment of any of those who served thereon. Furthermore our Editorial Committee are not to be understood as necessarily endorsing each and every expression contained in the various discourses and summaries contained herein. They represent the individual views of the Convention speakers which may or may not reflect those of the Editorial Committee.

With this word of explanation we commend this issue of the "Herald" to our readers and trust that they may realize a blessing in their hearts as they carefully and prayerfully ponder its pages.-EDITORIAL COMMITTEE.

Love's Road to Victory

Discourse by BROTHER WALTER SARGEANT

IN THE great country of Human Experience there are certain roads, all starting somewhere in the years of man and running out to that land of the future which we can now see with the eye of faith. Among these roads is the road of Love. It is a road of both lights and shadows; but when the shadows seem deep and the road seems long, there can be heard the murmurous music from the great ocean of love, which music is borne in upon the hearts of those whose feet are set in love's way; for the way is also called the Way of Sacrifice, and Via Dolorosa-the Way of the Cross. Not only has Love's road its music, but it has its visions as well. A story is told of a knight who once became lost in a wood and wandered about till, torn and bleeding, he lay down to die. Then there came to him an angel and led him on by devious paths till upon the wood there shone a wondrous light, and in this the knight saw a vision so glorious that of his bleeding wounds he thought no more, but knelt down and thanked the good Lord who had led him to that place. And the name of the dark wood is sorrow, but of the vision that the knight beheld, **only a few may** speak or tell. But, thank God, some may indeed tell, for they have been in the Valley and have caught the vision of Divine love. They have seen the vanity of the things of earth; they are the sons of God; for them "old things have passed away and all things have become new." These are they who walk on Love's Road to Victory.

Nearly two thousand years ago, Jesus called some to walk on this road, offering a remarkable inducement. Certain ones obeyed the call, and ever since, the members of Christ's Church have been on this way. To them it has meant ostracism, persecution and suffering in many forms. Today it means the same. But the Spirit of God is still with His people. They are still willing to suffer, to use their talents in proclaiming the Gospel message, to put Truth first, and then to serve the Truth with devotion and loving zeal. In the Book of Revelation these are said to have the victory over the beast, his image, his mark, and the number of his name. (Re 15:2.) The beast was a religious system. He ruled by fear; so does his image. His mark was a denominational mark, and his number was 666. Now the **number** of a thing means its identification. How do we identify the beast? What were its characteristics? They were (1) earthly headship; (2) earthly channel; and (3) earthly teachings not in harmony with the Scriptures. The image of the beast would be just like the beast. It would have an -earthly head, constitute itself an exclusive channel, and-put something in place of the Bible. Doubtless referring to the same thing, Jesus said: "When ye shall see the abomination of desolation . . . stand in the holy place, then let them which be in Judea flee to the mountains." To stand in the holy place, would be to take the place of Jesus, whether as earthly head or channel, for Jesus Himself is the one and only head and channel for us. So we have seen the abomination, and it has certainly made desolate; but thank God, we are away from it; we are in the place to which the Master told us to flee.

Love's Road to Victory means daily victory and future victory. It means 'close contact with God and insulation from the world. The Christian must have an inner life and an

outer life, the latter being simply the outer expression of the inner life. Hence the Apostle says we should be "always abounding in the work of the Lord," and "exhort unto love and good works." Among such works is the preaching of the Gospel. "Preach the Gospel; be instant in season and out of season," said Paul to Timothy. To build up the Christ life in us requires study, meditation, prayer, and public witnessing before men. The "door" is not yet closed, so far as we know. Some may fall out and others take their place; so we are still sending forth the Gospel for the selection of the last of the "feet" members. Then secondarily, the Truth is sounding out a note of warning and thus fulfilling Joel's prophecy.-.Joe 2:1.

Along Love's Road to Victory are certain sign-posts. The first says, "I am the way, the truth and the life; no man cometh unto the Father but by Me." This sweeps away all earthly headship and earthly channel. Another says: "All things work together for good to them that love God," etc. How good it is to know that it says All Things-even our mistakes and disappointments. Another sign says, "Be thou faithful unto death and I will give thee a crown of life."

A great home-coming awaits us. We need fear no man. Soon comes the reward, the royal crown of immortality, the song of glorious triumph, the ineffable consummation where life shall flow on in one blissful, endless service, one perpetual praise, in the sunshine of our Father's continuing favor and love. Oh that such attainment may be ours. It will be so indeed if we keep walking daily, unswervingly, with heart and mind in tune with God, on Love's Road to Victory.

Joy

Discourse by BROTHER P. L. READ

THE PURSUIT of happiness is admitted by all to be among the inalienable rights of man. Certain it is that men desire joy above everything else. . Yet how few find it! This is because most men are on the wrong scent. How then is joy to be secured? Above all, how are we to make our lives happy and joyous in the true Christian sense of the word?

The answer to this question is given by our Lord in the parable of the Vine. "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

In considering this parable a hasty reader might miss the lesson of joy that our Lord is seeking to impart. Not one word about joy appears in the parable. A great deal, however, is said about fruit.

"The flower of the Vine is but a little thing, The least part of its life; -you scarce could tell It ever had a flower; the fruit begins Almost before the flower has had its day."

Evidently then our Lord's meaning must be that joy will be ours in proportion to our fruitbearing, and concerning fruitbearing He says, "He that abideth in Me, the same bringeth forth much fruit"

"Measure thy life by loss instead of gain"; When we come to lay our head on the pillow for the last time, we shall want to measure our life that way, shall we not? We shall not be interested, then, in what wealth we have accumulated, or what pleasures we have enjoyed, or what burdens we have escaped, but we shall delight to call to mind those times in our experiences when we were most like Christ.

Let us concentrate then; not on joy but on fruitbearing. For Christ's disciples, joy is to lie partly in the bearing of fruit, partly in the union with Him which makes fruitbearing possible. Partly, that is to say, joy is to lie in the mere constant living in Christ's presence, with all that that implies of peace, of shelter, and of love; partly in the influence of His Life upon the mind and character and will. By yielding to such an influence as Christ's, they will find their lives lifted above the level of self-regard to the joyous plane on which He lived and gave Himself for others. Thus their joy will lie partly in the inspiration to live and work for others, with all that that brings of self-riddance and joy in others' gain.

"Lord help me live from day to day
In such a self-forgetful way

That even when I kneel to pray
My prayer shall be for others.

"Help me in all the work I do
To ever be sincere and true

And know that all I'd do for you
Must needs be done for others.

"Others, Lord, yes others, Let this my motto be

Help me to live for others
That I may live like Thee."

"Bearing Witness to the Truth"

Discourse by BROTHER W. F. HUDGINGS

WE WISH to recall for consideration the words of Jesus uttered to Pilate on the day of His crucifixion: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." (Joh 18:37.) Jesus indeed came to earth to die as man's ransom; but even in this He was bearing witness unto the truth which God had previously spoken that sinful man is unfit for life, that God cannot look upon sin with allowance, that His justice must be satisfied, but that His love transcends all things. Jesus' sacrificial life, culminating in death, was a great witness, a great sermon, both to men and to angels, even to -the "spirits in prison," as the Apostle Peter declared.-1Pe 3:18, 19.

If it was Jesus' great mission to bear witness unto the truth, then as His footstep followers we should do likewise. Nor did Jesus witness merely by His holy life and conduct. He witnessed by verbally proclaiming the Gospel of the Kingdom on every possible occasion. Even in His parables He did not fail to draw attention to that future Kingdom. And when He sent forth His disciples, He told them to go and preach the Kingdom. Later He told them to go into all the world and witness unto all nations. That commission has never been withdrawn; it still holds.

There are those who say that to be Jehovah's witnesses is something new. They call it a "new name." But it is not new; it is as old as Christianity itself. Jesus was the greatest of all witnesses for Jehovah; and every footstep follower of Jesus from then until now has likewise been a true witness for Jehovah and for Christ. But unless we have the spirit of Jesus we cannot be effective witnesses for the Lord. We may make a great show of works, and claim we are witnessing in His name; but if we have not love for all God's people it will profit us nothing.-1Co 13:3.

If we are willing to judge and condemn to the second death by the wholesale, those who do not see exactly as we see, or who cannot honestly change their views when we change ours, then we do not have the spirit of the Lord, whom we claim to serve; and He will disown our works, though we may say, "Lord, Lord, see how much we have done in Thy name!" Let us not be prejudiced against other groups of Christians, even though they may have permitted prejudice to blind their minds against all except those of their own little circle. Let them call you "the man of sin," if they want to. The Lord Himself was called "the prince of devils." Anyway you know better, so does the Lord; and they will injure nobody but themselves. Let us be ready to help them if we can.

But we must not swing to the opposite extreme and feel that no witness work is necessary, except that of merely living a forgiving, noble, spiritual life. If Jesus had confined His witnessing to merely that, His gospel of the Kingdom would not have been known. If St. Paul, and others had remained home and merely lived holy lives, instead of going on repeated evangelistic journeys, many of the churches to whom the Revelator later wrote may never have been established, and the Lord's command to preach to all nations would not have been obeyed. But Paul said, "Woe is unto me, if I preach not the gospel!" (1Co 9:16. He knew that it was "the power of God" unto salvation, and, as in Jeremiah's case, the Lord's Word was 'as fire in his bones.' Do we feel that way now? We should, and I hope that we do.

If Brother Russell had confined his witnessing to merely living a holy life, and had never proclaimed widely the present truth of the incoming Kingdom, you and I perhaps would not be here today; we doubtless would not have heard anything about these "glad tidings." Aren't you glad that he did more than merely settle down here in Allegheny and live a holy life? Aren't you glad that he had the will and grace to put the message, on paper and send it to the uttermost parts of the earth, as the Lord had commanded? And if he were still with us in the flesh who can doubt that he now would have us printing and distributing the message by the millions of copies, as we once did?

But, you say, We are not now living in Brother Russell's day, and the Lord doesn't want us to do that now. Why not? What Scripture do you base that conclusion on? Do you

know of a text that suggests that the Lord wanted the message to go out until 15 years ago, and then said "Stop"? But, say some, The Church is about complete, and there is no need to do much evangelistic work now. Yes, we thought that in 1914; but did that slow us down, then? No, it speeded us up; for we felt the time was short. We wanted to labor, while it is called day, even as the Lord admonished us to do. And it should be so now.

The Church may be nearly completed; but so long as any members are still in the flesh there is likelihood of their losing their crowns. Hence there is need for us to go out in the byways and find others who can take their places. Then, too, there are brethren who are in confusion, who need to be reached and helped. There are "mourners in Zion" who need comfort. We are "anointed to preach good tidings unto the meek; to bind up the broken-hearted; to proclaim liberty to the captives; and the day of vengeance of our God; and to comfort all that mourn." (Isa 61:1, 2.) Are we doing this as faithfully as we should?

We are the "feet" members of Christ, are we not? Then, "How beautiful upon the mountains are the feet of Him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isa 52:7.) Brethren, are we today doing our part to see that this is fulfilled; or, as "feet" members, are we inclined to stand still? It is proper to come apart and "rest awhile"; but we must not rest indefinitely. I feel sure that we do not wish to be one-sided extremists, to put works ahead of spirituality, nor to put works in the background. Let us be spiritual, and let us also faithfully "bear witness unto the truth." There is plenty for all willing hands to do.

"Cast not Away Your Confidence"

Discourse by BROTHER A. M. SAPHORE

THE WORDS of our text, "Cast not away your confidence" (Heb 10:35, 36), are addressed to believers, those previously enlightened and who had suffered for the Truth, and for the consecrated. "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight -of afflictions; partly whilst ye were made a gazing stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used."-Heb 10:32, 33.

Confidence gained upon the basis of the knowledge of God's character and Plan and upon His Word and His providences should never be cast away. The "Great recompense of reward" depends upon holding fast this confidence. "For ye have need of patience, that, after ye have done the will of God," suggests that patience has already been developed and the will of God, in heart and endeavor, has been reached; and that there will be testing of these attainments and that patience is very necessary in the final test. Even after love has been developed it will need to be tested. Patience in the testing is the continuing "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (2Ti 3:13, 14.) The confidence is in God and His Word

and His providences. A measure of confidence should be had in God's children and in such special ones as the Lord uses to build up the Church. These do not build up something in the Church or build up a confidence which would work for dividing those who should be encouraged to strengthen the confidence already attained. Those engaged in assisting individuals to develop Christ likeness and to do good, specially unto the Household of Faith, many of which have not as yet been blessed by the Harvest Truth, are doing a good work in helping to establish the brethren, instead of establishing themselves among the brethren. Those whose activities encourage each Ecclesia to fully control its own affairs and not to, as an Ecclesia, stand for any one or many arrangements among God's people, thus keeping out party or movement spirits, and leaving each individual free to connect or not to connect with such party or movement, will do much indeed to safeguard the peace and confidence of the Lord's people.

Reason, aside from the Bible, should give confidence in God as an intelligent being, possessed of Wisdom, Justice, Power, and Love. The Bible corroborates this and gives us further knowledge upon which to build confidence in God and His plans and purposes and in His children and His special ones used to build up the Body of Christ, the Church.

The Lord's providences corroborate both reason and the Bible and assist in forming a structure which cannot easily be broken down. The operation of the Holy Spirit, in connection with all these means of building confidence, gives full assurance of both faith and hope to those who are begotten and are faithful under its blessed influence.

In the providence of God we have been living in a blessed period of the Church. Our Savior promised that He would return and that, together with other evidences of His Presence, He would serve us with "meat in due season" through one whom He alone would choose to serve the Household. (Mt 24:45-47.) There is no question about the new and wonderful understanding of "The Divine Plan of The Ages" being the same old story taught by our Lord and the Apostles. The original message was confused in the Dark Ages, "after men slept," after the Apostles were taken away in the sleep of death. A harmonizing of these old time truths, freed from error, was seen by one who was humble and who confessed the blessing to be of the Lord and an evidence of His Presence. The present Lord used the one thus found acceptable to Him and, through His providential leading has brought many rich blessings to His people. The message harmonizing Election and Free Grace and the refuting of the doctrines of Eternal Torment and Trinity and Immortality of the human soul, etc., was the proof of the Presence of the High Priest at the close of the antitypical Atonement Day, tending to the Lampstand and causing the Light of Truth to shine more clearly by use of the means provided for the cutting off of the accumulated errors, using the one appointed by Him, not through the vote of His people, for this purpose.

What rejoicing there has been in the harmonious Harvest Truth! What confidence we have had in it and our Present Lord! What zeal we had in telling others the precious harmonious Truth which we had been blessed with! We resolved faithfulness in character development and zeal in sending out the "Light and Truth," we said, "even unto death"! We had confidence in the brethren, but we never put this on a par with confidence in God and the Word of God and the providences of God and the operation of the Holy

Spirit of God. We said that we would be faithful even if the one bringing the Truth to us should "cast away" his confidence.

Many brethren agree that character development is the all-important matter, as I am convinced that it is, but I am convinced also that the result of a properly developed Christian character will be that he will do all in his limited power to give others the opportunity of understanding God's character and Plan through his overflowing joy. What is to be done and what message is to be given depends largely upon whether we have cast away our confidence in the message of our present Lord or not. As for us, we believe that the message of the "Plan of the Ages" should have unlimited circulation and we are willing to do all in our power to send forth the unmixed message of "The Plan of the Ages" and to assist and cooperate with any and all who have not lost confidence in that message and the providences of God through our Present Lord and only Head.

Leaving all personalities aside and letting others do what they think to be the Lord's will, without considering them opponents because they do not use their activities in the same direction as we do, we shall joyfully be engaged in passing on to others that which we know has enlightened and blessed us. There is loving service for all and those who have a burning desire along these lines will quickly get in touch with each other and will be blessed as they seek to honor the Lord and bring the blessing of the Truth in its simplicity to His people, many of whom are waiting for the very message which we received and have not cast away.

"What Manner of Persons ought Ye to be"

Discourse by BROTHER L. H. NORBY 2Pe 3:10-12

THERE ARE various standards or rules of life recognized in the world today. The standard or law for the Church is declared to be a rule of sacrifice. (1Jo 3:16.) "He laid down His life for us, and we ought to lay down our lives for the brethren." This rule is far nobler and higher than even the Golden Rule. The Golden Rule, "Do unto others as you would have them do unto you," will be the standard required of all who will enjoy life after the Millennium.

The ideal standard of some people is, "Do not unto others as you would not have them do unto you." This is the Golden Rule in the negative or passive form, and leaves much to be desired. The enforcement of this rule during the Millennium seems to be suggested in the words of the Prophet Isaiah (Isa 65:25) : "They shall not hurt nor destroy in all My holy mountain, saith the Lord." The vast majority recognize no higher standard than that commonly expressed as follows: "Do unto others as they do unto you." It requires no charity or benevolence to comply with this rule. This is far from a satisfactory standard for the New Creation. "Do for others no more than absolutely necessary and expect justice and even benevolence in return." This expresses a very selfish policy, yet one which is subscribed to by a great many people. The most ignoble and degenerate who,

recognize no standard, seeking an excuse for their crimes and selfishness, often quote the, following perversion of the Golden Rule: "Do others before they do you." The practice of this rule by an ever increasing number of humanity is plunging the world into the worst state of crime -and anarchy the world has ever known.

If we really believe Christ's kingdom to be the only remedy for earth's woes, we will seek to live now in harmony with its laws as the Apostle exhorts, "Let us walk honestly as in the day."

Every one is more or less inclined to go to extremes. Human thought is often like a pendulum, swinging from one extreme to the other. The Apostle Paul says, "Let your moderation be known unto all men." Let no one assume that we countenance the violation or even compromise of principle in the exercise of moderation. We must not be lukewarm with respect to spiritual things. But we are speaking against a one-sided application of principles. There are usually two sides to every question, both of which should be considered in arriving at a conclusion.

Let us note a few doctrinal extremes supported by opposing factions of God's professed people: Jews believe that Jesus, while on earth, was an ordinary sinful man; nominal Christians believe that Jesus was God Himself. We know that the truth lies between these extreme views. Jews accept the Old Testament and reject the New; nominal Christians practically ignore the Old Testament, except as a history, while accepting the New. We need both. They are the wings of Re 12:14. Jews believe in earthly salvation and kingdom solely; Christians believe in Heavenly salvation only. How sad that these extremes are not blended into the glorious plan -of salvation which the Bible teaches. Again, the doctrines of "Free Grace" and "Election" illustrate the many opposite extremes amongst Christians themselves. The truth combines the good features of both of these doctrines.

These extreme views were evidently the result of controversy. and contention. Let us seek to profit from these things and not allow controversy to bias our judgment in any matter.

Proper leadership is a matter of great importance to the Lord's people. From an earthly standpoint, the Church is a democracy. Hence, each and every one should endeavor to express the mind of the Lord to the best of his understanding. To guide us, we have not only the qualifications of a servant in the Church outlined by Paul, but we also have an example of faithful leadership in Moses. Even though God's appointment of Moses could not be reasonably questioned, he did not attempt to concentrate power and authority in himself or friends, but encouraged the appointment of elders to represent the people.

If this is the only planet on which the "exceeding sinfulness of sin" is to be learned by experience, then God must have some very effective means of teaching future creations this lesson. Undoubtedly the Church is to be used extensively in this connection. How can we be qualified for this everlasting future work if we do not meet varied and severe experiences victoriously?

There are nine known planets in our solar system. It is estimated that there are thirty billion other solar systems in this nebulae, , sometimes called the Milky Way. Astronomers tell us they have discovered two million such nebulae or Milky Ways with present telescopes, and hope to discover sixteen million more with the 200 inch telescope now being constructed. On the basis of our solar system (which is below average) this would mean four quintillion, eight hundred and sixty quardrillions of planets. And this is merely the beginning; for space is endless. What an opportunity for usefulness and service awaits those who make their calling and election sure.

Instead of investing in earthly things of questionable stability and small return, invest in the Christ. Spend and be spent; first, in gathering the Lord's people, and secondly, in assisting in their development. We are then indirectly assisting great numbers of the world and of future creations, whose blessing awaits only the glorification of the last members of the Body of Christ.

Under His Wings

Discourse by BROTHER P. E. THOMSON

WITH TWO distinct pictures in mind the Psalmist uses wings as symbolic of Divine protection. Since, in the instance we will consider first that of Psalm 57:1—these are the wings of the Most Holy, the lesson is only for those who, by faith, live the resurrected life. (Eph 2:4-6; Ro 8:9.) If our affections are set on only such things as can come under the protection of the overshadowing wings, business depressions will cause us no disappointments. It is the repentant sinner who realizes himself a criminal, that flees to the Tabernacle, his refuge from life's calamities. 'The artist who is satisfied with his picture is not much of an artist. The Christian who can think highly of his attainments, instead of classing himself as the chief of sinners, probably has not very high ideals.

If the deliverance of Da 12:1 does not loom larger in our minds than the time of trouble of the previous phrase, then the lesson of trust has not been well learned. What would we not do to have our names written in the book of those who are to have deliverance—engage in every kind of work and subscribe to every fund, get to all the meetings on time? Yes, surely there is no excuse for one of us trying to convince himself that the witnessing is finished as long as there is any hope of reaching one more person. It is a splendid thing to put out; tracts or sell books in some other brother's territory; a better thing, for you, to put them in the hands of those who know you, though it may perhaps injure your reputation or even your business; but the thing that counts in getting your name into God's Book is your success in adding His likeness to your character. (2Pe 1:5-12) and so lining the Christian life that those who know you must realize that you have been sitting at the feet of Jesus.

Jesus quoted Daniel's prophecy, adding the information that the culminating trouble of the Age would come after we would see the abomination that maketh desolate sitting in

the holy place. We who have lived to see a desecration of holy things such as we never dreamed could take place, have sweet consolation in being able to flee for refuge to these wings in the time of the Church's greatest need, and in knowing that, even though we should enter the trouble which is to follow the seeing of this abomination, we still need fear no evil.

Just as beautiful and just as comforting is the Psalmist's picture of Ps 91:4. For the chick nestled close to the hen's warmth, danger does not exist outside. If you are not fully enjoying the happiness and peace of Ro 14:17, you are probably represented by one of the chicks with his head outside looking for something to get nervous about, thinking of meat and drink instead of the blessings of Divine fellowship. You can go a long while without food, but not without peace, and you must not be satisfied with the peace Jesus left with His disciples, the peace that comes from having food and clothing assured and taxes paid, but must seek the peace He promised to give after His departure-His peace, the peace of God (God's peace), the peace of having "all power." (Joh 14:27; Php 4:7; Col 1:11.) As long as you can say, "Thy will not mine be done" that power and the resulting peace can be yours, but it is easier to say, Thy will be done, in my way. Many a one has dropped out of the race when the Father's plan did not; work out according to his interpretation of it.

Illustrating the Father's care over us, Jesus intimated that He who watched the sparrow's fall would surely count us of more value. How Satan would like to have us spend all our time considering whether it is literally true that the Father sees every sparrow that dies and counts every falling hair! I am afraid he has gotten a great deal of satisfaction out of many Bible studies where the whole hour is spent in settling some point of no value to the new creature. The lesson this is intended to teach is that of the Father's interest in us, and Jesus picked the most useless things to illustrate how minute is that interest. Jesus' peace came from knowing God, and He gave this lesson that we might know Him better. When that knowledge is yours, no one will have to threaten you with the second death to make a faithful witness of you. You will be more anxious to tell that than to tell about the great people of the earth you have met, if you really know Jehovah. The Bible was not given primarily to reveal God's Plan, but to reveal God through the Plan. You would even be willing to change your understanding of God's Plan if by that change you would learn to know more of His goodness.

There are a number of texts in the Bible that promise bread and water to the Lord's people. If you had to choose between applying them to your physical nourishment or your spiritual, would you not a thousand times rather have the assurance that you would never suffer spiritual want, especially in this day when the thousands are starving at our very right hand? Imagine yourself a farmer and then get before your mind the picture of Hab 3:17, your farm swept clean of all food. Now, if you can join in the exultation of the next verse, you have learned to know God enough to trust Him for physical comforts. But can you apply it to our spiritual treasures, saying, Although the Jewish nation (fig tree) shall not return to Palestine, the fruit of the Church (vine) shall be contention and strife, peace (the labor of the olive) shall fail us, the restitution blessings shall not come to the world (field), there shall be no people anywhere that we could call the Church (flock), the ancient worthies (herd-Hebrew, bullocks) shall not stand in their lot, although every idea

I have had of God's Plan should prove to be false, "yet will I rejoice in the Lord, I will joy in the God of my salvation." This should not be such a difficult thing to say as it might at first seem, for would it not mean that anything we had to lay aside had been man's thought, and are we not assured that when God's thought takes the place of man's we will find it as much higher as the heaven's are higher than the earth? We might even hope to find we had been wrong if it were not that it does not seem possible there could be anything much more glorious than that which we have already received.

Voices to Which We Should Give Careful Heed

Discourse by BROTHER J. J. BLACKBURN Ps 9-1:11, 12

THAT SOME of these angels commissioned to assist the saints are invisible, spirit beings, there can be no doubt. It was doubtless to these that Jesus referred when He said regarding the Elect, "Their angels do always behold the face of My Father in heaven," implying thereby that our safeguarding is their special concern. Of these the Apostle also speaks, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?"

But it is equally clear that our text embraces messengers in the Church, servants raised up by the Lord as leaders and helpers among His people. How comforting it is to know that the mountains round about us are full of invisible "chariots and horsemen" appointed to do us service, and how very encouraging to remember also, that additional protection has been provided for us in fellow-servants who journey with us in the pilgrim way. It has pleased God to commit to devoted men and women the most exalted of all ministry—the edifying of the Body of Christ. Describing these visible agencies provided for us the Apostle writes, "He gave some, apostles; some, prophets; some, evangelists; some, pastors and teachers." And this ministry we note is to be adequate for all our needs: "They shall keep thee in all thy ways . . . lest thou dash thy foot against a stone." A complete bodyguard against "ten thousand foes who seek to draw us from the prize."

The great need of the children of God today is a clear vision of the whole will of God. . . All who stand approved at last will be such as have been careful to heed "all Scripture given by inspiration" to the man of God. There is a great need today for putting the emphasis where the Lord puts it. Diversity is a characteristic of all the Divine order. It is therefore not written that one apostle, or one prophet, or one teacher, was given to the Church, but a variety of such servants was needed and provided. This fact was fully recognized by Paul, and in his fervent prayer for the saints he very properly pleads that they may be "able to comprehend with all saints" the full scope of Divine revelation, and thus be "filled with all the fullness of God." The Lord has His own way of neutralizing the extremes found among His people, so that the perfect equilibrium may be the more fully maintained by all who are prepared to be taught by the Holy Spirit.

As a background for conclusions I desire to leave with you when I have finished my remarks today, I will call your attention just briefly to the striking events of our day. The admonition of Peter seems peculiarly timely just now, wherein he refers to the "more sure word of prophecy whereunto we do well to take heed." The evidences on every hand convince us that the end of our pilgrimage is almost in sight. While we are careful to avoid conclusions as to just when and how the final change of the Church will come, it is now most important that we cultivate the habit of fervent expectancy, and constantly remember that it 'may come some day soon as "a sweet and glad surprise" both as to time and manner. We stand on holy ground in these times of patient waiting, and we do well, therefore, to listen to those voices raised to direct our attention to the great and vital issues of the hour.

We observe a tendency on the part of some to stress the thought that the Christian life is primarily one of untiring service for others. By some others the special features and real essentials of faithfulness to God are said to be, a personal assimilation of the truth, transformation of character, and a clear relationship to the Lord. Unfortunately these two views are not always harmonized as they should be, and this is where God's variety of servants will need to be remembered. Among the disciples of Jesus we find impetuous Peters, cautious Andrews, ardent Pauls and clinging, meditative Johns. Taking these various characters the Lord was able to amalgamate all into a perfect ministry. We have these same characters with us today, and we have the same loving Lord to blend all into harmony if we will but learn His way. There is need, no doubt, for some voices calling us to gird our armor on to do battle for the Lord, in this day when some are in danger of forgetting that we are under orders to "work while it is called day." But we must not allow ourselves to be led again into the mistake of thinking that this outward activity is the equivalent of spirituality. Some are lamenting that we are not able to revive the spirit of activity and general ministry of former days, but let me not be misunderstood when I say that I cannot consistently entertain such a hope. Prior to 1917 the Lord was *doing a work* by Bible Students, but since that time He has been *doing a work among us*, "searching Jerusalem as with a candle" and He has been putting the emphasis on individual character, on loyalty to the naked principles of truth and righteousness, and that is what He is doing now. The problem for you and me is such that we need to take time to get a true viewpoint of what God is now doing. Today the voice most urgently needed is the one admonishing us to "Take time to be holy." Jesus took time to take His disciples apart frequently from the rush of service, and by this He prepared His disciples for real efficient service. In my judgment the sad conditions today bear witness against the serious neglect on our part of the resting places alone with Jesus. All the while He has loved the few Mary's who were willing to sit at His feet, and the loving John's who have loved to lean on His breast.

In conclusion, let me say that the great need of the present hour is a new emphasis on the facts of personal relationship to the Lord. The evidence is clear to me that the Lord is now most vitally interested in the "one here and there" who will soon complete the number of His Elect. All other things are now quite secondary to this, and it behooves us to consistently observe where we are today, and make sure that we ourselves are ready for the consummation of our hope.

In Preparation for the Last Summons

Discourse by BROTHER I. F. HOSKINS 2Ti 4:6-8

THIS PASSAGE selected from the last chapter St. Paul ever wrote, from the last chapter of his life, may be regarded as a part of his dying message. Special importance generally and properly attaches to the last words of great men, and particularly great men of God. The last words of such an one if uttered, while he is still in possession of his normal faculties, should represent his deepest, best, and most mature thoughts—thoughts that would be expressive of the wisdom from the accumulated lessons and experiences of the years. It is most evident that when the Apostle Paul spoke these words, he realized that his work was done, the sun was about to set, the curtain was about to fall in the drama of his life because his labors were finished. It is a very wonderful thing in the face of such circumstances for a man to be able to confidently say, I am ready to meet my Master, I am prepared to enter the presence of Christ, in the assurance that the crown of life is laid up for me.

Seemingly anticipating that Timothy or some others after his death might wonder what was his own state of assurance during these last hours, and desiring to inspire Timothy and others with renewed courage and faith, he therefore neglected not to clearly state his own condition of mind and the confidence with which he was blessed as he came to the close of his life.

And what were the grounds on which the Apostle exercised that firm confidence in the Master's approval and in the hope that he would receive the crown of life? He, himself, answers the question by saying, "I have kept the faith." In other words he had been true to Christ, he had been a true exponent of the faith not merely in word and theory, but a living exponent of the life of Christ, of the character-likeness and image of God's dear Son. He had been led to see throughout the years that the important consideration with God was not the achieving of great things outwardly in this world, but that of going along patiently, obediently, and with the spirit of full surrender and consecration daily and doing the Divine will even as the Master in His solemn admonition has counseled His entire Church saying; "Be thou faithful unto death and I will give thee a crown of life."

Do we ask what was the secret of the Apostle Paul's success as a man of God and as one who triumphed in the Christian life? The answer is, that it was by virtue of the same power and the same spiritual influence that enabled the Son of God to triumph through blood and tears as the record reveals, and as the Apostle himself declares with reference to Christ that "He through the eternal Spirit offered Himself without spot to God," that is, He was enabled through the power of God's Spirit to accomplish the offering up of Himself and to perform the entire mission acceptably and faithfully unto the bitter end.

Though St. Paul was not one of the Twelve who traveled with Jesus about the Sea of Galilee and other parts of the Holy Land during His earthly life, and was not with Jesus about the City of Jerusalem, on the Mount of Olives, and in the Garden of Gethsemane, yet Christ made up to him in other ways what he lacked by not having the advantages of

the other eleven. There were given him powerful revelations and distinctive manifestations from above that in some respects perhaps more than equaled all these other advantages. On his way to Damascus to carry out his deadly mission, the words of his Divine Master became powerfully effective: "Saul, Saul, why persecutest thou Me?" and realizing that he was confronted with a heavenly messenger, he could only ask "Who art Thou, Lord?" He heard the reply, "I am Jesus of Nazareth whom thou persecutest." " We ask, Who can describe the sense of humiliation and the overwhelming defeat of which the Apostle at once became conscious? He had only one question to ask which was, "Lord, what wilt Thou have me to do?" His consecration was complete at once. He with the other Apostles was made partaker of the Holy Spirit and he too came under that anointing which became the secret of his powerful ministry, of his dauntless courage, of his untiring zeal, and of his triumphant and overcoming faith.

It may be said that the life of the Apostle Paul is a more pronounced example than any other we have in the New Testament of the transforming influence and power of Christianity. In after years we observe how this man of God, once Saul of Tarsus and a man of murder and blood, becomes the meek and humble disciple of Christ so filled with the Spirit from above that he is able to give the Church that great masterpiece, the 13th chapter of First Corinthians, wherein he expounds for the Church of all time what is the love of Christ, its importance and value, yea, absolute necessity to all who would hope to enter with Christ into the Kingdom of God. Further, the various epistles that he sends to the brethren in different parts reveal the work of Christ in his own soul and tell us that the real burden upon his heart is that of assisting other disciples of Christ in the work of transformation to the character of the great Redeemer Himself in preparation for His presence; in other words, as he declares to one church, it was the formation of Christ in them that was the ever important consideration. It was not for numbers that the Apostle was striving, therefore, for he knew too well that under the present circumstances few would ever be found able to exercise such strong faith that would enable them to meet the conditions of the narrow way. And so the Apostle was willing to accomplish only so much as was the Divine will and even in his last hours if it should be that there were none found to stand with him in his trial, even this should prove no hindrance to him, so great was his faith in God and so brightly did his own hope shine out as a result of the revelations that had been given him and the work of Christ in his own soul.

Here indeed, we have the example of one who faithfully passed through all of those stages and processes in preparation for the last summons, the call of the Master to lay aside the cross and the Christian armor, to give up the toil and the labor in that blessed hope of realizing the full measure of joy in hearing his Master's word of approval, Well done, you shall receive the crown of life prepared for all them that love Me and My appearing.

The Ransom

Discourse by BROTHER GEORGE S. KENDALL

FAITHFULNESS TO the Lord and His Word and the welfare of His sheep has necessitated an almost constant contention for the Ransom as the very center and foundation principle of true Christian doctrine. During the past years we have seen and faithfully proclaimed that it is upon this point of doctrine that the greatest test of the close of this Age would come. Every year, we might almost say every day, gives increased evidence of this stumbling. Of all the people upon the earth who should stand upon the true foundation without wavering should be the people in what we call the Present Truth movement. For forty years a standard was raised upon the highest hills and the beacon light upon that banner was-"A Ransom for All." Every phase of the subject was carefully defined, and all the reasons why it is the only true basis for our Christian faith. It is the hub around which every doctrine centers as spokes in a wheel -the basis of our faith and hope toward God.

The word ransom comes from the Greek *anti-lutron* and means a price to correspond. It is found in Mt 20:28 "the Son of man came to give His life a ransom for many." In 1Ti 2:6- "There is one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all to be testified in due time." Again in Ho 13:14-"I will ransom them from the power of the grave"; Isa 35:10 "and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

In order to place before our minds the proper facts concerning the ransom and its place of supreme importance we ask the following questions: (1) Why is mankind in this present state? (2) Why is death reigning? Why the need of a plan of redemption? There is only one answer: the Bible speaks and plainly reveals the one outstanding fact of the original, sin. (1) Man in his creation possessed life. Sin forfeited that life. (2) Man was created in the image of God. Sin marred that image. (3) Man was king of the kingdom of earth. Sin lost that kingdom and its rulership. (4) Man was given the decree to establish that kingdom in all the earth by his posterity. Sin deprived him and his posterity, and the justice of God's righteous law decreed "Dying thou shalt die." First Act; The gate closed; the light went out; the king became a slave, a vagabond upon the earth with the withering blight of sin to curse his journey to the tomb-death.

Now as far as man and his power of performance is concerned he and his race are forever done. But what is revealed from the just sentence? A Plan of God, a Plan of the Ages, that God in His infinite mercy would at some time and way restore the lost Paradise, the life, image, kingship and kingdom of man upon earth. And in so doing how could God set aside the curse, the edict, the sentence, seeing that judgment and justice are the foundation of His throne? Just one way and one answer-providing a ransom. Could preaching a kingdom without hope mean anything? Joh 3:16-"God so loved the world that He gave His only begotten Son." Mt 20:28-"The Son of man came . . . to give His life a ransom." Heb 2:6-10=" But one in a certain place testified, saying, What is man,

that Thou art mindful of Him?" 1Co 15:21-22"by man came death, by man came also the resurrection of the dead:' 1Ti 2:6-"A ransom for all to be testified in due time:' "Behold the Lamb of God." Scriptures too numerous to mention confirm the stately steppings of our God to provide the remedy to release the race.

The first philosophy 49 years ago on the subject of the ransom and restitution showed how conclusive the proof of the basic doctrine of the Plan of God. But who can pay the price? No man could be found on earth. Ps 49:7"none of them can by any means redeem his brother, nor give to God a ransom for him." No angel could pay, nor spiritual being by any means. The Law says an eye for an eye, tooth for tooth, man's life for man's life. And this necessitated the Plan .of Redemption and the birth of a perfect man to meet the requirements. This condition must be met perfectly to release the race and restore it. So God in His infinite mercy and love used'His mighty power to humble the mightiest of His creatures to fill the place, and. so He who was rich for our sakes became poor. (Joh 3:16; Heb 2:6-10.) In Luke, second chapter, is the record of the birth of the Holy Child, the announcement of which by the mouth of the angel became the Gospel of the Kingdom: "Behold I bring you good tidings of great joy which shall be unto all people, for unto you is born in the City of David a Savior."

And thus the philosophy of the ransom is summed up as follows: A perfect man must give His life to provide a price to , correspond. And the ransom is not complete with just providing the price, but after it is provided, Justice demands that the dead world be ransomed and this implies not only a little preaching and selling a little book, and collecting a few nickels, but a thousand-year reign to restore the race, the act of which is ransoming-a part of the ransom work. A powerful article on this subject can be found in the Watch Tower of March 15, 1916.

How is the basic text, 1Ti 2:6—Jesus Christ a ransom for all to be testified in due time-to be fulfilled? When will it be testified to all?, When every member of Adam's race has heard-not only hearing a voice, but having the powers of the Kingdom apply the rules of life and blessing in Restitution. I will ransom them from the power of the grave-from the Adamic death. They died in Adam, but in that day they must die for their own sins if they die at all. Isa 35:10 shows the ransomed of the Lord returning to Zion with songs and everlasting joy upon their heads. They will still be sounding the ransom work when the Kingdom of Christ is at an end. God help us to see as Jesus saw the travail of His soul .and be satisfied.

God Our Great Caretaker

Discourse by BROTHER I. I. MARGESON

IN THE 23rd Psalm we have a beautiful illustration of the Lord's care for His children. This Psalm praises Jehovah as the Shepherd and Host of His own. This Psalm breathes throughout a spirit of the calmest and most assured trust in God. It speaks of a peace so deep, so profound that even the thought of the shadow of death cannot trouble it. There is an absence of all doubt, misgiving, fear, and anxiety.

A most beautiful description of rest and safety and trustful happiness is given in the picture of the sheep lying down in the deep, rich meadow grass, beside the living stream, under the care of a tender and watchful shepherd.

This feeling of confidence is expressed in three different ways. "I cannot want"; "I will fear no evil"; "I will dwell in the house of Jehovah forever." God's care for the Christian is expressed in a twofold image: Jehovah is 'the true Shepherd, and He is the bountiful Host.

The essential idea in this Psalm of David is that God would provide for him, that he would never be left to want. 'This is the thought with which the Psalm commences. "The Lord is my shepherd, I shall not want." And this thought is carried all the way through. This is illustrated by two facts: (1) That God was his shepherd; that 'He had always manifested toward him the care which a shepherd takes of his flock. (2) That God had prepared a table for him in the very presence of his enemies, when they were endeavoring to .destroy him, thus giving him the assurance that He would never leave him.

"He maketh me to lie down in green pastures" pastures of tender grass. It is properly applied here to places where flocks and herds lie down for repose. And it is not merely a flock enjoying repose, it is a flock whose needs have been supplied, lying down in the midst of abundance. As applied to children of the Lord it would mean that their needs are met and satisfied, and they have the confidence that their needs will always be supplied.

The words, "He leadeth me beside the still waters," would denote the calmness, the peace, the repose of heart when the heart is at peace with God, and His peace ruling in the heart.

"He restoreth my soul,"-He quickens me. God vivifies or quickens the spirit when exhausted or weary or sad. The Great Shepherd reanimates, brings back its vigor, encourages to new effort, and fills it with joy.

"He leadeth me in the paths of righteousness, for His name's sake,"-He leads me in right paths. He does not suffer me to wander in ways that would lead to ruin. As the shepherd in the East always ; precedes his flock, so our Shepherd goes ahead-leads us. He leads us in these paths of righteousness for His own sake, or that His name may be glorified. It is that He may be honored.

"Yea though I walk through the valley of the shadow of death."-We do not believe that this verse applies merely to death itself, though it embraces that, but we believe that the whole human family have been walking through the valley of the shadow of death for more than six thousand years past. But the Lord's children have the assurance that they will be guided and led by the Great Shepherd. They have nothing to fear in this dark valley, "for Thou art with me."

"Thy rod and thy staff, they comfort me."-It seems that the rod is the symbol of the shepherd's defending power. It is the weapon by which he strikes down our adversaries, and this suggests the protecting grace of our Shepherd, who is ever on the alert to ward off threatening ills. The staff might be called the shepherd's crook. The sheep pass beneath it one by one to be numbered; and by this staff the shepherd also restrains them from wandering, or hooks them out of holes into which they have fallen. So the rod and - the staff comfort us. They impart confidence that He will -not leaves us alone and that He will defend us. ‘

"Thou preparest a table before me, in the presence of mine enemies." It is very helpful to us to think of our being sheep and. God our Shepherd, but in this verse the Psalmist seems to say, "I am more than Jehovah's sheep, I am Jehovah's guest." To sit with a man at his table is .a mark of great intimacy. It is not only a means of satisfying hunger, but of intimacy and affectionate love. So the Christian can think of himself as sitting at God's banqueting table feasting on things which He has prepared. God has prepared this table of spiritual food, showing how He has anticipated our needs. And it is very necessary that we continually partake of the food which our Father has prepared. He prepares this table for us in spite of our enemies. They cannot cut off the supplies that come continually from above.

"Thou anointest my head with oil."-At an Eastern feast the welcome of the guest is expressed by the precious ointment with which he is anointed on entrance into the home. If this were omitted the failure would be noticed. We recall what our Master said: "My head with oil thou didst not anoint." How blessed it is that we too can say with the Psalmist, "Thou anointest my head with oil:" This oil seems to be indicative of joy and gladness. And so we have been anointed with the "oil of gladness:" "My cup runneth over" showing how abundantly the Lord provides for His children. The Lord gives liberally, more than we can use for ourselves. So brethren let us see that the overflowing of our cup does not run to waste.

"Surely goodness and mercy shall follow me all the days of my life"-We who have Jehovah as our great Shepherd have the promise of His continual care. We shall always have the two God-sent messengers: Goodness and Mercy-Goodness to supply every need, Mercy to forgive every sin. .Surely Goodness and Mercy shall follow us, because He has set His love upon us. "And I will dwell in the house of the Lord forever."

"I will dwell in the house of the Lord forever."-We may always and everywhere find our dwelling-place in God, under the shadow of His wing. He is our refuge, our fortress, our strong tower.

May we more and more realize the possibility of living in the house of the Lord hourly where care cannot invade, and where the Good Shepherd leads His flock into green pastures so that they cannot hunger, and beside still waters so that they cannot thirst, and in cool deep glens so that the sun cannot smite by day nor the moon by night. And if faithful we know that we shall finally dwell in the "house of the Lord forever" in its truest and highest sense, for heaven itself where God dwells will be our eternal home.

But it is our privilege while here to sit together with Christ in heavenly places; dwelling in the secret place of the Most High; risen with Christ. Full of Joy and gratitude every child of God may say confidently "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

The Voice of the Lord

Discourse by BROTHER O. MAGNUSON

MY TEXT is taken from Re 3:20 "behold I stand at the door and knock. If any man hear My voice and open the door, I will come in to him and will sup with him and he with Me."

This text is used in connection with the Laodicean message, which is one of great interest and importance.

The Lord had said (I give the Diaglott rendering) "By the angel of the Church of the Laodiceans write, I know thy works," etc.. That this angel was a man, we have abundant proof, for when John fell at his feet to worship him, the angel said, "See thou do it not, for I am thy fellow servant and of thy brethren, the prophets, and of them that keep the sayings of this book. Worship God." That the seventh angel is one person and not a class, can be readily seen in light of the fact that one class of Christians does not bow down before another class. There is, therefore, no question as to the identification of this angel or messenger. Re 10 reveals an angel with an open book-opened in the last stage of the Church. So we read: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." And this, mark you, refers to a message to be delivered after the seventh angel is gone. Why do we say so? Let us give the matter a brief consideration. We find that John the Baptist was a voice. They asked him if he claimed to be Elijah or that prophet or Christ. He replied, "I am the voice of one crying," etc. The all-important thing was the message. So John was really the Lord's voice at that time. Likewise, Pastor Russell was the Lord's voice at the closing period of the Gospel Age.

And what did the Pastor do? This is very significant. As John (one of the greatest of the Prophets) introduced Jesus in the flesh, even so the seventh angel introduced Him in the spirit at His Second Advent; and for many years this faithful voice kept calling attention to the Lord's presence. And who are those who carry on the work after the Pastor's

demise? They are the voice of the seventh angel, just as the seventh angel was the voice of the Lord, and as John the Baptist was the same. So now we see the full meaning of the expression, "In the days of the voice of the seventh angel," etc. As we are this voice, as already stated, we are of course giving out the same message; and the truth fox us lies along the lines indicated by the angel. It is not worshipping a man to see the exact place which he occupies in the Plan of God.

After the death of Jesus and the Apostles, grievous wolves entered my not sparing the flock. This also took place after the demise of the seventh angel. How faithfully he wrought for the sheep, laying down his life to give them an understanding of the true Gospel and in widely proclaiming the good news of the Kingdom. Then the Lord took him and the poor sheep were scattered abroad. What a treacherous and wily foe we have to deal with. He deceived us through the very Society that we had learned to trust. His method is to draw the attention to one place while he works in another. So, while he pointed to the somewhat amazing thought that the Lord came to his temple in 1918, and to a big and wonderful line of service, he was surreptitiously removing the good food from the table and replacing it with fallacies, perversions, and unreliable deductions. Then our eyes became opened, we looked out upon the desolations that had been wrought, and stepped out of a system of bondage into the full liberty and joy of Christ. We found peace and untrammelled activity in the service of the Church's one and only Head.

Jesus was faithful in service right to the end of His life. When the Pharisees said to Him, "Get thee out and depart hence, for Herod will kill Thee," He replied: "Go, tell that fox, Behold I cast out devils and I do cures today and tomorrow, and the third day I shall be perfected." Here is a wonderful example for us. When Jesus had only till the third day, while He realized the importance of meditation and prayer, the great ministry of the truth came uppermost in His mind. Right to the last He put others before Himself. Nor did He forget the comfort of His disciples; for, in the midst of busy days, when they had no time even to eat (Mr 6:31), He said to them, "Let us go out into a desert place and rest a while." They were wearied with service and needed the rest. Likewise we have for a brief space come to this Convention to rest and refresh ourselves and thus prepare for further witnessing work.

Satan is such a wily foe that even in our meditations he can get after us. He did so in the case of the Master when in the wilderness. To match him requires great balance and a willing service. We must be loyal to the highest principles and stand forth as witnesses for His Kingdom. I'm sure we want to do these things, to be lights in this dark world. Then, some time, before long, the toils and cares of the road shall fade away before the breaking light of God's mighty and eternal day; and we shall see the King in all His beauty, and serve Him without sorrow, without tears, and without pain, for ever and for ever.

Justice

Discourse by BROTHER W. C. CHRISTIAN

NO MAN hath seen God at any time," that is by natural sight, yet in the light of His Divine Word, we are enabled to decipher His attributes. Paul said that words cannot express the glory of the risen Lord Jesus, how much less are we competent to comprehend the magnitude and glory of the Heavenly Father. The Psalmist David (Ps 89:14) eulogizes Him thus: "Justice and Judgment are the foundation of Thy throne: mercy and truth shall go before Thy face." A foundation is defined as the groundwork; the principle or origin of anything. Or in its application here, Justice is the groundwork or origin of the Father's relationship to humanity. It is coexistent and also co-ordinate with the other attributes; not one can act independently nor at the expense of the others. So from our viewpoint, when Justice is called into prominent action, it is always supported by the other three attributes, and vice versa. Equilibrium must be maintained throughout. So let us look upon Justice as the balancer of every motive; thereby its function is the enforcement of the Divine will in letter and in spirit. Justice knows no compromise, therefore it is written, "I change not:" (Mal 3:6.) The principles, right and wrong, good and evil, have always existed; right only being active in the beginning, because Justice would not permit evil to operate.

The question is often asked, "When was Justice satisfied?" We have answered it, always- At no time was it ever unsatisfied. The principle of being in balance, requires immediate action to keep the equilibrium. Through Mercy, a way of release, or placing back in balance, was provided, but 1,00 per cent justice was always maintained-for the Church through the merit; and finally down through the Millennial reign, that same standard will be maintained until the consummation of all things, when all will be in co-ordination with the Divine attributes. God's great gift of the Logos was not a motive of Justice; it made no such requirement. But Justice held Love in abeyance for 4000 years to prove to mankind that although he promised Justice to obey and keep the Law, yet he was unable in himself to accomplish its compliance, and he must experience the baneful effects of its non-compliance, that all must and will die. Although Justice did not provide the Ransom, yet Justice exercised its immediate function, to establish equality, and thus resulted God's gift of immortality to Jesus. So in the case of the Church, Justice provides a reward for the sacrificial death.

As Jesus built upon the foundation of Justice, so the Church is admonished: "What does the Lord require of thee, but to do justly, to love mercy, and walk humbly with thy God?" (Mic 6:8.) The Golden Rule is what we shall do to others. After that is done, it is beyond the demands of Justice, and another attribute comes into -play. Let us always bear in mind that we must exercise justice before we can begin to have that degree of love that is essential to perfect the Christian character. Right thinking, right doing, right speaking must be our attitude not only towards the brethren but also towards the world. Only as we see the importance of thus being fully cognizant of our position, and as we imbibe the spirit of Justice will we attain unto that character-likeness of our Lord. Let us determine

to meet the requirements of God's attribute Justice that we may also reflect the image of the Heavenly Father.

"Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways."

"Power"

Discourse by BROTHER GUSTAV NYBECK

WE have been asked to speak on the subject of "Power" in so far as it relates to God and His dealings with the children of men. During the fifteen minute period allotted we can touch only the high spots, but we will nevertheless attempt to set before you some of the mighty grandeur of our God as exhibited in nature and His Word.

The well known syndicate writer, Mr. Arthur Brisbane, in an editorial appearing in the "Minneapolis Tribune" under date of October 11, 1931, quotes Psalm 19:1, and comments in part as follows:

"'Space is the statue of God,' says Joubert. And space is infinite. Light traveling for one hundred million years at the rate of 186,000 miles per second penetrates only deeper into a universe that has no ending, no boundaries, no limits, and, as that space, 'the statue of God,' is limitless so the grandeur and greatness of God, the Power ruling throughout space, is limitless. In these days of uncertainty, with mental, physical and commercial depression weighing upon them, men have need of faith, which to their minds and their souls is like the compass of a ship.

"By night or by day, only one, blinded by his own egotism, mental conceit and ignorance, can question the existence of a God.

"But words are feeble at best, and when they seek to praise or describe Divine power they amount to nothing.

"No man has been able to express in words the power of Niagara, the grandeur of the Pacific, the beauty and majesty of great mountains.

"How much less can any hope to describe the grandeur, power, and beauty of Divine wisdom?

"It is well said by Kabir: 'If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the glory of God cannot be written.'"

While we could go on and on, describing the mighty power and glory of God as portrayed in the material Universe, we now wish to turn to the Scriptures and note what they have to say with reference to the effect of God's power upon the hearts and lives of

the human family. This power of God is exercised through His Son, Jesus Christ-the Logos-through whom all things were made (Joh 1:3), and who, after His resurrection, said: "Unto Me is given all power in heaven and on earth:" The medium through which the power of His grace is exercised toward us is the Gospel, and of the Gospel we read in Ro 1:16. ". . . it is the power of God unto salvation to every one that believeth:" In other words, when a poor, down and out sinner, hears the good news of God's redeeming grace through Jesus Christ, and believes the message to the extent that he embraces it and gives himself wholly to the Lord, he is lifted out of the mire and put upon the solid rock. His life becomes entirely transformed, and thus the Gospel of Jesus Christ becomes unto him the power of God unto salvation.

In Eph 1:19 Paul speaks of the "exceeding greatness of His power to us-ward who believe." I am sure that the truth of these words are confirmed in our individual experiences. Often, when we were discouraged and did not know which way to turn, the power of God, working in our behalf, found a way out of the difficulty: but note that the working of this power in our behalf is coupled with the word "believe." Belief, translated into faith, is the key that opens the door to the heart so that the sunshine of God's love, as exercised through Christ, may shine into it with transforming power. Again we read Ps 68:35, "The God of Israel is He that giveth strength and power unto His people. Blessed be God." Were it not for the fact that we have this inexhaustible source of Divine power, our cause would be lost and we should go down in defeat before the forces of wickedness described by the Apostle Paul in Eph 6:12. But, thank God, "He that is for us is greater than all they that be against us:" Not only did the power of Divine grace save us in the first instance, but continues working in our behalf during our entire earthly pilgrimage-even to the end of our journey. Thus we read in Høb. 7:25: "Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He liveth to make intercession for them." Thank God for this .complete, everlasting salvation which He bath wrought for us through the power of the Gospel of our Lord Jesus Christ!

Love

Discourse by BROTHER JULIAN T. GRAY

IT SHOULD not be difficult for a Christian to speak of the Divine attribute, Love; for, as this quality largely comprehends and embraces the other three attributes as they exist in God, so also it has been truly said that Love is the sum of the Christian graces as they exist in the children of God.

The great objective in all Christian endeavor, as was last evening pointed out by our brother, is the attainment of the Divine likeness in ourselves; and since we are informed in Scripture that God is Love, we may assume that the ultimate purpose of all forms of Christian effort and activity while here in the flesh, is the development in the saints, of this godly quality.

In 1Jo 4:8 where we read: "He that loveth not knoweth not God; for God is love," the word in the original tongue is Agape, a Greek word which is not adequately represented by any one word in English. But it carries the ideas of unselfish love, generosity, charity, kindly concern, a desire for and will to bring about the highest degree of happiness in others, irrespective of the interests of self.

We read in Joh 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We could never have known or appreciated God's great love, had He not sent His Son into the world to be our Redeemer, and to be the expression of that love to us. This agrees with the thought in Heb 1:3 (Diaglott) : "Who, being an effulgence of His glory, and an exact impress of His substance, and making manifest all things by the word of His power, having made a purification for sins, sat down at the right hand of the majesty in high places:"

What may we understand by Christ's being the effulgence (shining forth) of His glory and the exact impress of His substance? As already stated, Jehovah has elected to give expression to the glorious attributes of His character through the Son, our Head. In ages previous to the First Advent, through His works of creation in which the Son was the active instrument He did this to a limited extent; but it was principally His power and wisdom that were thus displayed. His justice was made manifest to a limited extent in the pronouncement of sentence on Adam. But the outworking of the Divine plan for the redemption and recovery of man from the fall, is necessary to the full expression of these attributes, and especially that of Love.

In order that Christ might continue as the Divine Logos in this great work, a finishing touch was necessary in Him by which He must receive the "exact impress" (Greek, karakter) of His substance or essence, which is love. And this work, we know, was actually accomplished in Him during the period of His earthly ministry when "it became Him [Jehovah] for Whom are all things and by Whom are all things, in bringing many

sons to glory, to make the captain of their salvation perfect through sufferings:’ -Heb 2:10.

What are the Divine requirements? Are they educational? Do they imply membership in any earthly organization, sect or denomination? What is the token of the Divine acceptance? We remember that the token given to the house of Aaron was that his rod miraculously budded and blossomed and brought forth almonds. (Nu 17:8.) So, brethren, the class of individuals whom God will receive as members of the royal priesthood will be the fruit-bearing class. Whatever else they may or may not do they must symbolically bud and blossom and bear fruit, anal the fruit of the spirit is Love.

A Super-Government

Discourse by BROTHER W. N. WOODWORTH

ALTHOUGH THE world is coming to realize more and more its need of a leader possessed of extraordinary wisdom and executive ability if the tangled problems of men and nations are to be successfully straightened out and prosperity and happiness restored, it is becoming increasingly evident that it is unable to produce such a leader—a superman—in whom all would have confidence and whose dictates would be gladly obeyed.

While God has not interfered with the selfish course of the human race as it has rushed madly down the broad road that leads to destruction, He has, nevertheless, made preparation for its blessing by means of the establishment of His Kingdom in the hands of Christ. Time and again—God caused His Prophets to write concerning His purpose to emancipate the world from the slavish rule of Satan and selfishness. Isaiah was one of those prophets; and he, taking his stand at the time of the birth of Jesus, wrote concerning earth's future King:

"For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this."—Isa 9:6, 7.

Present world distress is demonstrating the fact that the efforts of imperfect and selfish men to bring about lasting peace and happiness are futile. In view of this, it is comforting to know that Divine power is to be exercised on behalf of man in order to do for him that which he cannot do for himself. In the passage already quoted, the Prophet Isaiah, speaking of earth's new King, says that "the government shall be upon His shoulder." Thank God for that assurance! Ever since the days of Eden, men have undertaken to shoulder the responsibility of governing their fellowmen, with the final and terrible results such as we see demonstrated in the world at the present time. Thinking men and women are weary of waiting for their leaders and governors to do something, while no doubt many of these latter are themselves discouraged in their efforts to stem the tide of human selfishness and to do for the people the things which many of them would doubtless like to see done.

The statements that "the government shall be upon His shoulder," and that "His name shall be called Wonderful," come, then, as a note of assurance to all. Jesus will be a Super-Statesman; yes, a King—a Judge—a Governor who so loved His subjects that He was willing to die for them in order that they might enjoy everlastingly the blessings of His Kingdom. And this same "Wonderful" Emancipator is now endued with the Divine power necessary in order to insure the accomplishment of the will of God in and through Him.

This Super-Governor is also given the title of "Counselor," in Isaiah's prophecy. Surely the world needs counsel-Divine counsel! All human wisdom has failed, and the "vision of all has become of none effect." But Divine wisdom, operating through the Christ, will easily solve earth's problems; and it will not be necessary to wait for world courts, leagues of nations, or parliaments to meet and approve His decisions.

Yes! He will be the "Mighty God"; not Jehovah God, of course, but the One in whom the people will recognize the operation of superhuman power, and the One of whom they will say, "Lo, this is our God; we have waited for Him; He will come and save us." -Isa 25:8 9.

Another title given by the Prophet to earth's new King is that of "The Everlasting Father." How wonderfully significant is that! The term "Father" means Life giver. An everlasting Father, therefore, is one who gives everlasting life. This will be the blessing of blessings that will come to the world when Christ is King. At His First Advent Jesus laid down His life as a ransom for the people, in order that the penalty of death, which was pronounced against them in Eden, might be set aside and the way prepared for all to return to life. During the time of the Kingdom, the benefits of the ransom will be made available to the world; and those who obey the laws of that Kingdom will, by Divine power, return to perfection and everlasting life. That will be another manifestation of super-government, in that all loyal subjects of the King will never die, because He will be "The Everlasting Father."

"The Prince -of Peace"! What depth of meaning attaches to this title! How the poor sin-sick world has longed for peace! The only true basis for lasting peace is, first of all, to be at peace with the Creator and in full harmony with His law. The entire world has been alienated from God through wicked works and controlled by selfishness; hence peace has been impossible. But "The Prince of Peace" will change all that. His ransom sacrifice makes possible a return to Divine favor; and as the great Counselor and Instructor of the people lie will teach them the ways of love.

How comforting and heart-cheering is the statement that "of the increase of His government and peace there shall be no end"! Surely this is good news! It means that ultimately, in every nation and in every home there will be super-government, because of the fact that all will be taught to recognize and obey the law of God.

Baptism

Discourse by BROTHER J. G. KUEHN

THE BIBLE teaches that everything that was made in heaven and on earth was made by Jesus. The things on the earth, the flowers, the shrubbery, the trees, vegetation, animal life, man, the atmosphere, the firmament, the sun, the moon, the stars were all made by Jesus. And not only the things on earth, the visible things, but also the things in heaven, the invisible things, were all made by Him. This Jesus, so highly honored and so greatly exalted, left His heavenly home, became a man, and was obedient unto death, even the death on the cross. Therefore God hath highly exalted Him and hath given Him a name above every name, that at the name of Jesus every knee in heaven, on earth, and under the earth should bow.

But more than this, it hath pleased the Father, not only to bring Jesus to glory but, with Jesus, to bring many sons unto glory. God's arrangement for the Church makes it possible for us to become joint-sacrificers with Jesus and joint-heirs with Him. As it is written: "If we suffer with Him, we shall also reign with Him."

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" It was by the baptism with the Holy Spirit that we were all baptized into one body. We were baptized into Christ by being baptized into His death. The death of Jesus was a voluntary death, a death for the benefit of others. To be baptized into this death, then, means that we share with Jesus in the same death, are made partakers of His death.

By God's grace a way has been opened in which we are permitted to walk in the footsteps of Jesus, permitted to fill up the sufferings of Christ which are left behind for His Body's sake, which is the Church. In this narrow way we present our bodies a living sacrifice, holy and acceptable. In this narrow way we die daily, are baptized for the dead. Not that our dying daily would or could save any one. No, not that; it is God's gracious arrangement for us to be baptized into Jesus Christ. For as we have been planted (united) together in the likeness of His death, we shall be also in the likeness of His resurrection.

John's baptism was something entirely different. It was a baptism unto repentance for the remission of sins. It was for the Jew and not for any Gentile. Its purpose was to bring the Jew back into harmony with the Law Covenant, to be ready to be transferred from Moses into Christ. They were all baptized into Moses, in the sea and in the cloud, and needed to be transferred from the House of Servants to the House of Sons.

The baptism of the Holy Spirit came upon the Church at Pentecost and has continued with us unto this day. And so it is written, "By one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free," for the body is not one member, but many. We are partaking of the selfsame anointing, we are drinking of the selfsame spirit.

In the type the anointing of the Aaronic priesthood pictures the anointing of the royal priesthood most beautifully. We will remember the account of the consecration of the Aaronic priesthood. 'The anointing oil was poured out upon the head of Aaron and ran down upon his beard and down to the very hem of his garment. And so in the antitype. The Holy Spirit comes upon Jesus at Jordan, without measure. And this anointing flows on to every member of His Body from Pentecost down to our day and to the last member of the Christ Body.

Thus the baptism with the Holy Spirit, foretold by John the Baptist, is being fulfilled upon the Church. The baptism with fire, foretold by Him, came upon the Jewish nation A.D. 70-71. This baptism with fire, a time of trouble such as was not since there were men upon the earth, is about to come upon Christendom, and upon all the world. But, mindful of the Master's words, "When ye shall see these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh," we fear no evil, although we sympathize with the poor groaning creation, we are glad that this time of trouble is merely the forerunner of the great and wonderful blessing which is to come to all creatures. We are looking up therefore, and are glad, expecting our deliverance before the trouble reaches its full fury.

And now we come to water baptism. Water baptism is not the door into the Church. It is not a baptism unto repentance for the remission of sins. It is not a baptism of the Spirit, not a baptism of fire. Water baptism is the symbol of our baptism into death, as stated in our text: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Water baptism is a picture of our being planted together in the likeness of His death, and our being raised again in the likeness of His resurrection. Water baptism is a demonstration, a public witness, of our full consecration to God, a consecration even unto death.

If at any time doubt intrudes, causing you to fear the outcome of your engagement with God, then call to mind your full assurance of faith at the time you gave the public witness of your full consecration to God by water baptism. Call to mind the questions you made answer to just before you entered the water, and how firmly you answered the questions with a wholehearted "Yes."

Ask yourself the same questions when doubt or fear come to you: Was, I ever drawn to Christ, to recognize Him as my Redeemer, through Whose righteousness alone I could have access to the Father and be acceptable to Him? Did I ever fully consecrate my life, my time, my talents, my influence, my all to God? If you can answer both questions with 'Yes, and find that this is still your position, then all is well with you. Do not be afraid, for He who has promised strength for every time of need will never fail you: We are made partakers of Christ if we hold fast the beginning of our confidence steadfast unto the end.

"Be thou faithful unto death, and I will give thee the crown of life."

Hidden with Christ

Discourse by BROTHER C. P. BRIDGES

IN THIS closing talk, I want to bring to your mind some things that are especially dear to me. The things that lie, nearest to our heart are the things that we love to talk about; and so in my talk this evening.

I want to bring to your mind' the two phases of a Christian's life-that is, the way the world looks at us and the way that God looks at us. The Apostle says, "we are judged according to men) in the flesh." And how unkindly they do judge, us! It isn't always those whom we call "outsiders" -but often those who call themselves God's people who misjudge us. They judge us unkindly because they judge from the exterior aspect. But says the Apostle, "we live according to God in the spirit." Some of us feel that we are misunderstood; and why shouldn't we be? Jesus was misunderstood all through His life; even by those who were nearest. to Him. -The Word says, "that of the people there was none .with Him," and that included. His disciples. They did not understand Him because His inner life- was hidden. And so they do not understand us because they are seeing us only as men, just as they look at all humans.

I want to call to your mind the words of Paul addressed to the Colossians, third.- chapter, , the first three verses; and, as I quote these, words I want you to think of Paul as writing them to you, a personal message just for you. Notice the force of these -words. "If ye be risen with Christ; seek. those things which., are above, where Christ sitteth at the right hand of God. -Set your affection do things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." It is this third verse that I want to emphasize. I prefer the Diaglott translation. It reads, "You have died, and your life has been hidden with the Anointed by God." God does the hiding. You are hidden with Christ, and that is enough, isn't it? He is there.

Paul speaks of, us as being raised with Christ. That means that. our humanity is dead, and that we are now living, as new-'creatures. Our life is dedicated, to they service of God to be used wholly for Him. Friends, if, only we could realize this in our Christian experience. If we. could realize that we are not living for ourselves, but for Christ, what a life ours would be! You are a Christian to the extent-and only to the extent that Christ lives in you.

Now, friends, we have given ourselves to God, a living sacrifice-a sacrifice that lasts throughout our life. It is not just saying, "Here God I give myself to Thee," but daily, living that sacrifice. Like the burnt offering that was kept burning all through the day, so our sacrifice continues throughout our, life. In giving up our human will, we gave up everything. Henceforth :this will shah not determine our course in life, nor influence us in anything we may do. We are going to seek first of all the will of God. If-this is carried out in: our life it is as though we were really dead as humans.. Jesus said, "I come to do Thy will, O God." He never for a moment considered His own wishes from the moment

that He offered Himself at Jordan. As far as His human mind was concerned it was dead. This is the lesson that our text brings to us. "Ye are dead."

I heard a story that deeply affected me. It illustrates our joy in submitting to Christ's will concerning us. It is called the "Parable of the Bamboo Tree." I want to give it briefly.

In the country where bamboo trees-grow a man took a young tree and planted it. He watched over it carefully, giving it every attention. In the process of time it grew into a very beautiful tree, and the Master was very proud of it. He carved his name on it; and though it hurt the tree, it was much pleased to have the Master's name on itself. The other trees rioted its beauty and accused it of being proud. The tree answered, "I know that I am beautiful; but all the beauty I have I owe to my Master who gave me such care.

One day the Master came to the tree; and there was such a loving look in his eyes that the tree wondered.

Presently he spoke: "I have use for you my dear tree." The tree replied, "You have use for Me? What can, I do for you, Master? You have always been so good and kind to me, that I shall be pleased to have you use me in any way." The Master said, "I want you to carry water, to thirsty souls:" (In this country the bamboo trees are used as pipes to carry water from the lakes to the more barren places.) The Master continued, "In order that I may use you I shall have to cut you down." This brought pain to the beautiful tree, but it answered, "Dear Master do whatever you wish so, that you can use me." He took a sharp axe and began to cut the tree. With every blow a sharp pain went through the tree, but it thought, the Master is doing this so that he can use me.

Finally the tree was felled, and the Master began to cut off all the beautiful boughs that adorned it. Just as God sometimes takes out of our lives some of the things we took such joy in. This operation caused the tree further pain; but it found joy in the thought that it was but preparation for the Master's use.

When this work was done the Master took, the tree away, from all its pleasant surroundings to a barren spot, and there further pained the tree by taking away its very heart, The poor tree felt that everything had been taken from, it; but there came to it such a joy that all these things were because the Master loved it and wanted to use it to bless others. Finally, it was joined to other trees, and the clear cool water began to flow through it. And as it refreshed others, itself was refreshed. God grant that we may be like that tree.

I wish that we might be able to go into the subject as it is pictured in Le 8. There we see our humanity as dead in the animals that were killed; and we see ourselves as new creatures in the priests who for seven days were separated from their brethren while the rites of consecration were being carried out. -Here is illustrated -our, text, "You have died" shown in the 'slain animals; "and your life is hidden" shown by the priests abiding in the tabernacle of the congregation-during these days:

In closing let me say again, take these words of our text as a personal message, and let our lives witness to the fact that we are "hidden with Christ."