

# THE HERALD OF CHRIST'S KINGDOM

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## These Many Years

*"Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." - Exod. 15:13.*

SURELY GOODNESS and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

Thus wrote the Psalmist as he recounted the goodness of the Lord in seasons past, and as he looked with confidence toward the days yet to come. And so it has ever been with those who, with thankful hearts, take time to frequently look back over the way the Lord has led them through sunshine and shadow these many years. The benefits resulting from such retrospective reviews are found helpful in stimulating the mind to fervent gratitude, and in creating an ever-increasing desire to serve the Lord with greater devotion. Surely it was this review of mercy and goodness received that caused the Psalmist to inquire at another time: "What shall I render unto the Lord for all His benefits toward me," and then to find the answer in his own thankful heart: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people." (Psa. 116:12-14.) As the saints count their blessings one by one, even the most alert and appreciative find opportunity to be "surprised at what the Lord hath done," for very often it requires the passing of time to fully reveal how good the Lord has been to us. To all of us, the years as they have come and gone, have brought a great variety of experiences-to each of us some proportion of gain and loss, some victories and defeats, some joys and sorrows. Days of tranquility and quietness have alternated with days of perplexity and trouble, and all of these experiences have now been written into the history of our past life, be they good or evil.

But from the vantage ground of the present hour, standing where we can look back over the way we have journeyed, how good it is' to know that the net result is gain, and not loss. The cloudless days of sunshine, and all the days over which the somber shades of trouble and perplexity rested, we now see were carefully apportioned to us by a love that can never fail. No mountain-top experience of undisturbed enjoyment has been too long to deprive us of the "much tribulation" through which we shall enter the Kingdom, and no trial hour has been permitted to burden us beyond the point of its real need and profit. All things have unquestionably worked together for our good, because we are God's Elect, called according to His purpose. Though the days of sunshine may have been few or many, and though the valleys may have been ever so deep, and the "walk in the dark alone with Him" ever so severe a test of our faith to believe the Lord faithful where we could not trace Him, yet, with one of old who has spoken the gratitude of thousands of those whom God has loved and led, we too can say, "O how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men." (Psa. 31:19.) And the true saint with the largest number of years spread back over the decades of life's checkered experiences, will ever be found a grateful worshiper in the house of God, offering up "the sacrifice of praise to God continually." His will be the fruit of lips habitually occupied in giving praise to God for all the benefits received, lo these many years.

### **The Toils of the Road as Nothing**

How blessed it is to believe, and surely "know," that all things do work together for our good. How consoling the assurance that all the changing circumstances of the present life are preparing us for the changeless and enduring things beyond the veil, and that without these varied experiences we would never be fitted for stations and positions which the wisdom of God will withhold from all who have not, in full consecration and submission to the Divine will, traversed this vale of suffering and trial. The present life is therefore as a vestibule or preparatory room for eternity. These earthly environments, circumstances, variations, all contribute toward training us for the life and glory to come. All that has been, is now, and shall yet be in God's providence, stands inseparably associated with this great end, and when we have reached the end of the way, all the toils of the road will be forgotten as a dream in the night. Looking back we will praise the way, yes all the way, that led us through sunshine and shadow to immortality.

But let us look back from where we are just now. It will be well enough to look back when the goal has been reached, and to then rejoice, but for the sake of the benefit needed now, it will be profitable to pause for a review of mercy and grace thus far received. This will impress needed lessons on our minds and give strength for the journey yet before us. Doing this we will find abundant reason for giving thanks not only for the ultimate outcome of our faith and hope, and trial of faith, but we will be led to renewed gratitude for "the love that has so patiently borne with our tardiness and failures, as lesson after lesson has come to us through the Sacred Page, and through the overruling mercy of God. Too often frail shrinking nature has cried out just when needed chiseling and polishing was being done, forgetful of the love that has desired to have us with Him, on condition that we were sanctified by the truth, and perfected through suffering. O what cause for thankfulness we find in remembering that notwithstanding our shrinking and our fears, He has not been discouraged with us and cast us away as useless metal; and knowing full well how unyielding we have been at times, we praise Him for His never-failing love, and pledge ourselves to greater faith and submission.

## **How Strong Are We Today?**

In the eternal purpose of God we have been chosen to be kings and priests, qualified to minister to myriads of souls for whom He gave His Son to die. What a training we will need for that great work! How much of patience and longsuffering will be required! How much of that "love that will not let go" until the sinner and his sin are proved inseparable! How much of wisdom and justice will also be needed. If it be so that one hundred years of trial will be given ere the evidence of incorrigibility is complete, what a great importance should be attached to the very experiences now calculated to train us for these responsibilities! Have we, therefore, in the years now past, been keeping these things before our minds as we should, and so doing, been properly exercised by all the leadings of our gracious God? How strong and victorious are we today in the life of faith? How ready to give thanks for all the cup the Father has poured for us? Oh may it: be that looking back over the years, and particularly over the last years, our hearts may now be encouraged to know that these lessons, graciously given us, have not been all in vain. Surely we can see that faith has grown stronger, and that love has taken such a firm hold of God that we are willing to let Him have His way in us, and gratitude so overflows in praise as we realize His Spirit still bearing witness with ours and urging us on to a complete experience of all the Divine will for us. O Lord how great, how encouraging and strengthening has been Thy longsuffering patience with us, while training us, these many years.

## **To Behold the Beauty of the Lord**

When Moses, at the close of his intimate conference with God, in which he had learned of work to be done and laws to be kept, asked that he might be privileged to behold the glory of God, how significant the reply: "I have passed all My beauty before your face; and I made Myself known to you openly by My name of the Ever-living. I show favor to those I love; and compassion to those I compassionate." (Exude. 33:19, Fenton.) When the Spirit of inspiration dictated the writing of the New Testament, revealing "the grace of God that bringeth salvation" it clearly set forth that this was the very purpose of the clearer revelation given to the Church. It was to be our privilege-if we earnestly desired it-to behold the glory and beauty of the Lord in the Word of His grace. It was reserved for us to read His name in fairer lines than could be possible with Moses under law, and ours to be the recipients of His special compassion. Verily ours has been a favored lot indeed, and we cannot be unmindful of the, possibilities behind these exceptional privileges. And since Jesus has taught that "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3), we realize that all our aspirations, hopes, and efforts, should be habitually bent in the direction of this supreme attainment. Have we, therefore, like Moses, over and above the knowledge of work to be done and commands to be kept, been fervently praying God to fully reveal Himself to us? Do we know Him as intimately as He yearns to have us know Him? Have we been often enough alone with God to catch permanent visions of His glory?

"The great difficulty in earlier times used to be to get men to be earnest enough to go into the world and sanctify it. Now the difficulty is to get them to be earnest enough to go away from the

world and sanctify themselves.. The religious life is identified with public gatherings, united worship, and an incessant round of activities in social Christian work; and it tends, on that very account, to be greatly unfamiliar with secret prayer, and private fellowship with God. There is unquestionably a danger in this, for ceaseless activity for others may weaken the spiritual life within ourselves, and force from us ere long the sad confession, 'I have kept the vineyards of others, but mine own vineyard I have not kept.' For stirring great enthusiasms we need the inspiration of the crowd; Christ's Gospel has always won its noblest triumphs in social revivals : but for the deepening and confirming of holy principles within us, we need the seclusion of the 'secret place.'

## **In the Divine Companionship**

"Our Lord and Master's experience may help us here. It was while He was -praying on a mountaintop that He was suddenly 'transfigured, and the glory of heaven so shone out in Him that the three disciples who were with Him in the holy mount were blinded by the luster of it. Now the Lord did not go up that mountain in order to be transfigured. He went. up to pray. . . . And just as it was while praying that Jesus was instantaneously transfigured, so it is by prayer that His disciples are gradually transfigured till they also can shine with the reflected beauty of heaven.

"That such an effect should be the outcome of long-continued fellowship with God in secret will not seem wonderful if we consider what true prayer is. It is the direct: contact of the soul with God. In this Divine companionship we get completely out of contact with the things below, and stand face to face with Him near whom none can long be without catching something of His glory. All prolonged contact with earthly things tends to make us earthly in feeling and in life. All really close and prolonged contact with heaven must tend to make us heaven-like, and, therefore, God-like too.

"The very countenance of a man of much prayer will often bear witness to his acquaintedness with the mountain-height. It will show a softened spiritual beauty that in his prayerless days he never had. But whether the face bears witness to the mountain-top or not, the whole life and character will. There is sure to be seen in his whole tone an elevation of feeling showing clearly that he is accustomed to be often very near to God: and thus his high fellowship with God will bring about a high life before men. If any Christian finds that his soul is not sufficiently raised above the downdragging influence of earthly things, and his life not transformed, gradually but surely, into the beauty of holiness, it is only because he does not often enough climb the hill of secret communion with God, nor linger long enough there to catch its heavenly glow. . . . It is this kind of intimacy with God that we need to cultivate; an intimacy that will enable us to understand God 'in all the ways of His Divine love, and will prevent us from misunderstanding Him when His love is a little concealed; an intimacy that will gradually make us resemble God too, lifting us into a region purer and loftier than other men know anything of."

Just so surely as God's Word teaches us that our sanctification, the perfecting of holiness, is the will of God for us, then just so surely the great purpose of all His dealings with us is to draw us more and more to Himself. The fruitage therefore now to be expected will be just such things as this writer has brought to our attention. The evidence of faithfulness on our part may not be looked for in what we have done as unprofitable servants, but in what we are as a result of contact with God. "There are deep joys that can come into us only when alone with God, the joy of feeling Christ's personal love, the joy of finding His strength made perfect in our weakness, the joy of bringing our empty vessels to the Divine fulness of His grace, waiting till He fills them, and seeing them overflow. For quickening faith, intensifying love, and renewing strength, there is no place like 'the secret of His presence.' Strange and sad that we do not seek it more!" Strange if this higher altitude has not been our aim and experience these many years!

## **A Little While to Watch and Wait**

And now is our salvation nearer than when we believed. By far the greater part of the journey is in the past, and as we review its experiences and feel encouraged to believe that the Lord has indeed led us forth and guided us in His strength, we are now privileged to lift up our heads in the joyful conviction that our deliverance draweth nigh, and very soon we shall be guided into His holy habitation, our eternal home. Only a few more trials, only a few more tears, only a few more clays of service here, laboring under the handicap of human imperfection, only a little while longer to wait in a "blessed impatience" for the glorious perfection awaiting us beyond the veil. Only a little time providentially provided for the finishing touches of preparation, and then, by His grace, "in a moment, in the twinkling of an eye" an abundant entrance into His glorious presence. O, "face to face, what shall it be!"

Dearly beloved, if we have been at heart truly receptive to all this goodness of the Lord these many years, if we have earnestly tried to learn the lessons God has so patiently sought to teach us, if we have, above everything else, longed for an intimate acquaintanceship with the Lord, dwelling in His temple to behold His beauty, surely then, the present moment must thrill our hearts with wonderful possibilities. We do know Him whom we have believed and to whom we have committed everything, and we know that He will keep all that we have entrusted to Him. We are confident that He is able to keep us from falling, and to make us stand. Surely, then, we may well praise the way the Lord has led us thus far. Naught but goodness, unmerited and free, has followed us. In times of difficulty and perplexity when our struggle seemed greatest, there failed not one word of all His good promises. We had only to take of the Word of His grace and continue on refreshed and cheered. And out of His riches in glory His hand has supplied all our daily needs. Ah yes, and, "How oft that hand bath wiped away my tears and written 'Pardoned' all these many years."

"Lord, what I might have been, my spirit knows  
Rebellious, petulant, and prone to stray;  
Lord, what I am, in spite of flesh and foes,  
I owe to grace that kept me in the way.  
Thine be the glory! Merit disappears,  
As back I look upon these many years."

And now, "As the sun sinks at the close of each clay, and the shadows gather round us, how sweet to sing, 'I'm one day nearer home.' We have nearly reached the mountain-top, and every day multiplies the evidences that the journey is nearing its end. Just how long it will be we cannot know; probably it is best that we do not know. But we believe it will not be very long." Then into the midst of glories immeasurably transcendent beyond all that our eyes have seen, or our ears heard here below, yea beyond all that our hearts may have attempted to conceive, we shall forever abide, to rehearse and to extol Thy glory and Thy love through endless years!

## **Here is the Patience of the Saints**

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." -- Rev. 14:12.

CHRISTIANS--disciples or followers of Jesus Christ--from amongst the Gentiles never were under the Mosaic Law given at Mount Sinai. They are received into God's family as sons under a different covenant -- the one which reads: "Gather My saints together unto Me," saith the Lord, "those who have made a covenant with Me by sacrifice." (Psalm 50:5.) Jesus, after keeping fully all the conditions and requirements of the Law Covenant, under which He was born, was permitted to respond to this covenant of sacrifice. He was first, the Chief, the Head of the household of saints who entered into this covenant of sacrifice with God agreeing to sacrifice His earthly life and all its rights in the doing of the Father's will even unto death. It was His faithfulness in this that gained for Him the better resurrection to glory, honor, and immortality -- the Divine nature.

During this Gospel Age, a class of saintly ones have responded to the Lord's invitation to walk in Jesus' steps. Through the merit of His sacrifice, Jesus was privileged to be the Advocate with the Father on behalf of all this company called to be His Bride and joint-heirs. He has imputed His merit to their sacrifice, thus making it complete and acceptable in the Father's sight. Each one of the followers of Jesus, energized by His spirit of devotion, not only makes the covenant, but fulfils it, with the assistance of his glorious Redeemer. Thus eventually they will come off through Him "more than conquerors," and be joint-heirs in the Kingdom.

To these the Apostle writes, "Ye are not under the Law, but under grace." These are not under the Law Covenant, requiring of them absolute and perfect obedience to every item of the Jewish Law. They are under grace, or Divine favor, which does not require the fulfilment of the whole of the Law by them--a requirement which they could not fulfil. Instead, as the Apostle tells us, "the righteousness of the Law [its real requirement, the spirit of its requirement] is fulfilled in us who walk not after the flesh, but after the spirit." (Rom. 8:4.) Thus, although not under the Law Covenant, the will of God, which was the spirit of the Jewish Law, is binding upon every Christian in proportion to his knowledge of it.

### **The Christian's First and Second Commands**

Speaking of the spirit of the Law, applicable to angels, to the world of mankind, and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being, and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that Law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant--that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of Divine righteousness and truth he has pledged his very life in this service as a soldier of the Cross. How then could he do less than his very best in loving and serving His Heavenly Father with all his mind, being, and strength? How could he decline the Divine requirement to love his neighbor as himself-to be kind, generous, not selfish? True, the new creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the New Creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature-his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the Heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenanters-these who have made a covenant with the Lord by sacrifice-consecrating their little all of time, talent, influence, prospects. Having consecrated, they are to maintain this attitude of consecration daily, hourly-presenting their bodies "living sacrifices, holy, acceptable to God, and their reasonable service."-Rom. 12:1.

If weak or fallen according to the flesh, these are to remember that they are no longer fleshly or human beings, and that the weaknesses are not theirs; for they are now new creatures in Christ Jesus, to whom old things have passed away and all things have become new. They have new ambitions, new ideals, and new relationship with God. They do not love sin, but love righteousness. They hate sin. They have enlisted to death to war a warfare against sin, especially in their own flesh. They have the satisfaction of knowing that while fellowmen might not see their battlings, might not know of the courageous effort they put forth in opposition to sin, yet the Lord looketh not at the outward man, but at the heart, and His judgment is not according to the flesh, but according to the, spirit-the mind, the intention, the endeavor. Thus there are some great, valiant soldiers of the Cross, whom the world knows not; but all of these will eventually be crowned and have a share with Jesus in His Kingdom.

### **The Christian's Third Commandment**

At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command-a third one-a new one, over and above anything that the Divine Law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus. This third commandment the Father did not put upon Jesus; He voluntarily put this regulation upon Himself, and laid down His life sacrificially--a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding Him to do it; but He did require it in the sense that He promised glory, honor, immortality, the Divine nature and the Messianic Kingdom to the saintly One who would enter the covenant of sacrifice.

Jesus, therefore, in entering this covenant of sacrifice, did more than what the Law given to Israel required. Therefore, when pointing out to His disciples the conditions upon which He would be



their Advocate, and the conditions upon which He would guarantee to them a share with Himself in the heavenly things, He specified the importance of this third commandment. "A new commandment I give unto you-that ye love one another as I have loved you." (John 13:34.) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of His Spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought also to lay down our lives for the brethren."

Gradually the eyes of our understanding have been opening wider and wider to see 'the lengths and breadths and heights and depths of the love of God; and as a result we: have been striving more and more to love and to serve our God with all our heart, mind, being, strength. More and more, also, we have learned to appreciate the necessity for dealing justly and kindly with the members of our families, with our neighbors, with all mankind-loving our neighbors as ourselves. We may have congratulated ourselves on the progress we have been making, and surely we all need some encouragements while battling with the old nature!

### **The Source of Our Severest Trials**

But now, behold the New Commandment, requiring a still greater devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but toward the brethren of the household of faith we are to do more than the right-we are to suffer, we are to sacrifice on their behalf, in their interests. "We ought also to lay down our lives for the brethren. O, what a searching proposition this covenant of sacrifice is! How strange that it should be on behalf of the brethren that we should be expected to sacrifice, to lay down our lives!

At first some one might say, "To sacrifice will be a very easy matter when it is done in the interests of the brethren, more so than if done for the world." However, experience shows that many of God's dear people, striving to keep the first two commandments, find it more easy to sacrifice time, influence, and strength in the service of the world than in the service of the brethren. Somehow we are inclined to expect more from the brethren than from others, and inclined to make less allowance for weaknesses in the' brethren than in others. There seems to be no condition in which. God's people are more tried as respects their spiritual graces than by one another, with one another. It is not merely theory; it proves itself out.

All over the world there are severe tests upon the Church. Truly we read, "The Lord will judge His people," and again, "The Lord your God proveth you"! Testings and siftings are coming on and many of the dear saints of the Lord who have made a covenant of sacrifice with Him do not seem to realize that these fiery tests in the Church are means which the Lord permits to test and to demonstrate the characters of His people-their love for Him, His Word, His will, their justice to all men, doing unto others as they would that they should do to them, and, finally, their spirit of self sacrifice in respect to what they will do for or bear from the brethren in laying down their lives for them.

## **Exhortations to Brotherly Love**

It may reasonably be feared that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the Royal Priesthood may thus be endangered. We are not rebuking any; we are not finding fault with any. But we encourage all to remember the covenant of sacrifice into which we have entered as represented in the Third Commandment-that we love one another as the Master loved us-even to the extent of dying for us.

If this matter could be rightly appreciated, if more loving sympathy could be felt for the other, we would not be inclined to impute evil motives to each other's words and conduct. Rather we would be glad to assume that they were sincere, whether we could agree fully with all their doings and proposals or not. And being full of love for the brethren, our refusal to join with them in what we consider unwise or unscriptural arrangements would be presented in such kind and considerate, sympathetic and gentle terms as would be helpful to them.

Therefore, let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every action, every word of life, and especially in all of our dealings with the brethren. Let us each assume that the others of the Class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects our own interests, if thereby the peace, fellowship, and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a Class to divide, nevertheless love for the brethren ought to be the blessed tie that binds, no matter how much the conveniences of the Class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

## **"Hereby We May Know"**

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the Holy Spirit, says: "Hereby we know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) How strange that love of the brethren should be the crucial test, as has been set before us many times, and as we may seriously fear will be more and more manifest as we come down toward the consummation of our hope!

As the Apostle has said, "My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) This is a personal matter. Each one of us is under this testing. If not

yet, sooner or later, undoubtedly, this willingness to sacrifice in the interests of the brethren will prove each one of us either loyal, faithful to our covenant, or contrariwise-unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's Spirit.

## **Recent Sunday Conventions**

Reports from brethren attending the all-day Sunday gatherings continues to be of a very encouraging nature and the friends thus assembling are much uplifted by the fellowship of kindred minds. We cannot do better than quote liberally from a letter reporting the one-day convention held on Sunday, January 31

### **AT WAKEFIELD, MASS.**

"We are convinced that the Lord hears and answers the prayer of faith, for our earnest prayer had been for a season of real spiritual refreshment and fellowship together in Christ. And we had it!

"We cannot state as to which of the various sessions was the most blessed, the Lord seeming to make it just one full day of blessing. At the close of the convention we felt like Peter did on the mount, and would fain have fashioned the convention hall into a tabernacle, so that we might continue to abide there together, it was so 'good to be there.'

"But we know, of course, that although these blessed seasons are often furnished us for refreshment and as an opportunity for mutual encouragement, yet we need the sterner realities of life to combat, we need to have faith and hope and love exercised by the adversities and trials of every-day life in order to our proper development and building up in Christ, that we might be made ready to be with our Lord Jesus in that general assembly of the Church of the first-born ones, which assembly we are earnestly looking forward to.

"Although the morning session was not so well attended, the afternoon sessions were much better, there being between seventy and seventy-five at the three o'clock service which was in the nature of a public meeting. One stranger, who was present in the afternoon, came back for the evening discourse and brought three others with him, saying that he had been so blessed that he brought some more to hear the good news.

"This convention also furnished an opportunity for some brethren to have fellowship with us who for some time have not been attending any regular meetings, they having been unable to find spiritual food or fellowship where they had been attending. We are looking forward, if the Lord so will, to having an Ecclesia here in the near future. There are enough brethren within a radius of

five or six miles to form a nucleus of a fine congregation -perhaps about eight or ten brothers and sisters. May the Lord so be pleased that we may be enabled to draw together in Him, and assemble in His name."

### **AT ALLENTOWN, PA.**

From this place comes the report of a good day of spiritual feasting upon the things of edification to the new creature, also on January 31, the friends coming together from a considerable area. The testimonies, hymns, and discourses served to remind the brethren afresh of the things uppermost of importance, uniting their hearts more and more in the love of God and the heavenly interests.

### **AT PHILADELPHIA, PA.**

On Sunday, February 7, the time set for the convention in this place, upwards of one hundred brethren coming together from a dozen or more towns in a radius of one hundred miles or so, enjoyed a very profitable day in the things of the Spirit. Amongst those present were several who had come apart from the former association more or less recently and gave evidence of their increased joy of heart in realizing more fully the meaning of Christian liberty and the comfort of a clearer vision of the Lord's will concerning His faithful people in these troublous times. Amongst those in attendance were some who had known each other and enjoyed the fellowship of the Truth and its spirit back in the old days of the ministry of Brother Russell, but who during the shifting scenes and changes of the past years since his death, have not been together; and so, renewing their fellowship once more after the experiences of these years, gave such, a reason for thanksgiving to Him who is the great Keeper of Israel and who never slumbers nor sleeps. Most evident it was that the Divine blessing richly attended the day of spiritual communion and fellowship in Philadelphia.

# **From Haifa to Naples and Rome**

By **BROTHER I. F. HOSKINS**

OUR ITINERARY of travels in the Holy Land coming to an end at the town of Haifa on the Mediterranean, our mind logically turns backward over the pilgrimage of the past: week which has been most thrilling, inspiring, and educational. Logically, in these last hours, as we are about to take our leave from this sacred country, we are, in our reflections, endeavoring to draw important lessons from our observations and particularly to connect the past of Israel's history with the future.

To one familiar with the Divine program and the promises of God with regard to the restoration of the Hebrew race to their former glory and supremacy in the earth, a pilgrimage through the land of Palestine is of double interest particularly at this time on which many Bible prophecies seem to be clearly focused. Devout students of the Scriptures recognize that this is the time of the end spoken of by Daniel the Prophet, and "the; last days" or "the day of Christ," mentioned by St. Paul. Logically, then, this is the day, also, when indications of God's returning favor to Israel should be in evidence, otherwise spoken of figuratively by our Lord as "the fig tree putting forth."

## **Developments in Modern Times**

The breaking of the: Moslem yoke late in the year 1917, marked an important step in clearing the way for the return of the Jews to their homeland. As would be expected with the exercise of the mandate over Palestine by Great Britain, great advantages and opportunities have been presented to this race. Various newspapers and periodicals have informed the world of the developments, and of the march of events in Palestine under these more favorable circumstances during the past fifteen years; and now traveling through the country one is enabled to observe to some extent the sum of this progress. Perhaps it might not be amiss here to use the language of another who is said to be a leading authority on agricultural and Imperial developments and who made his thorough investigation and survey of conditions and set down his impressions of Palestine about the time the trouble broke out and the Arabs displayed their hostility toward the Jews in the latter part of 1929. We quote this authority, whose statement appeared in "Country Life," an English magazine, in 1929:

"Without going into political questions regarding the mandate or the racial and religious differences between a Jew and Arab, there are certain outstanding features of the situation that cannot escape any traveler in the Near East. The Jews are a white and civilized people, and, contrary to what is often alleged, those Jews who have returned to Palestine are above the average of their race, since for the most part they are filled with practical ideals that find expression in their endeavor to be one of the pioneers in reclaiming and restoring their national home.

"The progress they have made in agricultural settlement is astonishing. New villages have sprung up, surrounded by beautifully cultivated and well-irrigated orange groves; communal settlements

have been developed, with cooperative irrigation as well as cooperative buying and selling. Side by side with these one sees the dirty and ill kept Arab villages, comprised for the most part of mud hovels.

"From an agricultural point of view, therefore, the advent of the Jews has instilled new life and new hope into a country which has been stagnant for 2,000 years. Moreover, their advent will undoubtedly bring increased prosperity to the Arab population. There are many intelligent and well-educated men among the latter who fully appreciate this, but the foresight of the main bulk of the population is probably clouded by their feelings of resentment at seeing their land passing into other and more capable hands, and this in spite of the fact that a very high price has been realized by the Arabs for the land they have sold to the new settlers. In addition to this, it is interesting to note that the Government of Palestine has taken careful precautions against the dispossession, through the sale of land, of the Arabic peasant. Large landowners can sell their land unhampered if they wish to do so, but no peasant tenant can be removed from any land unless alternative holdings are provided, and all transactions have to go through the Government Land Registry. Ample\* protection is thus afforded to the native population. Where the soil is capable of growing oranges and other high-grade fruit, the value -of the land has increased about fifteen fold during the past ten years, and the first result of the Balfour Declaration has been to bring more employment, more money and more prosperity into the country than it has experienced for very many centuries. £14,000,000 has been invested in a country the size of Wales.

### **"A Fine Achievement"**

"There is, of course, another even more important aspect of the question, which' is based on the immense importance of Palestine to the stability and security of the Empire as a whole. Throughout the ages Palestine has been the key to the Near and Far East. The little town of Acre, for example, has been besieged no fewer than twenty-eight times, from days long before the Crusades up to the two last sieges by Napoleon and Allenby. Moreover, with a weakened hold on Egypt, the importance of Palestine in connection with the Suez Canal cannot be exaggerated.

"Whatever may be one's racial predilections or prejudices, there can be no doubt in the mind of any one who visits the country that the colonizing efforts of the Jews in Palestine stand as a fine achievement, both on the part of those pioneers who have settled there in the face of many difficulties and on the part of those of the same race who, in all countries of the world, have supported in a practical way the national aspirations. So far as England is concerned, Palestine appears to be the one country regarding which the British taxpayer need not worry, as even the difference in cost between maintaining the Air Force at home and abroad is borne by the country itself. Palestine has even repaid in cash to the British exchequer the cost of the railways and telegraphs installed during the War by the military authorities, and bears the cost of its own police.

"A further interesting fact is that the cost of the harbor at Haifa, the construction of which has just been commenced, is also being completely borne by the country itself. As a means of increasing Empire trade and naval security in the Mediterranean, the value of this to this country and to the Empire as a whole will be very great.

"It is to be hoped that peace and prosperity will soon again rule in this ancient country, which has such great possibilities before it and is of such importance to England and the Empire as a whole. A recent journey by road from north to south of the country gave no superficial indication of the trouble that was brewing. Everywhere one saw evidence of the advantages and the enterprise of British rule."

### **Jerusalem Still Trodden Down of the Gentiles**

To one making the tour through Palestine at the present time, the above account may seem somewhat overdrawn, inasmuch as for the past two years and more there has been little or no further progress made. Asked as to what are the prospects for the further development of Palestine and of Zionism achieving its object, that of the restoration of -the Jewish national existence in the land of promise to the Fathers, one can only answer that at the present time, humanly speaking, the prospects do not appear to be inviting or of an encouraging nature. The industrial depression that has settled down upon nearly the entire world in recent years, has of course effected conditions in Palestine also. The Zionist organization has not had the financial support as formerly. Then added to that unfavorable feature is the fact that this organization has been more or less rent by internal disorders, discord and disagreement as to methods and management, etc., thus discouraging further, for the time being at least, the achievement of its end.

In discussing the situation with some whom we met in our travels and who seemed to be well informed, they spoke discouragingly in the direction of hope for the Jews through the agency of the Zionist organization and expressed the thought, or, more accurately their hopes, that the hand of God would yet be seen in some more pronounced form or manner for their deliverance and restoration.

We are asked in this connection if it can still be said that Jerusalem is "trodden down of the Gentiles," and our answer must be that in the present circumstances in which three-fourths of the population of the country are Arabs, Syrians, and a mixture of races other than Jews and in which Jerusalem and Palestine in general are largely dominated and overrun by these discordant elements, and in consideration too, of the fact that the Moslem shrine, the Mosque of Omar, still occupies the place of the ancient Temple, there is but one reasonable conclusion to be drawn and that is that Jerusalem is still "trodden down of the Gentiles" which necessitates the further conclusion that in some important sense, the times of the Gentiles have not yet been fulfilled, or have not yet completely run out. Then, added to that thought are the facts known to all, which are that Gentile powers and governments still are intact and in control.

Yet the conviction cannot be avoided that what has transpired in modern times in the way of the return of thousands of Jews to Palestine, and the colonizing of the country, together with the work of the Zionist organization, constitutes important signs of the return of Divine favor to Israel-of the "fig tree putting forth," and thus presaging other events and developments of still greater magnitude in order to the fulfillment of those sacred prophecies which vividly set forth how God



will yet restore the posterity of Abraham as in the ancient times, with added glory. In view of other present world conditions, these events, it would seem, maybe expected in the near future.

### **The Visit to Naples**

After a train journey of some twelve hours around the coast of the Mediterranean from Haifa, we reach Port Said, Egypt, once more, where we remain over Saturday night and until Sunday noon. Three days of uneventful voyage again through the waters of the Mediterranean brings us to Naples, Italy, and our itinerary calls for twenty-four hours stop-over in this city. There are, of course, important historical points here of great interest to all travelers. The city of Naples is built at the base of the slope of a range of volcanic hills and rising from the shore like an amphitheater, is seen to best advantage from the sea. It is said to be the most densely peopled city in Europe, and has increased in modern times at an enormous rate. On the large areas reclaimed from the sea, vast hotels and mansions, let in flats, have been erected. The gardens at the west end of the town are all built over.

### **Vesuvius**

The celebrated volcano, Vesuvius, is but a few miles distant, and is constantly pouring forth great volumes of smoke, gas, etc. A railroad from Naples winding around over great mounds of lava, carries passengers well up the side of the mountain, from which point a special incline road extends very nearly to the crater itself. It is arranged for us to join a company of others who are making the tour to the top of Vesuvius. The experience is indeed a novel one and most interesting. On reaching the station near the top, by walking a few rods around on one side we are enabled to reach the very summit and to look over into the crater itself. Only a comparatively small section is now active immediately in the center of the crater from which pours forth the volume of smoke and gas; and from the place where we stood, the outer edge, we could distinctly hear a great rumbling or roaring as the boiling of a great mammoth kettle. Here at the summit of the volcano, we are standing approximately 4,000 feet above the level of the Mediterranean Sea, at the foot of this mountain. It is explained to us that at the time of its greatest dimensions, the volcano was perhaps twice as high as it is now, and by a colossal eruption of which no historical record remains, the upper half of the cone was blown away. From the shape of this mountain as it now stands, this conclusion concerning a colossal eruption in some pre-historic period, seems well and reasonably drawn, as there is now every appearance of a mammoth crater of several miles in diameter having been created by such an eruption. At the beginning of the Christian Era and for many previous centuries no eruptions have been known to take place from the mountain, and the volcanic feature of the locality was perhaps not even suspected by the inhabitants who planted their vineyards along its fertile slopes and built their numerous villages and towns around its base. The outburst of this mountain disclosing its volcanic nature in the year 79 A. D., marks what appears to be the first eruption since the pre-historic period. At this time, in the year 79, several towns were destroyed and thousands of lives lost as the result of the pouring forth of the lava and ashes. Notably amongst the cities destroyed was that of Pompeii. It was said to be a city of 25,000 inhabitants and that of this number, 2,500 lost their lives when the city was completely submerged by the volcanic matter to a depth of eighteen to twenty feet.



## **Ancient Pompeii**

On leaving Vesuvius we are directed by our guide to the site of the ancient Pompeii which is but a comparatively short trolley-car ride when we reach the foot of the mountain. The explanation was made to us that for long centuries the site of Pompeii was forgotten and that it was not until far into the eighteenth century that systematic excavations were begun and not completed until far into the nineteenth century. Because of these excavations by which a large portion of the city of Pompeii is exhumed we are enabled on arriving here to walk up and down the streets of these ancient ruins. We pass through its narrow stone-paved streets, so narrow that two wagons could not pass each other, the sidewalks being three and sometimes four feet wide. At short intervals were public drinking fountains of stone, worn smooth by the hands of those who stopped to drink. There are the ruins of butcher shops with meat blocks, etc., and bakery shops with large bake-ovens, very like those of the present day, their kneading-troughs, etc., and some of their bread was found just as left in the oven when the city was buried in the volcanic ashes of Mt. Vesuvius. We walked into the private dwellings, generally square, with an open court in the center, observed the faded pictures frescoed on the walls, an occasional bit of statuary, or a "Welcome" inscribed on the floor at the entrance, or a small fountain in the center of the court.

We observe the various curious articles of furniture, etc., recovered from the ruins-their bedsteads, chairs, stoves, cooking-vessels, and table-ware, jewelry, surgical and dental instruments-the latter very similar to those of the present day. We also entered their ancient temple, circus, theaters, courts of justice, etc., and saw some of the petrified bodies of the ancient inhabitants in various positions just as they were overtaken by the calamity of that fatal day. Over eighteen centuries have passed since that time, but here is their record as plainly written as if they had perished but yesterday.

As we ponder these strange scenes, the query of Ezekiel comes forcibly to mind-"Can these dry bones live?"-and then the prophecy that in His own good time God will cause these dry bones (as well as all the rest of the world, typified by the whole house of Israel) "to hear the word of the Lord and to live, and to know that He is the Lord." -Ezek. 37.

## **En route to the Seven-Hilled City**

We 'take our leave of the city of Naples, for our day of stop-over here is past. It is evening time and we have three hours ride before us to the next point of our visit. The journey is a very pleasant one and it is still daylight most all the way. After seeing so much of the dry, arid and desert country of Egypt, Palestine and Syria during the past two weeks, it is indeed a great relief to enter a country once more where there are rains more or less frequent in the summer time. Hence, as we are traveling northward through Italy, various landscapes and scenery meet our eyes similar to that of western Europe and America. Green pastures, harvest fields, growing crops, orchards, gardens, etc., are to be observed more or less all along the way; although there are mountainous portions also. There is some evidence of thrift in the country and the general

conditions to be observed along the way indicate a measure of prosperity, much in contrast with the conditions in those countries that we have just visited in the East. Evidently the present form of government and rule in Italy, as much as it may be disesteemed by some, has to some extent been to the advantage and improvement of the Italian people. Our three hours' journey has come to an end just as dusk has overtaken the twilight and our train has come to a standstill in what was once the capital city of the fourth great Universal Empire-the seven-hilled city of ancient Rome, our sojourn in which will be reported next.

## Half Hour Meditations on Romans

No. 25

*"Shall not the Judge of all the earth do right?" "God hath appointed a day in which He will judge the world in righteousness." - Gen. 18:25; Acts 17:31.*

IN OUR consideration of the first four verses of chapter 3, we were led to the following conclusions

(1) The Jews had a great advantage or surplus of privilege over that enjoyed by the Gentiles.

(2) This advantage may be seen, in the first place, in that to them were entrusted the oracles of God. (See chapter 9, verses 4 and 5 [Romans 9:4-5] for a further display of Jewish privileges.

(3) Their failure to profit by these privileges did not make them any less real, or splendid.

(4) The oracles of God contained a promise of eternal life. Nevertheless, even though every Jew were to perish and none of them were to secure eternal life; it could not be said that God's promises to them had failed, for they were not unconditional, but conditioned on faith and obedience. They were made not to him who is a Jew outwardly but to him who is a Jew inwardly-to circumcision of the heart not to that of the flesh. (See this argument fully developed in chapter 9, verses 6-13. Romans 9:6-13)

### Is there Unrighteousness with God?

Instead of now proceeding to discuss other privileges enjoyed by the Jew, the Apostle anticipates and meets a further objection to the points established. **"But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge the world?"-Ver. 5, 6.**

When things are placed together, "it often happens that one appears to advantage by the side of another in virtue of the influence of contrast. It is set off. It is made more striking and conspicuous. This is the meaning of the term [here translated commend]." God's righteousness, faithfulness, truthfulness is commended, set off, made more conspicuous by the unrighteousness of men. This is true in relation to the unrighteousness of all men, although the Apostle is concerned just now with contrasting God's righteousness with the unrighteousness of the Jew. Since, then, man's unrighteousness (the Jew's in this instance), sets off God's righteousness, is it righteous on God's part to judge an act which He turns to His own advantage? Such seems to be the objection raised. The expression "What shall we say," indicates a brief voluntary pause in thought. "In using it, the Apostle seems *to* have stopped for a moment, that he might reweigh the idea or expression which was rushing forward for utterance. It is fitted to lead the reader to collect himself; while it makes him feel his inquisitiveness whetted, and also brings him abreast with the Apostle in the conscious exercise of the logical faculty." "But if our unrighteousness commend the righteousness of God, what shall we say?"

In presenting the question "**Is** God unrighteous who taketh vengeance?" the Apostle says "I speak as a man." It is as though he said: When I ask this question, I am deeply conscious that I am using language that is intrinsically improper when applied to God. But in condescension to human weakness, I transfer to Him language which it is customary for men to employ when referring to human relationships. To the question "Is God unrighteous," etc., the Apostle replies, "God forbid: for then how shall God judge the world?" (A more complete discussion appears in chapter nine verses 14-18.) The reasoning in this reply has been clearly stated by another thus: "If God's drawing a good result from a bad deed were enough to destroy His right to judge him who committed it, the final judgment would evidently become impossible; for as God is always turning to good the evil which men have devised, every sinner could plead in his defense: My sin has after *all* served some good end." Or as another suggests: "No final judgment is any longer possible if the beneficial consequences of sin, . . . [Gentile] or Jewish, justify the sinner. This idea is exactly that which is expounded in the two following verses."

### **Sinners to be Punished Notwithstanding the Overruling of Their Sin to God's Praise**

**"For if the truth of God hath more abounded through my lie unto His glory; why yet am I also judged as a sinner? And not rather (as we be slanderously reported, and as some affirm that we say), Let us do evil, that good may come? whose damnation is just."-Ver. 7, 8.**

"When the Apostle ascribes to the occasion of his lie, a superabounding of the trueness of God, he does not refer, of course, to any intrinsic increase of the subjective moral excellence of God. The notion of such an increase would be utterly inconsistent with the inspired man's conceptions of the infinite perfection and independence of God. The overplus referred to is entirely relative to the apprehensions of men and other intelligent creatures."

The "lie" is most naturally to be explained as representing the false profession of the Jews, by which they claimed to be the people of God, while living in rebellion to Him. They said they were Jews and were not, but did lie, just as many in nominal spiritual Israel have done since (Rev. 3:9), and by contrast with such a "lie," such untruthfulness, unfaithfulness, to the claims of conscience and of God, the truth of God superabounds to His glory. His holiness blazes forth into brighter conspicuousness against such a dark background.

When the Apostle says "my" lie, he is speaking representatively. It is as though he were to say: I may well ask the question: How shall God, on the principles mentioned, judge the world? For, let me represent the case of an individual belonging to the vast class of the unbelieving and ungodly. Any such individual might come before the Judge and say to Him on his own behalf: I, too, *by my* lie, have contributed to Thy glory. And he must be acquitted.

### **Good Ends do riot justify Evil Means**

In verse 8 the Apostle pushes his refutation to the utmost. "Why riot go even further? Why, after annihilating the judgment, not say further, to be thoroughly consequent: And let us even furnish God, by sinning more freely, with richer opportunities of doing good! Will not every sin be a material which He will transform into the pure gold of His glory?" Why not do evil that good may come, as some slanderously report us to **do**, and as some affirm that we **teach**?

It will be noted that the Apostle refers to two distinct "allegations which had obtained more or less currency regarding himself and his Christian brethren. The one was a charge against their conduct: the other was a charge in reference to their doctrine. They were (1) calumniously reported to **do** evil that good might come; and (2) they were represented as, directly or indirectly, maintaining that it was a right thing, in certain circumstances at least, to do as they were reported to do."

"It is plain that the charge of the untruth was, for some reason or another, often thrown at St. Paul; we see this in the marked urgency with which, from time to time, he, asserts his truthfulness; 'The things which I say, behold, before God, I lie not' (Gal. 1:20); 'I speak the truth in Christ and lie not.' (Rom. 9:1.) Perhaps the manifold sympathies of his heart gave innocent occasion sometimes for the charge. The man who could be 'all things to all men' (1 Cor. 9:22), taking with a genuine insight their point of view, and, saying things which showed that he took it, would be very likely to be set down by narrower minds as untruthful. And the very boldness of his teaching might give further occasion, equally innocent; as he asserted, at different times, with equal emphasis, opposite sides of truth. But these somewhat subtle excuses for false witness against this great master of holy sincerity would not be necessary where genuine malice was at work. No man is so truthful that he cannot be charged with falsehood; and no charge is so likely to injure even where it only feigns to strike. And of course the mighty paradox of justification lent itself easily to the distortions, as well as to the contradictions, of sinners. 'Let us do evil that good may come,' no doubt represented the report which prejudice and bigotry would regularly carry away and spread after every discourse, and every argument, about free forgiveness. It is so still: 'If this is true, we may live as we like; if this is true, then the worst sinner makes the best saint.' Things like this have been current sayings since Luther, since Whitefield, and till now."

"We need not anticipate the reply given to such reasoning, or rather to such slander. for of reasoning it deserves not the name. The Apostle answers it at large, and in the most impressive and satisfactory manner in the sixth chapter." "Here the allusion is too passing to bring this out."

"Of those who thus slandered not merely the Apostles personally, but the truth which they preached, the holy cause in which they were engaged, and who, by their ignorant and impious cavils and misrepresentations, encouraged both themselves and others in rejecting the only way of salvation, 'the damnation was just.'" This does not refer to their final destiny, although doubtless if they persisted in their conduct, and failed to repent, it would result in their eventual destruction. The word damnation, however, properly signifies judgment, and in this place means that the conduct of those who thus slandered the Apostles and perverted their doctrines was richly deserving of condemnation and punishment. It should be well observed, however, that "the Apostle does not express himself thus till he has satisfied all the demands of logical discussion."

"**Whose doom is just.**" What a witness is this to the inalienable truthfulness of the Gospel! This brief, stern utterance absolutely repudiates all apology for means by end; all seeking of even the good of men by the way of saving the thing that is not. Deep and strong, almost from the first, has been the temptation to the Christian man to think otherwise, until we find whole systems of casuistry developed whose aim seems to be to go as near the edge of untruthfulness as possible, if not beyond it, in religion. But the New Testament sweeps the entire idea of the pious fraud away, with this short thunder-peal, 'Their doom is just.' It will hear of no holiness that leaves out truthfulness; no word, no deed, no habit, that even with the purest purpose belies the God of reality and veracity."

### **Our Privileges too, are very Great Let Us not Fail to Improve Them**

"Notwithstanding its temporary application to the Jewish people, this passage (3:1-8), which will find its complete explanation in chapter 11, has a real and permanent value."

"In the first place we may observe that the gifts of God, the favors and privileges which He bestows, are not the 'less to be viewed as **advantages** . . . [because] they are liable to be misimproved, and . . . [because] their misimprovement aggravates condemnation. We might think, and in one view should think justly, that it would have been better for the unbelieving Jews not to have possessed the 'Oracles of God'; because their guilt would thus have been mitigated. And thus, too, it is with all who now possess the Word of God, and the opportunity of hearing the Gospel, . . . land] who hear and treat the message with scorn and rejection. . . . Yet surely it will never, on this account, be denied, that to possess the Word of God and to hear the Gospel of God's grace are eminent advantages in the same manner as the bounties of Providence are 'good things,' although the abuse of them enhances the guilt of their possessors."

## **Let God be True**

"In the second place, there are some principles which, in all our reasonings, we ought to assume as fixed-necessarily and immutably true-from the full assurance of which we should never allow our minds to be shaken by any perplexing appearances, or by any want of ability on the part of finite and fallible creatures, fully to explain every seeming difficulty. Such a principle is 'the righteousness of God.' Deprive Him of this perfection and He would cease to be God. Whatever difficulties, then, we may, in this respect, discover, in comparing the ways of His providence with the attributes of His nature, surely it is infinitely more becoming to impute them to the limited and feeble nature of our own faculties, than to admit for an instant into our minds the remotest suspicion that there can be 'unrighteousness with God.' We should beware of even, for argument's sake, allowing ourselves to make suppositions injurious to the Divine character." The Apostle himself, as the reader will have observed, seemed 'to be "in a strait" between the wish to represent correctly the objection he was anticipating and answering and the dread of speaking one really irreverent word. "I speak," he says, "as a man," "as if this question of balanced rights and wrongs were one between man and man, not between man and Eternal God. Such talk, even for argument's sake, is impossible for the regenerate soul except under urgent protest."

"Let God be esteemed true and faithful, whatever consequence may follow. This was a first principle, and should be now, that God should be believed to be a God of truth, whatever consequences it might involve. How happy would it be if all men would regard this as a fixed principle, a matter not to be questioned in their hearts, or debated about, that God is true to His word! How much doubt and anxiety it would save professing Christians; and how much error it would save among sinners! Amidst all the agitations of the world, all conflicts, debates, and trials, it would be a fixed position where every man might find rest, and which would do more than all other things to allay the tempests and smooth the agitated waves of human life." With the Apostle it was assumed as a first principle in all his reasoning, that if a doctrine "implied that God was not faithful, it was of course a false doctrine. . . . What a noble principle is this! . . . And if all men were willing to sacrifice their opinions when they appeared to impinge on the veracity of God; if they started back with instinctive shuddering at the very supposition of such a want of fidelity in Him; how soon would it put an end to the boastings of error, to the pride of philosophy, to lofty dictation in religion!"

## **Be Always True to Conscience**

In the third place let us beware of exercising our intellect at the expense of our conscience. It is plain that only from such a state of mind could the objections anticipated by St. Paul arise. The maxim of doing evil that good may come, of sinning that grace may abound, St. Paul clearly treats as contemptible, when its true character has once been disclosed. "And why? Because it is professedly an explanation of the ways of God with man, which is at the same time an excuse for immorality. . . . And St. Paul shows, by the very contempt with which he treats it, that a man who will play false with his conscience, and then proceed to find intellectual justifications, is not to be met in the intellectual region at all. He has been condemned already.

"St. Paul then, we And, will not argue with one who reasons at the expense of his conscience; and this is an important principle. When the intellect is acting purely, it must be free, and must be dealt with seriously on its own ground. But the conscience must be followed first of all. Its light is clearer than the light of intellect, and must be left supreme. Whatever be the bewilderment of my intellect, I am self-condemned, God-condemned, if I play false to the moral light. And arguments to the contrary, however clever-sounding, or philosophical, are in fact sophistry."

## **MY SHEPHERD**

"He leadeth me!"

And so I need not seek my own wild way  
Across the desert wide;  
He knoweth where the soft, green pastures lie,  
Where the still waters glide,  
And how to reach the coolness of their rest,  
Beneath the calm hillside.

"He leadeth me!"

And though it be by rugged, weary ways,  
Where thorns spring sharp and sore,  
No pathway can seem strange or desolate  
When Jesus "goes before."  
His gentle shepherding my solace is  
And gladness yet in store.

"He leadeth me!"

I shall not take one needless step through all,  
In wind, or heat, or cold;  
And all day long He sees the peaceful end,  
Through trials manifold.  
Up the far hillside, like some sweet surprise,

# Notice Regarding the Annual Meeting of the Pastoral Bible Institute

**DUE TO BE HELD JUNE 4, 1932**

IN KEEPING with the custom adopted in recent years, notice is given at this time, three months in advance, of the Annual Meeting of the Pastoral Bible Institute, which according to its charter, is due to be held the first Saturday in June, this year falling on June 4. The members of the Pastoral Bible Institute are accordingly reminded at this time of their privilege of placing in nomination in the columns of this journal, the names of such brethren as they would desire to be elected to the directorate of the Institute for the ensuing year, June 1932 to June 1933.

Briefly, as a reminder to all, the affairs and ministry of this association are placed in the hands of seven brethren, who, acting as trustees, are elected from the membership of the Institute to serve for a period of one year or until their successors are elected. This limitation of the term of office and the opportunity of the members each year of electing a different personnel to these offices if they so desire, is believed to be a wise arrangement. It is recognized that often those who have the responsibility of any work as trustees and who have followed a certain course of procedure for some time with more or less of encouraging success, may fail to take advantage of opportunities for further advancement and even greater results and success. It is quite freely acknowledged that often changes in office may be made to good advantage.

There has been much encouragement the last two years, and particularly the year 1931, as a result of an announcement of this kind, in that a much larger number of the Institute's members took part in the election for directors than in previous years. Still, notwithstanding the large number who participated in the election last year, it was evident that a considerable number did not exercise the privilege of either casting their vote or using the proxy. It is hoped that this present year the great majority, if not all, will see and avail themselves of the responsibility of expressing their minds in the question of election. and the affairs of the business meeting in general.

The seven brethren whose term of office will expire next June are the following named:

Blackburn, J. J.

Hoskins, I. F.

Boulter, B.

Margeson, I. I.

Greiner, **P. L.**

Parkes, **B. A.**

Read, P. L.



These brethren take pleasure in reporting that a Christian spirit of harmony and love prevails in their midst and that they have substantial reason to believe that the Lord has been richly blessing their efforts. And while the brethren above named are willing to serve again if the members so desire, yet they wish to emphasize to the members new and old that they do not regard their reelection as at all necessary to the success of the ministry. They have, and do, indeed, appreciate the privileges of the ministry in this regard as brethren in Christ, but they recognize that without doubt there are others of equal or greater ability who could fill these offices, and so have no desire to be perpetuated in these positions as trustees. Further, it is their earnest desire that the work of the Lord be promoted and carried forward with the greatest possible efficiency and consequently the idea of personal advantage or office does not enter into the question. Those who have been serving, so far from recommending their own reelection, would on the contrary urge upon the members the necessity of prayerfully considering their responsibility and privilege in the matter of the election of directors. If after careful and sober deliberation the members feel led of the Lord to place in nomination other brethren and will forward the names and addresses of such to this office immediately, such names will be published in the May first issue of the "Herald" so that all the members will have an opportunity of knowing what brethren in addition to those now serving, are candidates for election and may cast their votes accordingly.

As there are not only new readers of this journal but also new members being added to our records, we repeat what we have a number of times stated, namely that the charter of our Institute provides that a contribution of the amount of \$5.00 shall entitle the donor to a membership in the Institute, which of course carries with it the privilege of voting at the election and in all matters of the Institute's business. A larger contribution than that amount, however, does not entitle the donor to more than one vote in any event. Membership in the Institute therefore can readily be secured by those really desiring it. Provision is made also whereby members who for any reason are unable to be present at the annual meeting in person, may exercise their voting rights by proxy. A blank form in due time is mailed to each member and those who do not expect to be present should designate the names of the seven members for whom they desire to vote as directors; and after signing the proxy in the presence of a witness, forward the same to the offices of the Institute, and such vote is counted in the election as if the member appeared personally at the annual meeting.

## **The Brooklyn Convention**

A word further in this connection: As stated in the February 15th issue of the "Herald," the Pastoral Bible Institute is this year calling a convention for Brooklyn in the last week of May to be held on the dates, Saturday, Sunday, and Monday, May 28, 29, and 30. The suggestion is already under consideration of transferring the annual meeting from June 4, the first Saturday in June, to May 28, the last Saturday in the month, which would be just one week prior to the stated time for the annual meeting. Due notice of course will appear in these columns if it should be decided to hold the annual meeting one week earlier.

## Encouraging Letters

Dear Brethren in Christ:

Greetings in His name. Since receiving our last "Herald," September 15, containing its annual report of its ministry, we are, moved as a Class to again express to you our deep appreciation of the faithful service rendered to our God, the Truth, and the brethren. Remembering those sad trials of -past years which gave birth to the "Herald, to meet our distressing need, and which has also served as the Balm of Gilead to heal the wounded spirit of many a suffering saint, likewise today, thanks be to God, we can indeed testify after 13 years of its ministry it has not in any way lost its savor of healing power. All around 'us we know of breaking hearts being healed and comforted as a result of the earnest consideration of the articles so reverently and humbly written and published in the "Herald." It has been the means of establishing, re-establishing, strengthening and settling many in their convictions.

Since we last wrote to you (now several years since) we like others have passed through those painful trials of separations, and while we all greatly esteem that "perfect liberty in Christ," these late years have impressed upon us all the need to "watch and to pray." It is apparent the enemy is not yet bound, and we should remember that we are brethren and members one of another, bound with the constraining love of Christ.

We are glad, therefore, to be privileged to tell you that after these years of estrangement we are almost a united brethren again, enjoying a communion sweeter, richer, deeper than before; more like a foretaste of what it may be in the presence of the King of Glory. This happy state of fellowship is not because of a uniformity of heads, but rather, to a greater filling of the Spirit and to an enlargement of heart-the fellowship of the Spirit-and may the love of Christ so constrain us to keep the unity of the Spirit in the bonds of peace.

Thanks be to our God for 'He has laid hold of some generous hearts and consecrated hands, willing to spend and be spent for Zion's peace and progress in the only way that leads to life. Therefore beloved, be steadfast, immovable, always abounding in the work of the Lord.

What joy to read of your conventions and pilgrimages at home and abroad; this but-whets our appetite for the human touch of fellowship, but we must be content to be as we are situated. We are far from your abode, yet though in the, Antipodes, we individually catch the sweet fragrance of your precious spikenard, and can you wonder, when we come together "the house is full of its rich odor," ascending in prayer and praise to God.

We remind you dear ones "our God is not unrighteous to forget your work and labor of love which you are showing, towards His name, in that you have ministered to the saints and do minister." May the God 'of love continue to sustain and guide you by His counsels until the work is done, and the overcomers are gathered Home to their reward in-the everlasting Kingdom of our Lord Jesus Christ.

"To him' that o'ercometh, God giveth a crown, Through faith we shall conquer, though often cast down. He who is our Savior, our strength will renew, Look ever to Jesus, He will carry you through. Ask the Savior to help you, comfort, strengthen, **and** keep you, He is willing to aid you. He will carry you through."

Grace and peace be multiplied to all the saints everywhere.

Yours in that blessed hope,  
Associated Bible Students-W. Aus.

Dear Brethren:

I note that my subscription for the "Herald" will expire next month, so I am sending you an order for renewal.

I would like to tell you how much I appreciate the "Herald" and the great help it has been to me, but words fail. Before I left the T. B. S. A. I was hungry, . . . but had not heard of the "Herald" until Brother Black-, burn visited here in 1928. Since then the Lord has blessed me with meat in due season, and I have been refreshed.

It was in 1914 the dear Lord called me to come out of "Babylon" and I surely enjoyed the green pastures of present Truth as given by dear Brother Russell. I wish I could help more in the work, but the Lord knows. I am 75 years old, a widow of limited means, yet the Lord sup= plies my every need.

I remember you daily at the Throne of Grace, and ask that, you will remember me, as I just want to be filled with the Holy Spirit,

Your sister by His grace, Mrs. C. A. B.: Man.

Dear Brethren in the Lord:

Greetings! I am writing you just now to thank you for the help and blessing derived from the regular visits of the "Herald." The themes chosen seem to fit in with ones experiences so beautifully that we feel convinced of the one guiding Hand through all. The same loving Father, engaged in many varied works in the hearts of His creatures, but with one goal in view, viz., a glorious diadem, a chaste virgin, a bride, for His Son. It does seem too in these days that we need to remind one another more and more of these precious truths and not on any account to let them slip. I personally am ever reminding myself of the warning given in Revelation "because' thou Overt neither hot nor cold": the 'danger seems a very real one, and it is only by continual reminders and the daily striving to be assistful and helpful to others that one escapes the paralyzing effect of apathy so prevalent in the earth 'today.

Praying that your labors of love in His vineyard will continue to, be a source of comfort and uplift to all,  
Your brother and fellow pilgrim,  
W. R. G.-Eng.

# THE HERALD OF CHRIST'S KINGDOM

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## Voices of Apprehension and of Appeal

NO MARVEL today, in this time of International complications and of world-wide industrial depression and distress of nations, this time of many moral delinquencies, that there are voices apparently from all directions expressing their apprehension, their fear concerning horrible and disastrous events that seem imminent. Having little on which to base definite hope of deliverance even in the somewhat distant future, the element of hope today appears to be running at quite a low ebb in an increasingly large number of thoughtful men and women. As having relation to this thought, a rather striking Editorial recently published in the Boston Herald, comes before our attention and makes reference to an address in which "Representative James Beck of Philadelphia, asked the House of Representatives to support its President-Democrat or Republican-in his foreign policies," and this Editorial goes on to say that this address is worthy of the highest traditions of Washington. "It is also the most disquieting utterance which has come from a gentleman of established reputation and acknowledged ability since the stock market collapse of two years ago. It recalls that ominous sentence at the conclusion of President Hoover's address, in which he said that changes were taking place, the consequence of which no man can foresee."

"Mr. Beck's address has the same sort of relation to other speeches of this two-year period that Dean Donham's book bears to other volumes of the time. Many of those who studied the work wished to disagree with Dean Donham, but he had buttressed his arguments so solidly that they hesitated to. It is somewhat the same with Mr. Beck's speech in Congress. One who carefully reads it--and it is in every way a more important and more powerful oration than his well known remarks on the eighteenth amendment--will be profoundly affected. Can it be that he is not unduly apprehensive? Have we really arrived at a cross-roads of history? Is the present depression actually comparable with great calamities of ancient and modern civilization? Coming from a less responsible source, Mr. Beck's predictions would not be especially alarming. Coming from one with his experience, erudition, and solid judgment, it is occasion for grave speculation.

"Relatively, recent civilization has passed already through three severe crises, says Mr. Beck--the fall of the Roman Empire, the Thirty Years War and the Napoleonic strife. It took respectively eight centuries, a full century and a half century for the world to recover. And, says Mr. Beck: 'The fourth of these major catastrophes since the birth of Christ is the crisis through which civilization is now passing . . . This economic crisis is far greater in its possibilities and its implications upon all forms of government than was the World War itself . . . This economic crisis is a deadly paralysis that is attacking all civilization, and the end of it no one can predict. . . The one nation that can possibly stabilize--and it will be the work of many years--a distracted and disorganized civilization, is our own.'

"That is doctrine which ought to be examined carefully by the politicians who believe that things will be readjusted within a few months, that government can continue its present extravagant practices, and that, with a little forbearance this winter, the old status quo will be restored in labor and industry. Mr. Beck does not hesitate even to talk in terms of time. 'The man is not living in this chamber,' he said solemnly, 'who will see the ultimate end of the common crisis which the destructive World War inflicted upon humanity.' And he says further: 'It is a serious question whether or not Western civilization so far at least as it is represented by that European civilization of which we are a part, although a distant part, will survive the tragic consequences of, the greatest war in history.'"

### **"Revival, the Hope of Humanity"**

FROM Great Britain comes another voice; it is heard in the columns of the News Chronicle, London, of one who also is apprehensive and recognizes that "at the moment when all seems darkest," there is yet some kind of an indefinite expectation to be entertained in what he describes as a "revival," a change in the hearts of men favorable to and in harmony with the teachings and principles of the Christ who walked and talked *in* Judea nearly nineteen centuries ago. "Today," says this writer, "the word Revival is on the lips of almost all who think: the shout is swelling like the roar of a mighty crowd at some Royal progress. And the comparison fits the better because it *is* the cry of the man in the street, the layman, the ordinary man. . . . We have been looking for an emotional upheaval, such as *we* have known in the past; for some dramatic and spectacular revolt against the existing order. So it was that the Jews foresaw the coming of Messiah but the real event was vastly different. The greatest task that a man can essay today is to focus the forces of this spiritual renaissance. He who would do it must be a great man, a man of faith and *a* man of unfaltering courage. He need not fear the consequences: the response *will* know no limit of party or country; a whole world starving for truth will rise at his rallying *call*. But it won't be an easy thing to do; it hasn't been done before.

"An appeal to the world to return to simple faith. An appeal to men whose hearts are failing them for fear to recognize that the problems of the world in these days are not for statesmen to solve, since they must be solved, not by changing the laws of nations, but by changing the hearts of individuals. An appeal to all the peoples of the earth to remember that the one and only comparable change in the orientation of human mentality was wrought at the time of Christmas, nearly two thousand years ago, when One was born whose power of Love altered the whole course of history, as it is perfectly able to do again, if we will but let it. An appeal by a man who has followed the Star to come and see where the Hope of Men lies cradled; to point the difficult task that leads away from the empty palaces of pride to the tavern-byre of *humanity*.

"The man who would do this must be a man who has dared and endured. A man whose best work in life has cost him much, but who knows it has not been vain. A lonely man, perhaps, as the world counts loneliness, if only because there are hosts of lonely men\_ and women making a gallant fight, aided by memories *so* real that at times they cease to be memories *and* become Presences. A man worn with the load of responsibility, yet conscious of resources which never fail to renew. . .

"We have talked *a lot*, but not, I hope overmuch. Hark! It is midnight *in* the world around, but the bells are *ringing* the Morning in, and still we can hear the carols:

"It *came* upon the midnight clear,  
That glorious song of old.

"It has come again, upon the midnight, and the promise of it is nearing its fulfillment. There shall be no more curse, and that shall shortly be done which shall be for the healing of the nations.

"God give us the listening ear, the understanding heart, the vision to guide us on our Quest by the Road of Simple Things, and the eager tongue' to proclaim to men that the end of the Quest is sure."

### **The Voice of Him that Speaketh from Heaven**

Truly this writer senses something of the present distress and the sore need of humanity, also that deliverance cannot be far away, but we fear that his anticipations concerning a revival at hand that is to be led by some powerful human personality are, not well grounded. Surely if this writer would carefully investigate the sayings of the Prophets as well as those of our *Lord* and the Apostles he would learn more accurately of what the real remedy is in the program of God, even as the Apostle *Pau -I-* so clearly and emphatically affirms when he says that the whole, creation is groaning and travailing in pain together until now, waiting for the manifestation of the sons of God.

Humanity will indeed be led out of this confusion and darkness through a powerful Personality,, but the responsibility of such a charge will not be *laid* upon any member of our fallen race, all of whom are declared to have been so affected by the fall that none can give to God a ransom nor redeem his brother. The Divine Program has provided the illustrious Personage upon whom has been laid the responsibility of, world redemption and of deliverance from the power of sin and death, "and the full effect of this redemption *will* be to rescue 'humanity from this bondage of corruption into the glorious liberty of the *sons* of God, which redemption will take place when human efforts will all have failed and as a result of which the hearts of men will be made ready and prepared to listen to the voice of Him Who speaketh from heaven; for He will declare, as the, Apostle Peter suggests, times of restitution of all things spoken by the mouth of all the holy Prophets since the world began. Those times of restitution will indeed bring in the great revival, which during the thousand years of Messiah's reign will reform the hearts of men; for as the. Prophet also declares, after this time of world depression and distress of nations, and following the utter collapse of all human effort, and after the *works* of *vela* have come to ruin, then He will turn to the people *a* pure language that they may all call upon the name of the Lord *to* serve Him with one consent. Zeph. 3:9.

The seventh millennium, or the thousand years of the reign of the Christ, we are informed, will be quite sufficient to accomplish the reconstruction of *all* things upon the earth and to fully recover

that which was lost of the inheritance of Paradise. It will be quite sufficient to bring to a condition of human perfection and eternal life all the willing and obedient of the human family, including all the sleeping dead, who will then be awakened to be given their share *in* the great redemptive work that is in Christ Jesus. And it shall come to pass saith the Prophet, that the man who will then refuse to hear and obey that great Teacher in the face of full and complete knowledge of the Truth and of the will of God, shall be destroyed from amongst the people. (Acts 3:19-23.) Then, all the world will have realized the full blessed consequences of the sacrificial death of the Son of God, and as the earth and its inhabitants *will* have been purified and brought back into full harmony with God, they shall be ushered into.; the ages of perpetual bliss; where there shall be *no* more sorrow, pain or death, for the former things shall all have passed away. -- Rev. 21:4.

## **By My Spirit Saith the Lord**

*"Not by might, nor by power, but by My Spirit, saith the Lord". -Zech. 4:6.*

THE APOSTOLIC messages explain to us the situation with regard to those who spoke as God's mouthpieces in previous ages when they declared that "Holy men of God spake as moved by the Holy Spirit."

And yet we are further assured that the things which they uttered were not for themselves, but for us upon whom the ends of the ages have come. (1 Cor. 10:11; 1 Pet. 1:10-12; 2 Pet. 1:21.) The Prophets spoke and wrote mechanically as they were moved by Divine power. They saw some meaning indeed, some significance of the things they wrote and spoke, but not the true, the deep signification, which was not then due to be understood. It is only since the true Temple began to be built at Pentecost, only since the anointing of that holy unction from above that was experienced by the spiritual household, the Body of Christ, that it has been possible for any to enter into the real spirit, thought, intention, of the Divine purpose as expressed in the message of Zechariah quoted above.

## **The Analogy of the Rebuilding of the Temple**

It is recalled that this Prophet prophesied during the period of the rebuilding of the temple, on the return from Babylon; and the joy and zeal associated with the founding of the temple was followed by a period of slackness, the result of the opposition of the Samaritan neighbors, who employed their every art to discourage the builders and to cause an interruption of the work. Consequently, several years elapsed before the structure was finally completed.

If we would draw some analogy from this sacred historical account, we would observe that after the founding of the Church by our Lord and the Apostles and that wonderful season of refreshing associated therewith, there came a time of fierce opposition and persecution from the Adversary and his blinded servants. As a consequence of this distressing period very little appeared to be accomplished for centuries in the matter of the Church's progress, in the building up of, the Church -the preparation of, the living stones; yet finally, with the Lord's assistance and encouragement



through the Reformation period, the work of selecting the living stones has prospered, as compared with that long period of such dense darkness, and now we, are evidently living in the time when the Temple of the Lord is nearly finished-the spiritual Temple which, when completed, will receive its topstone in the sense of being brought directly in contact with and under 'the guidance of the glorified Lord, who is the topmost stone of the spiritual Pyramid, His Church.

### **Zechariah's Visions**

Evidently, Zechariah was one of those prophets raised up by the Lord, and his message along with others was sent to the discouraged Israelites to show them that they must not expect great national prosperity at the time, but that nevertheless the Lord was with them, and that going on faithfully in an. apparently small insignificant manner, they would be achieving God's purposes. This might be said to correspond in some degree with the messages which have come to the Lord's people since the time of Wycliffe, and which led to the Reformation movement in its various aspects and incidentally to the development and preparation of the various living stones of the glorious Temple of the Lord.

We are informed that there were various visions given to Zechariah which concerned God's typical people, and which served to encourage them to persevere in the work. True, indeed, they were not spiritual Israelites, neither was the temple they were constructing the true and glorious 'spiritual institution of the Lord. And so we would ever bear in mind that back in those day they were only the, types or. pictures of the better things, while the antitypes or realities belong to this which we term the dispensation of the Spirit. Nevertheless, the people in those ancient times doubtless' received 'a blessing in connection with those pictures or prefigurations, even as the spiritual Israelites now receive a still greater blessing in' connection with the blessed realities and the same messages which mean so much for us, meant a great deal to them, though they did not understand them so clearly.'

### **The Golden Lampstand**

For example, the prophecy respecting the golden candlestick, etc., by natural Israel at, that time was properly understood to mean that they were to be God's light-bearers to all the nations of the world, and that God Himself would see to the supply of light which they would send forth. And we can, clearly observe bow all that was true of natural Israel for centuries; they were God's "fight bearing nation, and undoubtedly their influence *in* the world hindered a' greater degradation than might otherwise have occurred. And so the Apostle declares the typical people had many advantages in that to them were committed the oracles of God. The nations farthest away from them and ,the light which God placed in them and which shone out from them, were the nations which became, the most degraded, while those peoples nearest them and their light, were the people which went, downward least rapidly. Assuredly, however, it was not intended that they should understand the full meaning of the prophecies, and the Prophets themselves did not understand their full meaning, as we have noted.



Considering in this connection the golden candlestick, or more properly lampstand, we observe that this was an important feature in connection with the tabernacle services and subsequently with the temple services. It was the light in the holy, as the Shekinah glory was the light in the most holy. As the table of shew-bread supplied food for the priests, so the golden candlestick furnished the light for those who were performing the priestly service. And the antitypical serving priests have both the light and the truth in Christ. Pure gold is the, only metal mentioned in connection with the candlestick-"all of it shall be one beaten work of pure gold"; thus suggesting Divinity, that it represents that which is of Divine provision and also that those who receive of the light from the golden candlestick and perform God's service through its illumination, are not only called to a Divine service, but that their calling is -also to become partakers of the Divine nature and to be participants with Christ in the inheritance of immortality.

### **Christ Dwelling Midst the Candlesticks**

Another writing on this matter observes that "'the seven lamps' which 'gave light over against the candlestick,' express the perfection of the light and energy of the Spirit, founded upon and connected with the perfect efficacy of the work of Christ. The work of the Holy Spirit can never be separated from the work of Christ. This is set forth in a double way in this beautiful figure of the golden candlestick. 'The seven lamps' being connected with 'the shaft' of 'beaten gold,' points us to Christ's finished work as the sole basis of the manifestation of the Spirit in the Church. The Holy Spirit was not given until Jesus was glorified. (Compare John 7:39 with Acts 19:2-6.) In the third chapter of Revelation, Christ is presented to the Church of Sardis as 'having the seven spirits of God.' It was as 'exalted to the right hand of God' that the Lord Jesus 'shed forth' the Holy Spirit upon His Church, in order that she might shine according to the power and perfection of her position, in the Holy Place, her proper sphere of being, of action, and of worship."

The golden candlestick shown to Zechariah in the vision recorded in this chapter from which our text is taken, differed from the one in the temple and the tabernacle in that it had a special bowl as an oil reservoir and pipe leading from the bowl to two olive trees, one on each side of it, the oil being thus represented as flowing from the tree to the lamp and thus effectually supplying a light. Similarly, in His last great message to the Church, there is the prefiguration of seven golden candlesticks or lampstands separated from one another,, and the Savior explains that these represented the seven churches and seven epochs of the Church symbolized *by the seven congregations* of Asia. St. John in his vision sees Christ standing in the midst of the seven golden candlesticks, and this picture corresponds very well with the service of Aaron, the typical high priest, who was appointed to "order the lamps upon the pure candlestick before the Lord continually." (Lev. 24:1-4.) Thus it is observed how "the work of the Holy Spirit in the Church is linked with Christ's work on earth and His work in heaven. 'The seven lamps' were there, no doubt; but priestly energy and diligence were needed in order to keep them trimmed and lighted. The priest would continually need the 'tongs and snuff-dishes' for the purpose of removing anything that would not be a fit vehicle for the 'pure beaten oil.' Those tongs and snuff-dishes were of 'beaten gold' likewise, for the whole matter was the direct result of Divine operation. If the Church shine, it is only by the energy of the Holy Spirit, and that energy is founded upon Christ, who, in pursuance of God's eternal counsel, became in His sacrifice and priesthood, the spring and power of everything to 'His Church.'"

## **The Holy Spirit and the Two Olive Trees**

The seven lampstands united in one as seen by Zechariah evidently represented the Church as a whole from first to last, its every member complete, the number seven representing completeness. In the light of the foregoing considerations, we would not then think of the lampstand as representing the Church in the future state of glory, giving light to the world; for this is emphatically not the lesson, inasmuch as the future glory is represented otherwise as the Sun of Righteousness, with healing\_ in His beams, and we are particularly told that the Church will constitute with her Lord that Sun of Righteousness which shall bless the world and heal its sickness. -- Matt. 13:43. is we then apply the lesson of the Prophet's vision, and of the candlestick and its light, we recognize that it relates to the Church as a whole during this dispensation, the time when the preparation of the living stones for the Temple is in progress. The lesson to us is that God is supplying to us the light amidst the surrounding darkness of the world-the light of Truth, the light of the Holy Spirit. Nevertheless, God is pleased to supply this light through peaceable agencies, represented by the two olive trees which we would understand to prefigure light emanating from 'the revelation and exposition of the Old and New Testaments. From these two sources of instruction the Lord's Church is to be filled with His Spirit and to shine as lights in the world in the midst of darkness, as saith the Apostle, in the midst of a crooked and perverse people. Viewing the matter thus, Gods children are not to expect that their 'success in the building of the Temple will' be in the,' nature of external or worldly success: They are rather to anticipate that the Lord will furnish them'; this supply of oil and light because they are His people, and because they are doing the work, and they are thus to be assured of its ultimate accomplishment no matter how or what agencies are in opposition. "Greater is He that is for us than all they that be against us."

## **Not by Human Wisdom or Energy**

It would seem a reasonable deduction to think of Zerubbabel as one of the princes amongst the - people of the line of David, and therefore representing the Kingdom hopes oil the people. His name implies separation or alienation from Babylon. He also represented our Lord Jesus, the prince of the house of David, whose Kingdom is ultimately to be established in the whole earth for the blessing and enlightenment of all, but who for a time was to be unrecognized by the world. The message given to Zerubbabel, therefore, in a general way applies to Jesus, the Head of the Church, and to all the members of His Body, and particularly to all who are His representatives in the Church in the capacity of teachers, elders, etc.

This statement by Isaiah (Isa. 42:4) conies to mind here and is evidently applicable to our Lord "He shall not fail nor be discouraged, till He have set judgment in the earth." The message to the Zerubbabel class is to encourage the work, that the Temple must be built, that it shall be built, and 'that ultimately great blessings shall flow to all people through Him. The message reads, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." The inference seems to be quite plain, that the Church of God is not to be perfected through human ingenuity and greatness, not through its crusades, nor through mighty church organizations, in which there is a blending of worldly, natural wisdom with the Word of God. Such buildings as are thus constructed are along different lines from those ordered by the Holy Spirit; for that which is built according to the Spirit of the Lord of Hosts, is altogether spiritual, and relates to the building of the individual character

through the operation of God's providences and His Spirit in the individual experiences of life. And the members of the Body of Christ thus operated upon are being transformed and changed from glory to glory as by the Spirit of the Lord. This is why it is said that it is not by human might nor human power or energy, not through humanly organized efforts, not through great service-drives and so-called witnessing, and the spread of certain propaganda, etc., but through the work of the Spirit upon the individual heart. The Temple which the Lord is building will have a beauty and honor, a dignity, not in its construction nor in the value of its stones, but by reason of its completion according to the Pattern that is set in heaven, our Lord Jesus, and by reason of its being filled with the glory of the Lord in the first resurrection.

### **Elements of Carnality Hinder Spirituality in the Church**

The opposition and obstruction of the surrounding neighbors, and oftentimes of Israelites themselves, and the difficulties which they put in the way of building the typical temple 'must have seemed to the people of that time like an impassable mountain before them, blocking their way. And so throughout the present Age there are various, instrumentalities and agencies of evil which closely ally themselves with the fully consecrated and with those who are operating 'according to the Spirit and which would obstruct the progress of the Spirit. Oftentimes there are brethren of influence in the ranks of the Church lacking in consecration and sadly deficient in spirituality and spiritual discernment, because possessing but little of the Holy Spirit itself, and such non-spiritual elements and influences often hinder and discourage the Church's spirituality, inasmuch as carnal practices and proceedings are countenanced and approved to the detriment and work of the Spirit. It is recalled that some such deplorable situation obtained even in the ranks of the primitive Church in the Apostolic period and the record tells of how the Apostle Paul rebuked the Church at Corinth because of its neglect to cleanse and purge itself of the elements of carnality and apostasy that intruded themselves and had exerted a baneful influence upon the Church.-1 Cor. 5.

Again this same Apostle speaks reprovingly to this same body of the consecrated when he makes mention of how "many are weak and sickly among you and many sleep"; evidently having reference to the spiritual delinquencies and lack of spirituality, for which condition the elders of the Church are often largely responsible. Again the Apostle James deplores the condition he finds amongst some of the brethren when he makes mention of wars and fightings among them, as well as other evils in the ranks of the brethren hindering them in their spiritual progress and in the attainment in general of the things of the spiritual life.

### **The House of the Lord Shall be Completed**

From the human standpoint, discerning the class which the Lord is selecting, all the outward circumstances have been unfavorable. The outward or external prosperity of Christianity has been the hindrance of the Truth, the hiding of it under forms and ceremonies, so that the real spirit of the Truth and its sanctifying influence have been largely nullified, until those who fear the Lord and who speak often together have wondered why the Lord has permitted various obstacles in the way of finding the very elect and of building them up in the most holy faith. So when we consider

all the adverse conditions and circumstances with which the true people of God must contend, we do not marvel that some ask, Where will the Lord's little flock be found? How will they ever be glorified? And how can they eventually take possession of the Kingdom under the whole heavens?

The message of the Lord through Zechariah's prophecy is, intended to encourage the Zerubbabel class, representatives of all those who are co-laborers with the Lord in the building of His Temple in the preparation of the stones. The assurance is that however great and formidable the opposition, the apparent mountains of difficulty shall yet disappear. What all need is a strong faith in the Lord that He is carrying out His work and that ultimately all His good purposes shall be accomplished. Instead of mountains before us shall be a plain, and ultimately God will bring forth the Headstone, the Capstone, to the complete Church, and Head and Body together will be glorified, and then will be shoutings of grace, grace, unto Him! God's favor upon it! Then the Shekinah glory will fill the Temple, every member, every stone will be glorified, made partaker of the Divine nature, and be fully qualified to, carry out the gracious purposes of our God.

The message continues that as Zerubbabel laid the foundations of the house he also would complete it, and the message to us is that our Lord Jesus was the Father's representative and founded the house of sons at Pentecost, so in due time He will complete the work and it will be completed along the lines of His higher wisdom, not by power of men, nor by the might of men, nor by the riches of the world, nor human energy of any kind, but by the Lord's Spirit, seeking those who are His and operating in them through the Word and His providences, to the chiseling and polishing, the shaping and preparing, of them for the glorious position they are to occupy. He who began the good work in us is able and willing to complete it until the day of Jesus Christ.--Phil. 1:6.

### **A Day of Small Things**

To the Jews returned from Babylon, the effort to build the house of the Lord and the materials with which they worked all seemed insignificant and poor and unlikely to result in anything great or glorious or lasting. And so with those who now are disentangled from Babylonish conditions and influences and who are seeking to build upon the foundation of the Apostles and Prophets, the present-time seems a clay of small things; not many great, not many wise, not many learned are to be found amongst the living stones, but the Lord knoweth them that are His, and our confidence is to be in Him. If we despise not these small things, we shall ultimately rejoice. It is important to recognize the plummet in the hands of the Lord, squaring, straightening, proving, testing, not only our faith but also our character. And only those who will stand the testing of the Lord shall ultimately constitute the living stones in this glorious Temple. We are to recognize also that the eyes of the Lord are upon all His people and upon their interests, to note their tears and joys, their trials and reverses, and their prosperity, to care for and protect them in all their ways.

In this symbolic picture that was given to Zechariah the eye of the Lord is, represented as seven or complete, all-seeing, everywhere, all-knowing.

This is our confidence, this is our rejoicing. May we then, in our several capacities, not, only be conformed to the plummet line, to all the elements of justice and truth and righteousness and love, but may we also as associated with our Lord in the work of upbuilding the Church, assist one another in the spiritual life, encouraging one another in the things of the Spirit, the things of our holy faith: Let us use the plummet with love, with kindness, and let us encourage one another with the assurance that ultimately the glorious Plan of the Lord shall be accomplished through the small things, the mean things, the insignificant things of the world, a little flock whom He is choosing to be His agents and representatives in the great and sublime work which is to follow. Surely all of this will mean that we will seek to be more and more filled with the Spirit. Accordingly, we will remember that we are the golden candlestick of the Lord, to shed the light abroad in the present time whether men will heed or whether they will forbear.

### **Light from the Two Olive Trees**

Indeed we have the Lord's assurance that the darkness hateth the light, and that therefore. the world will not love nor appreciate the efforts even though they may recognize them as being in many, respects good and proper.' It is ours not to please men but to please the Lord, and in order to please Him we will of course let our light shine out even as our Master admonished and thus glorify our Father who is in heaven. It need hardly be said that as the Lord's Church in the world,- we cannot let our light shine out unless we have the oil, unless we have His Spirit, and we cannot possess the oil, the Spirit of the Lord, except as we receive it according to His appointed terms; and only then will it, be given to any except to consecrated and surrendered hearts, even as the Word of the Lord has so often counseled. Such as are susceptible, to His Spirit will recognize that not the wisdom or learning of men is their supply and not their own wisdom, not the wisdom of this world, but the wisdom from above, which is supplied to all who are in proper readiness for it through the two olive trees -- the illuminated glorious prophecies and symbols and instructions and types of the Old Testament, together with the revelation, explanations, assistances and encouragements and exhortations and promises of the New Testament.

"A voice once still and small

Rose sweetly on the ear;

With love so clear and full, that all:

In, heaven and earth might hear.

It spoke of peace, it spoke of love,

It spoke as angels speak above,

And God Himself was heard.

For oh, it was the Father's voice

## Herein Is My Father Glorified

*"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."-John 15:8*

THIS PORTION of our Lord's last message it would seem was spoken to the eleven Apostles after Judas had taken his departure, just subsequent to the Last Supper in the upper room. The Master was giving His parting admonitions. After telling them He would soon be parted from them and go to His Father, and that they could not go where He was at that time, He endeavored to encourage them by giving the assurance that He would pray the Father to send His Holy Spirit of Truth to comfort them, to teach them, and to bring' to their remembrance all needed instruction, and that while absent from them He would prepare a place for them. Further, that if they loved Him they would observe His instructions, and their obedience-thereto would be evidence that they loved Him' and the Father that sent Him into the world. By so doing they would prove themselves to be disciples indeed, and bring honor to their Father in heaven.

Various are the illustrations used by the Holy Spirit in showing forth the many features of God's redemptive purposes in their fulness; especially that great section of His program that embraces the development of the Church, the Body of Christ. For example, the Master referred to the Father as a great Husbandman, the world as His field, and the various ages of man's history as the different seasons for the development of the fruit of the Lord. He therefore is represented as going forth in the springtime sowing the good seed, while He waiteth long and patiently for the harvest or ingathering time-the time for the removal of the chaff or undesirable elements, and the gathering of His wheat into His barn. (Matt. 13:24-30.) The analogy and lesson to be drawn is that of the development of the Lord's people from the time of receiving the seeds of truth into good and honest hearts, alongside those who are the children of the wicked one, the tare element, which is calculated to hinder the growth and development of the true wheat.

### The Heavenly Husbandman and His Fruit

Again our Lord represents the Father as a husbandman caring for fruit vines, saying, "I 'am the Vine, ye are the branches, and My Father is the Husbandman," or Caretaker. (John 15:1-15.) As in the parable of the 'wheat and the tares the matured grain was the objective, so in this parable of the vine, it is the fruit of the vine, the grapes that are the objective of the husbandman, for the vine is of no value except as it bears fruit. "Every branch in Me that beareth not fruit He [the Father] taketh away," and men gather the branches and they are burned in the fire. ' So it is with those who profess to be the disciples of our Lord -- they are disciples, only as they are fruitful "to the glory of the Father.

Again as the Husbandman He is represented as caring for trees bearing many varieties of fruit. The Prophet says, His plants are an orchard with pleasant fruits, with all trees of frankincense and myrrh. (Cant. 4:13, 14.) And our Lord prophetically is spoken of as being anointed of the Father "to appoint unto them that mourn in Zion to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." (Isa. 61:3.) The sweet singer



of Israel speaks of the man whose delight is in the law of the Lord, and who meditates in it day and night, that "he is like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psa. 1:3.) Again, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he is like a tree planted by the waters, 'and that spreadeth out her roots by the river, and shall not see when heat cometh, but her, leaf shall be green; neither shall cease from yielding fruit." (Jer. 17:7, 8.) These messages instruct us that the man that trusts in the Lord, that delights in His law, and that meditates on that law by day and by night, is like a tree growing close by the side of a river, with its roots spreading out 'down through the soil, moistened by the water from the river. Such a tree will not be affected by heat or drouth, and its leaves will not wither or fade but will always be green, and will bring forth an abundant crop of fruit in its season.

### **The Leaves of Holy Professions**

Now since the man of God who loves His law and delights in keeping it is likened to such a tree, it will be well to study the similarity: First, it is observed that the object of the fruit grower is to produce fruit; for as the fruit tree that grows no fruit is of no value and fit only for destruction, so also in the orchard of the great Husbandman. "Every plant, which My Heavenly Father hath not planted, shall 'be rooted up," and "every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 15:13; 7:19.) Jude speaks of certain men who have crept in (in the Father's orchard) who fail to bear fruit, and says, "Trees, they are whose fruit withereth, without fruit, twice dead, plucked up by the roots." (Jude 12.) In the natural: orchard the tree nourished by water, carries the food elements up into its branches and nourishes and develops its leaves, which in turn become the life-giving agencies for the growing of fruit; for without leaves there is, generally little or no fruit; and the quality of the fruit that is grown depends on the size, quality and verdure of its leaves also with the trees that grow in the Father's orchard trees of the Father's planting,, nourished with "living waters." There are the leaves of profession, that Christ was the sent of God, that He left His Father's abode and the spirit nature and took upon Himself the human nature, died for our sins and rose again for our justification; that He gave the invitation to follow Him, to join Him in sacrifice, with the hope of ultimately being made partaker of His glory and attaining joint-heirship with Him in the inheritance of the Father. Such a profession, such a hope inspires to holiness and godliness-the fruit the Father desires according to His holy admonition: "Be ye holy for I am holy." (1 Pet. 1:16.) Such as are thus trees, of the Father's planting endeavor to grow much fruit and thus-are the disciples of our Lord and are an honor to the Father, the Caretaker of the orchard.

### **The Fruits the Father Desires**

But what are these fruits, and what are the varieties of fruits? St. Paul tells us that they consist of "all goodness and righteousness and truth." (Eph. 5:9.) Amplifying on the varieties He further explains that they consist of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22, 23), and that these varieties are all of the Father's choice, are acceptable to Him, and that there is no law against them. (Eph. 5:10; Gal. 5:23.) Our Lord assures His disciples that they did not choose Him but that He chose them, and ordained them, that they should go and bring forth fruit and that their fruit should remain. (John 15:16.) David explains that the trees by

the river brought forth their fruit in their season; so also the trees of the Father's planting bring forth their fruits in their season, and the very name of the fruits indicate in what season they are grown. Such fruits as love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, are scarce fruits in this world so blighted by sin, but their beauty and, quality are the more apparent as they stand in marked contrast with the fruits of the flesh, the fruits of sin, grown by those who "enjoy the pleasures of sin for a **season.**" (Heb. 11:25.) One of the peculiarities of the fruits from these trees of righteousness is that those who grow them secure or purchase along with them God's favor; they gain eternal life, joint-heirship with Christ, and are made partakers with Him of the Divine nature. After the securing of all these blessings, our Lord tells His disciples, the fruits they have grown, and with which they purchase heavenly blessings, still remain; for these fruits represent the Divine character, and that is the all-important consideration; for because of the fruit we are assured of the eternal blessings-eternal life, in His character and likeness which will be ours for eternity.

Ezekiel carries the picture of these fruit-bearing trees down to the time when the Temple is finished and in operation for the purpose intended the blessing of all humanity. The picture presents the trees growing on the banks 'of that great river of salvation which flows from the threshold of the Temple down through the desert country and into the Dead Sea (a picture of dead humanity) resulting in bringing healing, life, and blessing whithersoever the river went. - Ezek. 47.

### **Faith as a Factor in Growing Spiritual Fruits**

The Prophet says that the fruit was not consumed, the supply being inexhaustible. But in that time we observe that the varieties of fruit appear to be different and only the principal fruits are grown. (See margin, verse 12.) The fruit of the long-suffering of the saints will have come to an end, when the last members of the Body of Christ have finished their course in death. Faith is now the foundation upon which all our joys and hopes are builded, and as the Apostle explains "Faith is the substance of things hoped for; the evidence of things not seen." By faith, at this present time, the things that are not seen 'become as tangible to our minds ' as the things that are seen, and from this standpoint we learn to esteem the things we see with our natural eyes as but temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, as the-real, the tangible, the eternal treasures. How vitally important then is faith at the present time to the attainment and retention of our present inheritance-the foretaste of coming blessings

### **For the Healing of the Nations**

The principal fruits, the fruits of love, joy and peace, will continue to grow forever. Now, the fruits of the trees represent the Divine character and are of use in securing the heavenly blessings, while the fruits of the trees growing on the banks of the river of life in the Millennial Age represent the blessings themselves, and the Prophet tells us that the fruit of the trees will be for food for the hungry world, famished for the want of the water of life and starved for the -want of bread from heaven. All who will come under the influences of the water of life from the Temple of God, will also feast on the fruits of the trees-love, joy, and peace evermore. Ezek. 47:12.



The leaves of the trees now so important in developing the fruits of the Spirit, will become medicine for all the sin-sick (ver. 12) and will be for the healing of the nations. (Rev. 22:2.) Here the saints are pictured as the trees, and their leaves then would refer to the instruction, wholesome counsel, and admonitions of the glorified saints. And so the Psalmist exclaims, "Bless the Lord, O my soul : and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; 'Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; so that thy youth is renewed like the eagle's." - Psa. 103:1-5.

The lesson to be appreciated by those who would be followers of our Lord is that fruit-bearing, which represents character development, is most essential if we would be the disciples of our Lord, if we would be an honor to the Father, and if we would have a share in the Kingdom of God.

## **From Rome to London and New York**

**By BROTHER I. F. HOSKINS**

WE MAY safely assume that of all earth's cities, next to the city of Jerusalem that of Rome ranks in interest and importance to Christians, especially to prophetic students. Nor is the reason far to seek. Aside from the fact of its having been the capital of the ancient Roman Empire, it represents the great center of the more prominent of the prophetic visions of Daniel as well as of Apocalyptic prophecy. Expositors are agreed that the two divisions of the Old Roman Empire, the Eastern and the Western, were represented in the legs of the great metallic image of Nebuchadnezzar's dream. Further, that the fourth beast of Daniel's vision, which he saw come up out of the sea, "dreadful :and terrible and strong exceedingly," arid having "great iron teeth," was also another picture of the Fourth Universal Empire-ancient Rome.

### **Rome the Center of Prophetic Interest**

The eminent Expositor, Mr. Barnes, writing on the similarity of these pictures in Daniel and the Revelation,\* has observed that "There is no evidence indeed that John in the Book of Revelation intended to imitate Daniel, and yet there is so strong a resemblance in the manner in which the Divine disclosures respecting the future were made to the two writers; there is so clear a reference to the same great events in the history 'of the world; there is so much similarity in the symbols employed, that no commentator can well write on the one without discussing many points, and making use of many illustrations which would be equally appropriate in an exposition of the other."

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\* See "The Revelation of Jesus Christ," and "Daniel the Beloved of Jehovah."

The striking feature about both the prophecy of Daniel and of St. John as most expositors acknowledge, is that they portray the history particularly of the Church, both true and false, and also the world powers to whatever extent these have affected the interests and experiences of the Lord's professed people; Daniel's prophecy covering approximately twenty-five centuries, from the time he lived unto Messiah's Kingdom, and that of the Apocalypse covering much the same period, but more particularly from the First Advent of Christ onward, and reaching unto the conclusion of His future glorious reign. And as we follow these great symbolic prefigurations of Daniel and the Revelator we find that they are continually leading us to the seven-hilled city as the center of their operations.

It was with this thought and impression of the place that Rome occupies in ancient history, as also in sacred, prophecy, that we were interested in the visit to this city. Our itinerary provides two days here and though this is altogether too short a time to observe all that commands our interest in Rome, by taking one of the large sight-seeing busses we shall be able to visit the most important points of interest.

### **Where Christians were Devoured by Wild Beasts**

True to the conception we had formed and to our expectations, as we drive through the city the ruins of a dead past lie all around on every side, and the indications of a dissatisfied present, as well. One of the first objects to meet our gaze is the remains of the ancient Coliseum, the glory and shame of old Rome; and these ruins are a striking symbol of its present inglorious pose before the world. It is said that some enthusiastic pilgrims of the eighth century uttered a noteworthy prophecy when they -admiringly declared, "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome shall fall; and when Rome falls, the world will fall." There is a sufficient amount of this colossal structure still standing to bear testimony to the cruel barbarity of the period of the greatest glory of the Roman Empire. It is a circular structure of massive masonry, around the interior of which are successive galleries with a seating capacity originally of many thousands, and in the center of which is a vast arena where the bloody contests with ferocious wild beasts feasted the eyes of the Roman lords and ladies. Sometimes the victims were volunteers from among their best citizens and when they fell in the conflict, as they frequently did, their splendid funerals from the churches gave an additional holiday to the people. Sometimes they were prisoners of war, sometimes criminals, and many were Christian martyrs. With strange and peculiar emotions we walked about these galleries and down into the arena and observed some of the dungeon cells where criminals were confined until the fatal day of their sanguinary conflict should furnish amusement and entertainment to the cruel throng; also we saw the great cages where hungry wild beasts were confined. It was explained to us that these ferocious wild beasts were kept some distance out of the city of Rome, and for several days prior to one of the big celebrations when there were victims, human beings, to be devoured by these beasts, the animals were not allowed to have any food, in order that they might be all the more beastly and ferocious when they should be turned loose on these victims in the arena.

## **Symbol of Fallen Roman Glory**

Those who had the privilege of seeing the pictures in the Photo Drama of Creation presented by Brother Russell in his last years will recall the part which shows the representation of the arena and of how the crowds gathered to witness the cruelty of these *wild* beasts devouring human beings, often Christian martyrs. *The* guide to our party, who was doubtless a very loyal Roman Catholic, appeared to take pride in telling us that it was Pagan Rome who carried on such persecutions of the Christians in the first three centuries of this era and that of course these martyrs who were devoured by the wild beasts were good Catholic Christians. The gentleman appeared to overlook altogether the fact that a century or two later when this city became Papal Rome and when Roman Catholics were in supreme command of the city and a large portion of the world, the persecutions of those Christians who protested against the corruptions and misdeeds of the Papacy were treated with equal cruelty and barbarity to those persecutions of Pagan Rome.

With a shudder we turn away from, the ruins of the Coliseum and thank God for the desolation of the place. In fact this Coliseum or great amphitheater is now well nigh destroyed, and its tottering ruins aptly represent the decadence of Roman glory today. It is explained that Pius IX, in his time had some repairs made to preserve and stop the crumbling walls of the old Coliseum, reminding us of how he and his successors have tried to stop the falling structure of the similarly tottering and decaying Church of Rome. But both, symbol and substance are doomed 'to *complete* destruction, and doubtless will go down together in the last great conflict when all the powers of this world fall and the new World or Age is ushered in. The old adage, "When Rome falls the world falls," seems not so far from the truth when one sees that "the new heavens and the new earth" refers to the new order of things under Christ's Millennial reign.

Near the Coliseum is what is known as the Arch of Titus. Titus was the Roman General whose army destroyed Jerusalem in A.D. 69. The Arch which was built as a memorial to that victory still stands, though somewhat dilapidated; and chiseled in it are representations of Hebrew captives bearing the trophies of war. Amongst the spoils of the city, which he carried away with him was the golden lampstand from the temple. And we gain some accurate conception of the appearance of the golden lampstand from the representations of it that are chiseled in this Arch.

## **The Appian Way and the Catacombs**

Another point of special interest to us was the drive on one of the main thoroughfares leading southward out of the city. Our guide explains that this is the road known as the "Appian Way," and of course dates back to the palmy days of Imperial Rome in the zenith of her glory. It is believed that this is the road by which St. Paul originally entered this city. We were driven out for, several miles on this highway, which is lined on either side with tombs and monuments, mostly now in ruins, representing the burial places of many of ancient Rome's statesmen, lords, and "senators, and even some of the emperors. And now, out of the city, several miles, we make

another stop; the explanation' is made that we are to visit certain of the catacombs. Each person in our party is given a lighted candle and we enter a narrow stairway descending perhaps twenty feet and then proceed along through narrow passages. We are told that there are sixteen miles of these underground passages leading in various directions, constituting a vast underground cemetery. As we are proceeding\_ along these narrow ways, we observe on either side of us tombs, and in many instances the remains of skeletons are exposed to view. The information is further given that at certain places in this great underground graveyard, the passages are five stories deep; and *that* there are 150,000 saints (?) entered in these *catacombs*; mostly of the early Christians. We do *not* attempt to raise any question as our guide *imparts* this information, but at the same time we *rejoice in* the knowledge of the fact that, the great judge of all the earth doeth right, and accordingly there will very probably be some surprises in the great awakening time. '

### **St. Peter's Cathedral**

As is well known by all pilgrims who visit: this ancient city, Rome, is full of the monuments of human pride and folly, and we are probably safe in' saying that not the least among them are St. Peter, Cathedral and the Vatican, the Pope's palace. Anyone who visits the Cathedral could scarcely doubt the truthfulness of the claim that this is the most marvelous, luxuriant, and magnificent building in the world, as it is doubtless the most costly. Its marble floors and columns and statues and bas-relief, as well as its paintings, are exhibitions of the greatest skill and art of the past eighteen centuries indeed, the, whole civilized world was laid under tribute at the time, of its erection and since. Certainly, nowhere did five find superior manifestations of skill and art.

Observing that one of the main entrances of St. Peters was closed, the information was imparted that this, is' the section of the Cathedral where the Jubilee year is celebrated every twenty-five years. Presumably the attempt is made to imitate, after a fashion; Israel's Jubilee Year. How little like the original in the days of, ancient Israel, one may determine by a careful review of the instruction respecting the Jubilee Year contained in the Law of Moses. Every fiftieth year at first, and every twenty-fifth year more .recently, it has been the custom for the Pope to represent, that door as, leading into purgatory, and approaching it he raps on it,, with a small silver hammer,; repeating certain latin words. The cardinals on the other side answer by attacking the wall and digging'" it open, when they march with the Pope through the doorway. The, Pope then announces that so many souls have been liberated from purgatory, and ascending to a balcony extends his hands and gives his blessing to the Italian people. The last time when this celebration of the Jubilee was observed was in the year 1925.

### **The Vatican**

Following the visit through St. Peter's, we next have the privilege of going through the most important sections of the 'Vatican, the residence or palace of the Pope. This also is most luxurious, and everywhere there are pronounced manifestations of fabulous wealth and grandeur. We were permitted to see three important divisions of the palace known as the Museum, the Library, and the Art Gallery. In the Museum we were shown many of the ancient manuscripts of the Bible, some of them claiming to date back to a period not far removed from the Apostolic times. In the

Art Gallery there were exhibited the most marvelous and magnificent paintings and works of art, statuary, etc., that we have ever seen. Prominent amongst these were the originals of Raphael and Michelangelo.

We were impressed by the fact everywhere we turned or looked about St. Peter's or the Vatican, that everything was so arranged and ordered as to impress and overawe the visitor and if possible to compel the feeling that this is verily the dwelling place of God upon earth. And our guide, who gave evidence that he was a very loyal Roman Catholic, very cleverly made his explanations and descriptions of everything about the Vatican City, and in fact everything appertaining to the Catholic Church, in such a way as to impress all that this is really the one and only true church which, as they claim, traces its origin to the Apostolic period with the Apostle Peter as the first Pope.

### **The True Holy City and the Counterfeit**

Having just recently visited Jerusalem and observed the many scenes and places there associated with sacred history, and realizing that Jerusalem is indeed the city from which has emanated the voice of God, declaring through the Prophets, our Lord, and the Apostles, His future purposes, one instinctively feels that this is indeed the true city of the great King, and the place from which the true message of God and His purpose were issued in the beginning of the Age. And now within a few days we find ourselves transported to another city of quite different character from that of Jerusalem-it is Rome. This city makes great claims as to its place and importance in the Divine Economy. For nearly sixteen centuries it has boasted of being verily God's headquarters in the earth, and the location from which His voice has gone forth to all people of the earth. Every attempt has been made to substantiate these claims by constructing the most elaborate and magnificent shrine in the form of St. Peter's that he has ever been built and everything else about the Vatican City, including the Roman Pontiff, the head of the Church, in all his robes of glory and splendor, are so ordered as to confirm, if possible, the validity and truthfulness of the Papal system.

However, any one who is really desirous of knowing the truth, and will take time to become familiar with the Word of God, and who will keep in mind the sayings of Christ and the Apostles and their description of God and His character, cannot fail to see in what they present, the real mystery of godliness, the foundation and pillar of the Truth; and seeing this, such need have no doubt whatever in going to Rome, in recognizing the counterfeit character of the great false system that has its headquarters there; and in walking about this city and carefully studying the situation from the standpoint of the Divine Plan of the Ages, such need have no difficulty in recognizing that he is truly in the headquarters of the greatest masterpiece of Satanic ingenuity that has ever been perpetrated on our race. And our conclusion is that if ever there were a doubt in our mind as to the Papal system meeting the requirements of those prophetic descriptions regarding the Antichrist, a careful review and observation of what meets one's gaze in the City of Rome, removes every vestige of doubt, and we are left with the definite conviction that as Jerusalem in the Holy Land is the true city from which the voice of God has emanated in the past, so now the city of Rome has been selected evidently by the great Adversary as the place which he has constituted as his headquarters and the city from which has emanated the false and counterfeit voice of the most flagrant deception and misrepresentation of the Truth, of which the human mind

is capable of conceiving; and the conviction remains that this system thoroughly meets all the requirements in detail of those prophetic photographs of the great "Antichrist" and "the Man of Sin."

Again, in consideration of all the facts and the knowledge of the Truth committed to the Lord's people, we realize that it is an occasion for thanksgiving and gratitude that we are permitted to look forward in vision to the near future when there shall be the unveiling of the true Christ, the true mystery of godliness, and the true conception of our Heavenly Father, which we know will mean the breaking asunder of the bands of ignorance and superstition that have held so tightly millions of our race; and the results will be unspeakable joy and blessing to the inhabitants of the earth.

### **To Milan and Zurich**

An overnight train-ride brings us to the city of Milan in the north of Italy. We have three hour's stop-over here and so the time is spent in visiting the chief points of interest, not the least of which is the famous Cathedral which is built of brick encased in marble. It is said to be the third greatest cathedral in the world. It is near Sunday noon that we are leaving Milan and for the next several hours we are riding through the celebrated Alps northward to Zurich, Switzerland. The scenery is most magnificent and the sublimity and grandeur of it is indeed difficult to describe.

Our itinerary provides that we shall remain over two nights in Zurich and as there are quite a number of brethren of the Truth in the city, we have notified the friends of our coming, and accordingly Monday evening we have the privilege of addressing a company of about fifty friends through an interpreter, our remarks, in harmony with their request, being more particularly along the lines of our travels in the Holy Land. The deep interest and appreciation expressed were very encouraging.

### **Concluding Reflections**

And now we have but a day's journey before us to reach London. We are leaving Zurich early in the morning of Tuesday, July 28. In realizing now that the pilgrimage we began about four weeks previous is drawing to a close, and in fact our entire journey abroad will soon be at an end, there are of course various reflections that engage our mind, and we are looking back particularly over our travels in these recent days and endeavoring to draw the most important and valuable lessons. Naturally one realizes the soul stirred by various emotions as he travels through countries where man has toiled and suffered for many centuries under the reign of every kind of distress, calamity, and death. We are impressed that the needs of humanity are everywhere manifest to be very great. It is still true that spiritual darkness is upon the face of the earth, and gross darkness upon the minds of the people, notwithstanding the fact that the Gospel' has already gone forth to all the nations of the earth, as a witness. As the poet has truly said, "The world is waiting for the sunrise." Temples, cathedrals, abbeys, and shrines of every description, some of them containing all the art, wealth and splendor that men are capable of producing, and some of them now in



partial or almost total ruins, dating into remote antiquity, suggests man's weary struggles through the ages to improve his condition and to arise out of weakness and death, and still ever failing.

The viewpoint of any faithful child of God must necessarily always be the viewpoint of the Lord Himself-the viewpoint of faith. Faith based upon God's revelation sees not only the necessity of Divine interposition, but recognizes that God's remedy is the Kingdom for which Jesus taught His disciples to pray. Not only so, but familiarity with prophecy enables one to see unmistakably the signs of decay and dissolution in evidence in the present order of things, and preparations of Providence for the new dispensation. As is well known by all, through the public, press, the social, industrial, and financial conditions that are severely depressing the old world as well as the new, are exceedingly sad; apparently very little has been accomplished in the way of reconstruction and recovery since the close of the World War. The new internal and international disorders and financial problems continually arising are baffling the skill of world rulers and the wisest statesmen. Jealousies, unrest and discontent are apparently on the increase; and these conditions are regarded by the thoughtful everywhere as forerunners of trouble and disorder of a character far more grave than anything in the past, and which, as the Scriptures clearly portray, will ultimately fulfill God's purposes in the complete overthrow of Satan's empire.

### **Another Gathering of the Friends in London**

As our passage for America engaged on the steamship "Mauretania" of the Cunard line was for sailing Saturday, August 1, we had but three days in London after the conclusion of our Eastern tour. As many of the brethren living in London and its environs were deeply interested in the pilgrimage to the Holy Land, a meeting had been announced to be held in Conway Hall on Thursday evening. And here we desire to gratefully acknowledge the kindness and loving consideration of, the dear brethren of the Aldersbrook Ecclesia of London, who provided this meeting and made the necessary arrangements. Indeed many of the dear ones of this Ecclesia we have known during all these years from the first visit to London in 1920. It was therefore an occasion of special delight to meet these dear brethren once more, together with a considerable number from other Classes in and about London, about 250 altogether. The deep and loving interest expressed in the review of our travels in the Holy Land' was most pleasing, and we were glad of the privilege of relating to the friends some of the things that had been so inspiring to our own heart.

And now in these closing remarks it seems eminently appropriate that we should acknowledge our debt of gratitude to the two brethren in Great Britain who were responsible in a financial way in making possible and in providing for us the pilgrimage to the Holy Land. It is with a sense of genuine gratitude that we express to Brother J. W. Newall of London and Brother A. E. Firmstone of Malvern, our hearty thanks and appreciation of their great kindness in bestowing upon us this gift and making possible a pleasure and privilege that we could scarcely have thought would ever be ours to enjoy in this life. May the Lord richly reward them with a sense of the nearness of His loving presence and bestow His sweet benediction. In this connection we take occasion also to acknowledge the helpful companionship of our dear Brother Lardent on the pilgrimage to Palestine. We were glad indeed to have some one of kindred spirit with which we could commune and exchange thoughts with regard to the various objects and matters of interest during these travels. The very kind hospitality received at the home of Brother and Sister Lardent and his



sister on our return to London from the East as well as during many days while in the vicinity of London previously, we desire to acknowledge with deep gratitude and appreciation. May the Lord reward all of these dear ones according to the greatness of His mercy and loving kindness.

**"Until the Morning Breaks and the Shadows  
Flee Away"**

On the morning of Saturday, August 1, a company of some twenty-five of the London friends gathered at the Waterloo Station in London to bid us a last farewell; and as we sang together "God be with you till we meet again," it was with the prayer that Divine providence might so attend the various ways and experiences of each and all, that His Divine approval might at last be realized so that in due time we should have the joy and privilege of meeting in the great re-gathering of all the Israel of God. After a voyage of five days across the Atlantic, unattended by any particular events of note, we are brought once more to the shores of America. To reach our own homeland again, to meet various loved ones here and be able to relate something of our interesting sojourn with the brethren and peoples, of other lands was an occasion of deep thankfulness and praise to the Giver of all good that His kind providence had brought us in safety through all the journey and granted needed grace and strength along the way.

Truly the Apostle Paul affirms the close and sympathetic union between the members of the Body of Christ. This oneness of the Christ is such that they each have the deep interest of other members at heart no matter of what clime, race, color, or tongue. The instruction from their Master is that they shall look to see in each other the spirit of brotherhood, the Spirit of Christ, the Holy Spirit. The great commandment given by the Master is all-comprehensive, "That ye love one another as I have loved you." Truly, how much this tender sympathetic love is needed amongst all the brethren until at last they shall all have been led out of this dark night of mists and shadows into the full sunlight of Him who is the Alpha and Omega, the Hope and the Light of the whole world, the Root and Offspring of David, and the Bright and Morning Star!

## Staggered Not at the Promises of God

*"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield and thine exceeding great reward." - Gen. 15:1.*

TO THE "father of the faithful," were these words addressed, and as a heritage they descend to his children--to all those who are of the faith of Abraham (Gal. 3:7; Rom. 4:16), whether of the fleshly or the spiritual seed. Abram had entered into covenant relationship with God. God had called him to separate himself from his native country and kindred and friends to follow the course of His providential leadings toward an unknown land. And Abram, in full reliance on the promise of God, had obediently severed the familiar social and business ties, and, with his wife and family and father and nephew who shared his faith and obedience to God, started on his pilgrimage to the unknown land. And having entered the land and received the promise -- "All the land which thou seest, to thee will I give it and to thy seed forever," etc.-- though he was not then permitted to own a foot of it, he wandered up and down in it as a pilgrim and stranger, encountering difficulties, too, in coming in contact with the godless inhabitants of the land and with the Egyptians, yet always believing that what God had promised He was able and willing also to perform in His own good time and way. But that which taxed Abram's faith most was that, as the years rolled by, not only was the promise of the land delayed, but also the promised heirs who should inherit it; for not even one heir had yet come.

It was in one of these seasons of discouragement though not of despair, for Abram never relaxed his faith, but trusted and hoped still when in darkness and perplexity -- that God in a vision graciously encouraged his fainting heart with the above words of cheer and hope -- "Fear not, Abram: I am thy shield and thine exceeding great reward." Then Abram was permitted to inquire into the mysterious ways of God and received the renewed assurance that the promise had not been forgotten, and that his hope would certainly be realized.

We find a very similar fatherly providence in the case of Jacob, who also, in the faith of Abraham, had forsaken all to follow the Lord's leading. In a time of great perplexity and trial of faith the Lord appeared to him in a vision prophetic of the future *glory* of His Kingdom and of the communication of its heavenly and -earthly phases, and again confirmed His covenant unto him (Gen. 28:10-15); and Jacob arose from his sleep on the stony pillow, bearing in mind the bright vision of the Kingdom glory-of the messengers of God ascending and descending upon the ladder suspended 'twixt earth and heaven-refreshed and comforted, saying, "Surely the Lord is in this place, and I knew it not, . . . This is none other but the house of God, and this is the gate of heaven." - Gen. 28:16-19.

### Who can be Against Us?

Thus God has always been watchful over His people, never suffering them to be tempted or tried beyond their power of endurance, yet permitting them often to be very, severely tested. The consolation here offered to Abraham is that offered to all who are of the faith of Abraham, and its parallel in the New Testament is that precious statement of our Lord (John 14:21-23), "He that

loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him, . . . and We will come unto him, and make Our abode with him." So in the midst of all the temptations and trials that beset us in our earthly pilgrimage, while we walk by faith toward the blessed inheritance reserved for the overcoming saints, we also may recognize the voice of our God, saying, "Fear not: I am thy shield, and thine exceeding great reward."

"Fear not," beloved; "There is no fear in love; but perfect love casteth out fear; because fear hath torment" (1 John 4:18); "If God be for us, who can be against us?" or "Who shall lay anything to the charge of God's elect?" Say in your heart as did Paul, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus." - Rom. 8:31-39.

Do hosts of foes oppose themselves-place obstacles in your way, hinder your influence and seek to dishearten you by heaping upon you reproaches, and do circumstances seem to conspire against you to fill your heart with alarm and dread? say to your soul, "Fear not," "hope thou in God," and mark His loving providences as --

"Through waves and clouds and storms,  
He gently clears thy way,"

until a blessed acquaintance with God through such experiences develops in the heart that perfect love that casteth out fear. Then shall you enter more and more fully into the blessed rest of faith, and like the eagle that soars above the storm cloud, live at such an altitude of Christian experience as to enable you to rejoice 'in the Lord always and in everything to give thanks.

"Fear not, I am thy shield," saith Jehovah. Then "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God." He would not have one of His children live in an atmosphere of tormenting fear, but would have them happy and always rejoicing in the glorious liberty of the sons of God, free from all fear and corroding care by simply trusting in Him, ever remembering the blessed promise - "The Lord Jehovah is a sun and shield [to shine upon our pathway and into our hearts and to protect us from all 'the fiery darts of the wicked] : the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly." - Psa. 42:5; 84:11.

### **I will Never Leave Thee**

"I am [also] thy exceeding great reward. Notice, the promise is not put in the future tense, having reference to the promised glory of, His people in the ages to come; but it is present, "I am," etc. Yes, the abiding presence of God, manifested to the hearts 'of His people now, even today, in the midst of its cares, its vexations, its labors, its trials of faith, ,patience and endurance, this is the blessed present privilege of all His saints. And not only the presence of God, but also; of His dear

Son, our Lord and Savior, is also vouchsafed to us so long as we faithfully maintain our covenant relations with Him.

Should the child of God, the heir of glory, the inheritor of all the exceeding great and precious promises, and the present companion of Divinity, itself which condescends to our low estate, ever feel desolate or forsaken, or alone? or fear that His love will ever forsake or leave him to be tossed helplessly upon the billows of misfortune at the mercy of the prince' of this world who now worketh in the hearts of the children of disobedience? Ah, no! Greater is He that is for us than all they that can be against us. We are not alone in the world; for we have the blessed promise, "I will never leave thee nor forsake thee." (Heb. 13:5.) Nor is the smallest interest of ours overlooked. Matt. 10:29-31.

How truly "exceeding great" is this present "reward" of the faithful saints who are daily 'and hourly walking with God-going about the Father's business, spreading abroad the honor of His name, meekly bearing the reproaches of, Christ, enduring hardness as, good soldiers in His service and taking up their cross daily and following in the Master's footprints. Truly we can say to the world, as did our Lord, "I have meat to eat that ye know not of." The world cannot comprehend our joy, nor know the sweets of this fellowship with God and with His dear Son; for "The secret of the Lord *is [only]* with them that fear' Him." - Psa. 25:14.

This joy in the Lord is, however, also compatible with much suffering; for the saints are all to, be made perfect through suffering, which was true also of those who shall constitute the earthly phase of the Kingdom. And, like their Lord, Christ Jesus, they will all be considered of the world as "smitten of God and afflicted." This is because the world cannot comprehend either the plan or methods of God for the refining and perfecting of the gold that shall by and by shine in the glorious Temple of God. Consequently, like faithful Abraham, we must be content to walk with God by 'faith and not by sight, like him hoping to the end for the promise, not expecting here to realize aught but the earnest of our inheritance, which we have in the present reward of the Divine presence and approval.

## **Fourth General Convention for the Coming Season**

In the issue of the "Herald" of February 15, announcement was made of three general conventions for the coming season. At this time advice is received from the brethren in Toledo, Ohio, informing us of their decision to hold a convention in that city over the Labor Day holiday, which will be Saturday, Sunday, and Monday, September 3, 4, and 5. It would seem that if there is any choice in season, this one would be the most desirable of the entire year, and we doubt -not that a large number of the friends throughout the Middle West particularly, will plan to attend this gathering. It has been a number of years since there has been a general convention in Toledo, and the brethren of that city are earnestly hoping that the assembling of the friends which is being arranged for this coming season may give opportunity for many to enjoy the convention's privileges. Toledo, as is well known, is also favorably located to accommodate a wide area containing a good number of Classes. The friends in Toledo are anxious to make this convention an occasion of much profit and spiritual uplift to all, and so earnestly ask the cooperation of the friends to that end.

Suggesting some lines of thought in this connection similar to what we have mentioned in the announcements of other gatherings, we would remind all that in olden times when the people of God were about to gather for a holy convocation they were admonished to "sanctify" themselves - yield yourselves unto the Lord, and "enter into His sanctuary" - thus preparing for His presence and blessing. So much depends on having our hearts in an attitude to receive the full measure of the Lord's blessing. By prayerfully considering the solemn realities of the day in which we live, our hearts will be the better prepared to make this truly a gathering together before the Lord, and, an occasion for magnifying His name and exalting, His wondrous goodness, making our hearts burn within us, again as He talks to us by the way. To such worshipers the blessed promise still applies: "The Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name."

Further information as to the address of the meeting place, etc., of the convention in Toledo will be published later.