

THE HERALD OF CHRIST'S KINGDOM

Vol. XV June 1, 1932 No. 11

The Man of Sin

(Continued from last issue)

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who sow letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." - 2 Thess. 2:6-8.

IT WILL be of much advantage to the earnest truth-seeker in discerning and locating the Man of Sin, to give due weight to the Apostle's words, "except there come a falling away first." This statement of itself is a strong inference that the Man of Sin was to arise within the ranks of Christian confessors; the term "falling away" necessarily carrying the idea of certain attainments having been reached and progress made by Christ's professed followers, and because of unregenerate and carnal elements having crept in and become established in the ranks of the Christian profession, a decline in the faith becomes evident, "a falling away in the sense of a giving way or yielding of the forces of piety and spirituality to those of worldly wisdom, vainglory and selfish ambition.

Necessarily then, time was to be an important factor in the development and appearance of the Man of Sin; the elements of apostasy must be given time to set in and do their work. The query is a reasonable one, Does the Apostle give us any definite intimation as to the **time** when the first stages of the Apostasy would be in evidence? Yes, we answer emphatically, for he frankly acknowledges that even in his own day, "the mystery of iniquity doth already work"; that is, there were already the elements of spiritual decay; there were even in the Apostle's time some of unregenerate mind, some of the selfish, ambitious disposition, and those who were lacking largely if not wholly, in the power and influence of the Holy Spirit. This disposition was particularly

manifest in. the tendency to set up human leaders and to gather around visible heads; thus neglecting the clear and explicit instructions of the Lord's Word to hold only one Head, Christ, who was to occupy the seat of authority and be the real spiritual Guide and Teacher of the entire Church, through the operation of the Holy Spirit.

The Falling Away First

With this clear outline of the Apostle before our minds as to a falling away from the faith being necessary first, and the fact that there were the beginnings of this falling away or apostasy in the days of the Apostle, we are in a position of special advantage in locating the fulfillment of the prophetic description of the rise and gradual ascendancy in power on the part of the Antichrist. True to the prophetic photograph furnished us by the Apostle and other inspired writers, we find that history records in a remarkable manner a great falling away from the original simplicity and purity of the doctrine and life of the Christian Church through the secret workings of an iniquitous and vicious influence in the Church; and all of this prior to the development of Papacy as the Man of Sin -- that is, prior to the recognition of the Pope as the head of the church, inasmuch as the Papal Hierarchy did not come into existence for several centuries after the founding of the Church. Quoting here from the historian we observe that,

"As the Church grew in numbers and wealth, costly edifices were constructed for worship; the services became more elaborate; sculpture and painting were enlisted in the work of providing aids to devotion. Relics of saints and martyrs were cherished as sacred possessions; religious observances were multiplied; and the church under the Christian emperors [early in the fourth century], with its array of clergy and of imposing ceremonies, assumed much of the stateliness and visible splendor that belonged to the heathen system which' it had supplanted."

The Mystery of Iniquity in the First Four Centuries

Another line of history tells of how contemporaneously with the establishment [of Christianity as the religion of the Empire early in the fourth century] was the progress of a great and general corruption which had arisen two centuries before. Superstition and ignorance invested the ecclesiastics with a power which they exerted to their own aggrandizement." One of the most convincing proofs that the Man of Sin, the Antichristian system, came into existence early in the Age, is furnished us in the review given in the Lord's "Old Roman World"; for this writer notes particularly the gradual progress of the mystery of iniquity through the first four centuries of the Age. We read from this historian:

"In the First Century not many wise or noble were called. No great names have been handed down to us; no philosophers, or statesmen, or nobles, or generals, or governors, or judges or magistrates. In the first century the Christians were not of sufficient importance to be generally persecuted by the government. They had not even arrested public attention. Nobody wrote against them, not even Greek philosophers. We do not read of protests or apologies froth the Christians themselves. They had no great men in their ranks, either for learning, or talents, or health, or social position. Nothing in history is more barren than the annals of the Church in the first, century so far as great names are concerned. Yet in this century converts were multiplied in every city, and traditions point to the martyrdoms of those who were prominent including nearly all of the Apostles.

"In the Second Century there are no greater names than Polycarp, Justin Martyr, Clement, Melito, and Apollonius, quiet bishops or intrepid martyrs, who addressed their flocks in upper chambers, and who held no worldly rank, famous only for their sanctity or simplicity of character, and only mentioned for their sufferings and faith. We read of martyrs, some of whom wrote valuable treatises and apologies; but among them we find no people of rank.

"In this century the polity of the Church was quietly organized. There was an organized fellowship among the members; bishops had become influential, not in society, but among the Christians; dioceses and parishes were established; there was a distinction between city and rural bishops; delegates of churches assembled to discuss points of faith, or suppress nascent heresies; the diocesan system was developed, and ecclesiastical centralization commenced; deacons began to be reckoned among the higher clergy; the weapons of excommunication were forged; missionary efforts were carried on; the festivals of the church were created; Gnosticism was embraced by many leading minds; catechetical schools taught the faith systematically; the formulas of baptism and the sacraments became of great importance; and monachism became popular. The Church was thus laying the foundation of its future polity and power.

"The Third Century saw the Church more powerful as an institution. Regular synods had assembled in the great cities of the empire; the metropolitan system was matured; the canons of the Church were definitely enumerated; great schools of theology attracted inquiring minds; the doctrines were **systematized** [i.e., defined, limited, and formulated into creeds and confessions of faith]. Christianity had spread so extensively that it must needs be either persecuted or legalized; great bishops ruled the growing church; great doctors [of divinity] speculated on the questions [philosophy and science falsely so called] which had agitated the Grecian schools; church edifices were enlarged, and banquets instituted in honor of the martyrs. The Church was rapidly advancing to a position which extorted the attention of mankind.

"It was not till the Fourth Century -- when imperial persecution had stopped; when [the Roman Emperor], Constantine was converted; **when the Church was allied with the State**; when the early faith was itself corrupted; when superstition and vain philosophy had entered the ranks of the faithful; when bishops became courtiers; when churches became both rich and splendid; when synods were brought under political influence; when monarchists [monks] had established a false principle of virtue; when politics and dogmatics went hand in hand, and emperors enforced the decrees of [church] councils -- that men of rank entered the Church; When Christianity became the religion of the court and of the fashionable classes, it was used to support the very evils against which it originally protested. The Church was not only impregnated with the errors of Pagan philosophy, but it adopted many of the ceremonies of oriental worship, which were both minute and magnificent. . . .

"The clergy, ambitious and worldly, sought rank and distinction. They even thronged the courts of princes and aspired to temporal honors. They were no longer supported by the voluntary contributions of the faithful, but by revenues supplied by government, or property inherited from the old [pagan] temples. Great legacies were made to the Church by the rich, and these the clergy controlled. These bequests became sources of inexhaustible wealth. As wealth increased and was entrusted to the clergy, they became indifferent to the wants of the people no longer supported by them. They became lazy, arrogant, and independent. The people were shut out of the government of the Church. The bishop became a brand personage who controlled and appointed his clergy. The Church **was** allied with the State, and religious dogmas were enforced by the sword of the magistrate.

All Historians Bear Witness

After reading the historian's account foregoing of the progress of conditions in the professing Church in the first four centuries of the age, it would seem hardly necessary that any further evidence be adduced to establish the claim that there was a great falling away from the primitive Christian faith which culminated in the full establishment and inauguration of the Papal system in the sixth century. "All historians bear witness to it, even those who approve the assumption of power and eulogize the chief actors in the scheme." The power of the great delusion is the fact that the fact that the Antichristian system came into existence very subtly and gradually, little by little through the early centuries of **the** Age, even as Brother Russell has forcefully observed "The falling away, covering a period of centuries, was so gradual as to be much less noticeable to those who lived in its midst than to us who see it as a whole; and the more deceiving- was it because every step of organization, and every advance toward influence and authority in the Church and over the world, was taken in the name of Christ, and professedly to glorify Him and to fulfill His plan recorded in the Scriptures. Thus was the great Antichrist developed -- the most dangerous, most subtle and most persistent opponent of true Christianity, and the most fiendish persecutor of the true saints."

Until He be Taken Out of the Way

Another feature of St. Paul's prophecy deserves careful consideration as we endeavor to locate the Man of Sin. After stating that there were already in his day the beginnings of the Antichrist and its iniquitous working, he says, "only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed," etc. In other words, at the time the Apostle was writing there was a certain obstruction in the way of the immediate manifestation and exaltation of the Antichrist, and therefore further time must be allowed for certain developments and for the removal of that which stood in the way. 'A careful comparison of the facts of history clearly reveals now what the hindrance was, and we are enabled to observe without doubt that "the thing which hindered a rapid development of Antichrist was the fact that the place aspired to was already filled by another. The Roman Empire had not only conquered the world and given it politics and laws, but, recognizing religious superstitions to be the strongest chain by which to hold and control a people, it had adopted a scheme which had its origin in Babylon, in the time of her greatness as ruler of the world. That plan was, that the Emperor should be esteemed the director and ruler in religious as well as in civil affairs. In support of this, it was claimed that the Emperor was a demigod, in some sense descended from their heathen deities. As such he was worshiped and his statues adored; and as such he was styled Pontifex Maximus -- that is, Chief Priest or Greatest Religious Ruler. And this is the very title claimed by and given to the pontiffs or popes of the Roman Hierarchy since this Antichrist obtained the power and seat and great authority of the former ruler of Rome. -- Rev. 13:2.

"But ancient pagan Rome and Babylon had only a mere skeleton of sacerdotal power as compared with the complex and elaborate machinery and contrivances of doctrine and practice of Papal Rome, the triumphant successor to their scheme, who now, after centuries of cunning and skill, has its power so entrenched that even today, when its power is outwardly broken and it is shorn of civil dominion, it rules the world and controls Kingdoms secretly, under cove, more thoroughly than ¹the Roman emperors ever ruled the kings subordinate to them.

"So, then, we see that what hindered the early development of Antichrist was the fact that the coveted seat of spiritual supremacy was filled by the representatives of the strongest empire the

world had yet known; and that for any to have attempted an open display of ambition in this direction would have exposed them to the wrath of the masters of the world. Hence, this iniquitous ambition at first worked secretly, disclaiming any intent to gain power or authority, until a favorable opportunity was presented—after the nominal church had become large, and influential and the imperial power was shattered by political dissensions and was beginning to decay.

Constantine's Conversion Led the Way

"The power of Rome was rapidly failing and its strength and unity were divided amongst six claimants to the imperial honors, when Constantine became emperor. And that, in part at least, he adopted Christianity to strengthen and 'unify, his empire is a reasonable supposition." ' The historian has faithfully recorded the march of events and observed that "worldly ambition pointed to the course which the Emperor pursued in declaring himself a Christian, and not the Spirit of Christ, who said, My Kingdom is not of this world. Constantine made it the religion of the empire, and thenceforth we find its influence sullied with earthly things.... No particular bishop was regarded as head of the whole Church, but the Emperor was such in point of fact. In this capacity he called the **Council of Nice**, haying in the controversy between Athanasius and Arius taken sides against the later."

In this connection Brother Russell again observes that "under Constantine's reign, the opposition of the Empire to Christianity gave way to favor, and the Imperial Pontifex Maximus' became the patron of the professed but really, apostate Church of Christ; and, taking her by the hand, he assisted her to a place of popularity and splendor from which she was able afterward, as the imperial power grew weak, to put her own representatives upon the religious throne of the world as Chief Religious Ruler, Pontifex Maximus.

Man of Sin Born in Rome

Following the conversion of Constantine to Christianity the progress of the Antichrist was, rapid; within a few years from the time that Christianity was legally established, the wealth and dignity of the bishop of Rome, then the capital and chief city of the world, was very great. A historian of the time describing, his wealth and splendor says, "He surpassed kings in splendor and magnificence, rode in the stateliest chariots, was arrayed in the finest attire, and was distinguished by his luxury and pride." "With the removal of the seat of the Roman Empire to Constantinople, the city of Rome was exposed to various hostile elements from the North and the glory of imperial Rome was fast on the wane. Consequently; the bishop of the Church of Rome, being now the most 'influential and honored official there, lost no opportunity in fortifying his position and in preparing the minds of the people for the boastful claims that he was to make shortly of being the successor of Christ in the Church, that he should be looked to as its visible head and authority upon the earth.

"Thus, clearly, on the pages of history, the fact is pointed out that this Man of Sin, Antichrist, was born in Rome; and, though at first opposed, he gradually raised himself up to power; or, as expressed in Daniel's prophecy, 'as a little horn,' came up out of the head of that old Roman beast, that 'great and terrible beast,' for which Daniel could find no name, which had such power to hurt and to destroy." Daniel tells us that the little horn which came up out of the Roman beast had eyes, and a mouth that spoke great things, and which prospered and made war with the saints and prevailed against them. (Dan. 7:8, 21.) John also saw and warned the Church against this

character, saying: "Ye have heard that Antichrist shall come." He then advises how to escape Antichrist influence. (1 John 2:18-27) Devout students of the Apocalypse recognize too, particularly in chapters *13*, *17*, and *18*, a detailed symbolic prophecy concerning the same Antichrist as portrayed by St. Paul.

Man of Sin in the Temple of God

A more exhaustive examination of the historian's account will; confirm the foregoing most thoroughly, that the Man of Sin, the Antichrist, has already risen and has been revealed as a base, subtle, hypocritical, deceptive, tyrannical and cruel character, developed in the midst of the Christian Church; at first creeping in and up very gradually, then rapidly ascending in power and influence until it reached the very pinnacle of earthly glory, wealth, and power meanwhile exerting its influence against the Truth and against the saints, and for its own aggrandizement claiming to the last, peculiar sanctity and authority and power from God.*

* For a more exhaustive treatment of the Man of Sin, the Antichrist, the reader is referred to Volume II of Scripture Studies, chapter 10, and to the exposition of the Apocalypse entitled, "The Revelation of Jesus Christ," in two volumes, supplied by this office.

Impressive too is the fact that as the true Christ consists of the true-Lord and the true Church, so Antichrist, its counterfeit system, consists of a false lord and an apostate church, which for a time is permitted to misrepresent the Truth, to practise deceit and to counterfeit the authority and future reign of the true Lord and His Church,, and to intoxicate the nations with false claims and assumptions. Truly, then, the great Apostasy or falling away mentioned by the Apostle Paul has come, the Man of Sin has been developed and revealed, has sat "in the Temple of God" (the real, not the typical), has fulfilled all the predictions of the Apostles and Prophets concerning his character, works; etc., has been manifested, and now only his final' overthrow and destruction remain to 'be accomplished in these last times' in connection: with the second Presence of Christ; for as the Apostle declares, he shall be consumed with the Spirit of the Lord's mouth (the Truth): and will be utterly destroyed during this day of the Lord's wrath and revelation, with flaming fire of retribution already beginning.

Outstanding Features of Man of Sin

Surely it is of signal importance that faithful disciples of Christ shall keep 'in mind today what have been and are the outstanding features of the Man of Sin. This, system has unceasingly made the boastful claim to be God's exclusive channel, God's organization, God's kingdom, organized to rule the affairs of men; and as such, to be the exclusive source of authority, of spiritual light, the only one authorized to express the Divine mind or the Divine will with regard to the Church.

It is observed that this Man of Sin, or Antichristian system, claims as God's exclusive channel, the power to admit into membership in the Church of Christ and to excommunicate or put out of the Church those who will not agree with and yield to her claims.

Furthermore, conspicuous is the fact that the Man of Sin system or the Papacy does not keep before its adherents the Bible teaching that in order to be admitted to God's favor and to have part in the Church of Christ one must now walk faithfully in the footsteps of Jesus, take up the cross and deny himself and follow on as a faithful disciple, being loyal and obedient even unto death. The teachings of Christ and the Apostles that the life of sanctification, of surrender to the will of God, and of coming under the anointing of the Holy Spirit, which are absolutely essential to

acceptance with God, are practically ignored in the teachings and practices of the Antichrist, and the many Apostolic admonitions to Christ-likeness, to the development of the fruits of the Spirit, and a character in full harmony with the example and teachings of Christ are largely and generally ignored and deemed unimportant.

Again it is all significant that' the Man of Sin system has persevered in the teaching that the important consideration in winning favor with God is that of recognizing its claims and its authority and of engaging in its so-called system of work and service which has reference to the spread of its own propaganda, the effect of which is to influence all people as far as possible to accept the doctrines and teachings of, the Papacy, and thus swell the ranks of its adherents and increase its wealth and power in the world.

Seen in its last analysis, the Man of Sin would deprive disciples of Christ of their own personal liberty to study the Word of God and to determine the Divine will and what is Truth. Everything in the nature of Christian liberty is thus denied and all are left to the mercy of this self-constituted, self-appointed and self-exalted system for its understanding and its light concerning the way that leads to God.

"The Accuser of the Brethren"

We earnestly exhort all faithful brethren today to heroically resist everything in the nature of this Man of Sin system and its characteristics. Whether these characteristics and influence are observed in an individual in the Church or whether they are manifest in a company of confessors of Christ, they are to be shunned as of a baneful character and as injurious to the spiritual progress of the Church. Each true disciple of the Master is to resist all claims that savor of boastfulness, ambition, or power in the Church, and to resent all intrusions of any association, organization, or system that has the slightest tendency to deny or abridge the individual liberty of Christ's followers; and to recognize as utterly false and without foundation the claim of any system of Christian profession to be God's organization, His exclusive channel to deal out spiritual goods--the knowledge of Divine truth to the household of faith.

Let all the brethren be mindful of the fact too that the Adversary has been designated "the accuser of the brethren," and that he frequently makes use of misguided confessors of the faith to accuse faithful brethren, to use methods of coercion, threats, etc., and to pronounce anathemas on faithful disciples of Christ because they do not yield to their behests. Let no follower of the Lamb today be alarmed or discomfited on being falsely accused of being of the Man of Sin class because of his refusal to recognize self-constituted human teachers and leaders and because of his allegiance and fidelity to Christ. No one who has his eyes fixed upon Jesus as the one Head of the Church and is faithfully carrying out his consecration vows need be distressed or disturbed in spirit over such false accusations. To the contrary all such should rejoice in such sufferings for Christ's sake and be joyful that they are accounted worthy of being accused wrongfully even as this was the lot suffered by the Master and the Apostles. In these closing hours of the Age it is still important that all who would please the Lord and "hold the Head" and duly maintain their personal liberty in Him, should ever remember the force and meaning of our Master's words, "One is your Master, even Christ, and all ye are brethren."

Athanasia and Aphtharsia Distinguished

A Word Study

Our readers will recall that in "Half Hour Mediations on Romans" No. 20, which appear in this journal in the issue for October 1, 1931, we expressed the thought that the word which is translated "immortality" in the phrase "glory, honor, and immortality" (Rom. 2:7), does not mean inherent life. We further observed that the context in which this word occurs, far from making exclusive reference to the Church of this Gospel Age does not make any reference to it or its members, as such, but is a broad general statement having application to every member of Adam's race, Jew or Gentile.

Since, in our judgment, it is essential to a proper grasp of the Apostle's argument that these two points be clearly seen, and since the translation "immortality" is faulty, and tends to obscure the Apostle's line of reasoning, it has been thought well to elaborate the matter further in these pages. So as not to interfere with the proper sequence of the regular series of "meditations" such further consideration is presented in the following paragraphs.

The Point of the Apostle's Argument

In the first chapter of the Epistle to the Romans the Apostle has shown that the Gentiles, apart from "his" gospel of a "faith-righteousness" are without hope. In this his Jewish readers would readily concur; but they could not believe that the same was true of themselves. They "had Abraham to their father," etc., etc. To convince them that their case was just as hopeless as that of the Gentiles, the Apostle presents, in a most tactful way, a very simple argument--an argument simple enough to a mind open to truth--one which could be revealed even to "babes" (Matt. 11:25), but which was very difficult for the Jews to grasp because of the prejudice which they held. Briefly stated, the position of the Apostle is this: God's judgment will be absolutely impartial. Questions of birth or other privilege can never enter into His decision. (Romans 2:2.) He will render to every man according to his deeds, including, as the word translated "deeds" suggests, the motives actuating those deeds. Nothing else will be considered. (Romans 2:6.) No questions will be asked as to whether an individual is a Jew or a Gentile--the only matter of moment will be as to his aim and course in life. Patient continuance in well doing will be rewarded with eternal life; the opposite aim and course will be suitably punished. (Romans 2:7-9.) Clinching his argument, the Apostle maintains that no matter whether the individual be Jew or Gentile, strict, impartial judgment according to character qualifications must obtain in that day, "for there is no respect of persons with God." -- Romans 2:11.

The whole purpose of his argument, it seems to us, is to prepare their minds for "his" gospel of faith-righteousness (justification by faith). If they can but be brought to realize that God's judgment will be according to "deeds and that in themselves they are incapable of "well-doing" in the Scriptural sense of that word, they will have reached the frame of mind capable of responding to the well-nigh irresistible appeal of the Gospel--a state of mind in which the Gospel will be able to prove itself "the power of God" unto their salvation.

Such a line of reasoning on the Apostle's part is so elementary to students of the Bible that it would be unnecessary to elaborate the matter further if it were not for the word. "immortality."

Immortality Appears in only Three Scriptures

The difficulty which stands in the way of the English reader to hinder a proper, understanding of the Apostle's meaning lies in the fact that frequently the words "immortality" and "incorruption" are not properly, distinguished, but are thought of as synonymous terms. This, however, is not true of the English words, and scholars have observed that it is also untrue of the Greek words from which they are translated. These two Greek words are "Athanasia"- and "Aphtharsia."

Athanasia signifies "deathlessness." It appears only three times in the New Testament and in those places is properly translated "immortality. The three passages in which Athanasia appears are as follows

"This mortal must put on immortality." - 1 Cor. 15:53.

"When this mortal shall have put on immortality " - 1 Cor. 15:54.

"Who only hath immortality." - 1 Tim. 6:16.

We understand that the first two of these Scriptures relate- to the individual members of the glorified Church, and the third to our glorified Lord Jesus, the Father here, as elsewhere in the Scriptures, being excepted from comparison.

The other Greek word "Aphtharsia" (and "Aphthartos," an adjective from the same root as the noun Aphtharsia) are rendered immortality twice, immortal once, sincerity twice, "but would more properly be rendered incorruption and incorruptible, and are generally so rendered by lexicographers." Aphtharsia signifies "incapable of decay." The following represent all the passages in the Bible in which it (or aphthartos) occurs:

"The glory of the uncorruptible [aphthartos - incorruptible] God." - Rom. 1:23.

"To them who by patient continuance in well doing seek for glory and honor and immortality [aphtharsia - incorruption]."-Rom. 2:7.

"They do it to obtain a corruptible crown but we an incorruptible [aphthartos]."-1 Cor. 9:25.

"It is sown in corruption it is-raised in incorruption [aphtharsia]." - 1 Cor. 15:42.

"Flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption [aphtharsia]." - 1 Cor. 15:50.

"The dead shall be raised incorruptible [aphthartos]." - 1 Cor. 15:52.

"This corruptible must put on incorruption [aphtharsia]." - 1 Cor. 15:53.

"When this corruptible shall have put on incorruption [aphtharsia]." - 1 Cor. 15:54.

"Grace be with all them that love our Lord Jesus Christ in sincerity [aphtharsia - incorruptness]."
- Eph. 6:24.

"Now unto the King eternal, immortal [aphthartos - incorruptible], invisible, the only wise God." - 1 Tim. 1:17

"Jesus Christ, who hath abolished death, and hath brought life and immortality [aphtharsia - incorruption] to light through the Gospel." - 2 Tim. 1:10

"In doctrine showing uncorruptness [adiaphthoria]; gravity sincerity [aphtharsia-incorruption]." - Titus 2:7.*

*In Titus 2:7 aphtharsia is omitted by the best authorities -- adiaphthoria (aphthoria according, to Westcott and Hort) is very similar in derivation and meaning.

"To an inheritance incorruptible [aphthartos], and undefiled, and that fadeth not away." - 1 Pet. 1:4.

"Being born again, not of corruptible seed, but of incorruptible [aphthartos]." - 1 Pet. 1:23.

"That which is not corruptible [aphthartos], even the ornament of a meek and quiet spirit." - 1 Pet. 3:4.

Incorruption may Refer to Character

From the above Scriptural usage of these two words, athanasia and aphtharsia (and its adjective aphthartos) the following distinctions will be noted:

(1) Athanasia (immortality) in each of the three passages in which it occurs, refers to sentient beings, whereas this is not always the case with Aphtharsia (incorruption).

(2) Athanasia not only refers only to sentient 'beings, but in each instance refers to the life; principle by which their organisms are animated.

Aphtharsia, on the contrary, in those instances in which it is applied to sentient beings, "does not refer to the life principle, but to either their organisms or characters. For example, in Rom. 1:23, the Apostle may be referring to the fact that the organism or body of Jehovah is incapable of decay, or he may be referring (and it is our thought that he is referring) to the fact that the moral worth (the character) of Jehovah is of such excellent quality as to be impossible to corrupt. In any case the Apostle is not referring to God's deathlessness; had he desired to do so, he would have used the word Athanasia.

(3) Aphtharsia while sometimes referring to sentient beings, does not, always do so, but in several instances refers to inanimate things such as the Christian's crown (1 Cor. 9:25), his inheritance (1 Pet. 1:4), the ornament of a meek and quiet spirit (1 Pet. 3:4), the quality of love possessed by believers still in the flesh (Eph. 6:24), etc. It is possible, gloriously possible, for believers, here and now, to love our Lord Jesus (yes, and each other too), with incorruptness, but all can see that the word immortality would be quite out of place in this connection.

Our Lord's Flesh Incorruptible but not Immortal

Perhaps it may further assist us to a proper distinction between these two words if we call to mind what the Scriptures say with respect to our Lord's flesh. They declare that it should not see corruption (Acts 2:27, 31; 13:35), yet nowhere do they speak of it as immortal. Students of the Bible well know that it would be a denial of the doctrine of the Ransom to intelligently hold that it is now animated by any principle of life whatever, inherent or sustained, yet none the less it is or was incorruptible. It was not permitted to undergo the loathsome process of decay. What became of it we do not know, except that it did not decay. Doubtless all our readers will remember Brother Russell's observation: "Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;-nor is such knowledge necessary. That God did miraculously hide the body of Moses, we are assured (Deut. 34:6 Jude 9); and that as a **memorial** God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark tunder the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord's flesh, the bread from heaven, we also know. (Exod. 16:20, 33; Heb. 9:4; John 6:51-58.) Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf -- not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least possible that John 19:37 and Zech. 12:10 may have such a fulfillment. Those who cried, 'Crucify Him!' may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and, thorns." -- Scripture Studies, Vol. II, pp. 129, 130.

The Church to be both Incorruptible and Immortal

In one celebrated passage the Apostle uses both words, "For this corruptible must put on incorruption [aphtharsia], and this mortal must put on immortality [athanasia]. So when this corruptible shall have put on incorruption [aphtharsia], and this mortal shall have put on immortality [athanasia], then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' (1 Cor. 15:53, 54.) If the word "incorruption" meant precisely the same as the word "immortality," the Apostle would be multiplying words to no purpose. On the contrary we understand him to be distinguishing between them. It is as though he were to say: When this organism which is capable of decay gives place to one that is not, and when this life principle which is one that is sustained gives place to one that is inherent, then shall be brought to pass, etc.

Let Us by Patient Continuance in Well-doing Seek a Character Incorruptible

With these distinctions 'in mind and giving consideration also to the context, we are led to the following conclusions with regard to Rom. 2:7:

(1) The word immortality in the Authorized Version is more properly translated "incorruption" or "incorruptibility. (See Emphatic Diaglott, American Revised Version, Strong's Concordance, - etc.)

(2) Since Aphtharsia is the word used (not Athanasia) the Apostle cannot be referring to the **life** principle which animates the organisms of Divine beings.

(3) While Aphtharsia never refers to a life principle inherent or sustained, but sometimes refers to the organism of living beings, yet it does not always do even this, but in several instances refers to inanimate things. In the October 1st "Herald" we quoted an eminent writer to the effect that the context in which this verse appears would seem to require that the word be regarded as an adjective employed to qualify the nouns, glory and honor. This suggestion seems not unreasonable to us especially as a paraphrase, although the fact that it is the noun (aphtharsia) not the adjective (aphthartos) that is used is not in its favor as a literal translation. However, the essential thought would not be very different if, as we have seen is permissible; we regard the incorruptibility sought by patient continuance in well doing to be an incorruptibility of character. It is certainly true that some men seek glory and honor from each other. (John 5:44.) Such glory and honor is capable of and soon experiences decay. Other men by patient continuance in well doing may be said to seek the glory and honor that is incorruptible, incapable of decay, or if the other view be taken, they may be said to seek glory and honor and a third thing, namely a crystallized character incapable of corruption. Surely such a character will be the possession of all, on whatever plane of existence, who are counted worthy of eternal life. Ultimately, if they persist in such seeking, they will either in this life or the next, meet with the Gospel and receive the grace necessary to embrace it. By embracing the gracious provisions of the Gospel they will secure the incorruptible glory and honor they sought (or if we take the other view, they will secure the glory and honor and the incorruptible character they sought). They will also receive eternal life. It is true that some of these (the faithful overcomers of the Gospel Age, the Little Flock, the Church) will receive eternal life on the highest plane of existence, namely the Divine plane. Such will indeed be possessors of immortality. This, however, is in our opinion, entirely outside the scope of the first two chapters of the Epistle to the Romans.

Living Waters

(Continued from last issue)

"I shall be satisfied, when I awake with Thy likeness." -- Psa. 17:15

To those who are aware that the Word of God is living, who have themselves been begotten again by that incorruptible seed, and who find their new life in Christ being nourished and sustained by the bread from heaven--to these there is but one real interest in life. How shall they grow up into the likeness of Christ? How shall they make each day count to this end? To become like Christ is the one purpose of their lives, before which every other aim in life seems foolishness. How shall they accomplish this, their life purpose? "Be ye transformed," says the Apostle, "by the renewing of your mind." (Rom. 12:2.) But how shall I do this? asks the anxious Christian. It is with the answer to this question that our fourth and last point deals. The Word of God is not only living, life-imparting and life-sustaining, but it is also life-transforming.

Let us look for a moment at this word here translated "transformed." It appears only four times in the Scriptures. Matthew and Mark both use it in their account of the change which seemed to come over our Lord's form in the vision on the mount. They say he was "transfigured." (Matt. 17:2; Mark 9:2.) The word is literally "metamorphosed." "His face did shine as the sun and His raiment was white as the light." The writer from whom we have quoted so extensively in the previous articles suggests that such a change as our Lord's form seemed to undergo may well serve to suggest the grandeur of the change which is to be wrought in the mind of the Christian. "It is one that brings the radiance of heaven into the mind, and tinges even the commonplace things with a glow of heavenly light."

The word next appears in Rom. 12:2: "Be not conformed to this Age, but be ye transformed by the renewing of your mind."

Finally the manner in which this change is to be wrought is told us in 2 Cor. 3:18. Reading from the Revised Version, margin: "We all, with unveiled face, reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory even as from the Lord the Spirit."*

* Rotherham, one of the most scrupulous of translators, translated this passage: "We all, with unveiled face, reflecting the glory of the Lord, into the same image are being transformed," etc. Commenting on the word "Reflecting," he says: "If we could say so, 'mirroring': both 'receiving' and 'reflecting.'"

"Observe," comments an eminent expositor, "the simple passive, 'We are transformed'--We are changed, as the old version has it--we do not change ourselves. No man can change himself. Throughout the New Testament you will find that wherever these moral and spiritual transformations are described the verbs are in the passive."

Because this is so, let us not make the mistake of supposing that there is nothing for us to do. There is indeed a great deal for us to do, as we shall see presently. But what we wish to notice here is that we do not change ourselves, but we become subject to a transforming influence. "That we must be susceptible to such influence, that we must be parties to it goes without saying, but that neither our aptitude nor our will can produce it, is equally certain.

"Obvious as it ought to seem, this may be to some an almost startling revelation. The change we have been striving after is not to be produced by any more striving after. It is to be wrought upon us by the molding of other hands beyond our own. As the branch ascends, and the bud bursts, and the fruit reddens under the cooperation of influences from the outside air," so the new creature is to grow. Or, to change the figure, we are to learn the all-important lesson that there is a Potter who will mold us, if we will submit ourselves to Him as clay in His hands.

"Have thine own way, Lord, have thine own way,
Thou art the Potter, I am the clay;
Take me, and mold me, after Thy will,
While I am waiting, yielding, and still."

The Glory of the Lord--What is It?

But how is this to be done? The answer of our text is: "By reflecting as a mirror the glory of the Lord we are changed."

But this is not very clear. What is the "glory" of the Lord, and how are we to reflect it, and how can such reflecting change us? We must first seek the meaning of the word "glory." It is a word that we do not use every day. Just what does it mean? "It suggests at first a radiance of some kind, something dazzling or glittering, some halo such as the old masters loved to paint round the heads of their Ecce Homos." But the halo thus painted is not the real glory. It is simply a symbol of some unseen thing. "What is that unseen thing? It is that of all unseen things the most radiant, the most beautiful, the most Divine, and that is Character. On earth, in heaven, there is nothing so great, so glorious, as this. The word has many meanings; in ethics it can have but one. Glory is character, and nothing less, and it can be nothing more. The earth is 'full of the glory of the Lord,' because it is full of His character. The 'beauty of the Lord' is character. 'The effulgence of His glory' is character. 'The glory of the Only Begotten' is character, the character which is 'fulness of grace and truth.'

"With this explanation read over the sentence once more in paraphrase: We all reflecting as a mirror the character of Christ are transformed into the same Image from character to character -- from a poor character to a better one, from a better one to one a little better still, from that to one still more complete, until by slow degrees the Perfect Image is attained. Here the problem of sanctification is compressed into a sentence: Reflect the character of Christ, and you will become like Christ."

The Alchemy of Influence

It is doubtful if any of us are aware how strong a power for good or for evil influence is. "No man can meet another on the street without making some mark upon him. We say we exchange words when, we meet; what we exchange is souls. And when intercourse is very close and very frequent, so complete is this exchange that recognizable bits of the one soul begin to show in the other's nature, and the second is conscious of a similar and growing debt to the first. This mysterious approximating of two souls who has not witnessed? Who has not watched some old couple come down life's pilgrimage hand in hand, with such gentle trust and joy in one another that their very faces wore the self-same look? These were not two souls; it was a composite soul. It did not matter to which of the two you spoke, you would' have said the same words to either. It

was quite indifferent 'which replied, each would have said the same. Half a century's reflecting had told upon them; they were changed into the same image, It is the Law of influence that we become like those whom we habitually admire; these had Become like because they habitually admired. . . .

"It was reserved for Paul to make the supreme application of the Law of Influence. It was a tremendous inference to make; but he never hesitated. He himself was a changed to man; he knew exactly what had done it; it was Christ. On the Damascus road they met, and from that hour his life was absorbed in His. The effect could not but follow on words, on deeds, on career, on creed. . . He became like Him whom he habitually loved. 'So we all,' he writes, 'reflecting as a mirror the glory of Christ, are changed into the same image.'

"Nothing could be more simple, more intelligible, more natural, more supernatural... Since we are what, we are by the impacts of those who surround us, those who surround themselves with the highest will be those *who* change into the highest. There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our souls that was never there. be-fore. Suppose even that influence prolonged through-a month, a year, a life-time, and what could lot life become? Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing, through, common clay, is Heaven. . . . If to live with men, diluted to the millionth degree with the virtue of the Highest can exalt and purify the nature what bounds can be setteth influence of Christ? To live with Socrates -- with unveiled face -- must have made one wise; with Aristides, just. Francis of Assisi must have made one gentle; Savonarola, strong. But to have lived with Christ? To have lived with Christ: must have made one like Christ; that is to say, **A Christian.**

The Influence of Christ -- Then

"As a matter of fact' to live with Christ did produce this effect. It produced it in, the case of Paul. And during Christ's life-time the experiment was tried in an even more startling form A few raw, unspiritual, uninspiring men, were admitted to the inner circle of His friendship. The change began at once. Day by day we can almost see the first disciples grow. First there steals over them the faintest possible adumbration of 'His character,' and occasionally, very occasionally, they do a thing or say a thing that they could not have done or said had they not been living there. Slowly the spell of His life deepens. Reach after reach of their nature is overtaken, thawed, subjugated, sanctified. Their manners soften, their words, become more gentle, their conduct more unselfish. As swallows who have found, a summer, as frozen buds the spring, " their starved humanity bursts into a fuller life. They do not know how it is, but they are different men. One day they find themselves like their Master, 'going about doing good.' To themselves it is unaccountable, but they cannot do other wise. They were not told to do it, it came to them to do it. But the people who watch them know well how to account for it-'They have been,' they whisper, 'with Jesus.' Already even, the mark and seal of His character is upon them -- 'They have been with Jesus.' Unparalleled phenomenon, that these poor fishermen should remind other men of Christ! Stupendous victory and mystery of regeneration that mortal men should suggest to the world, **God.**

"There is something almost melting in the way His contemporaries, and John especially, speak of the influence of Christ. John lived himself in daily wonder at Him; he was overpowered,

overawed, entranced, transfigured. To his mind it was impossible for any one to come under this influence and ever be the same again. 'Whosoever abideth in Him sinneth not,' he said. It was inconceivable that he should sin, as inconceivable as that ice should live in a burning sun, or darkness co-exist with noon. Sin was abashed in this Presence. Its roots withered. Its sway and victory were forever at an end.

The Influence of Christ -- Now

"But these were His contemporaries. It was easy for them to be influenced, by Him, for they were every day and all the day together." But how can we be influenced by Him whom we have never seen? "How can this stupendous result be produced by a Memory, by the scantiest of all Biographies, by One who lived [and died nineteen hundred] years ago?"

How can modern men today secure for themselves the influence of Christ in their lives? The answer is that He not only lived and died nineteen hundred years ago, but He was also raised from the dead, a spirit being, and the purpose of the Gospel (the Word of God), and in this lies the secret of its power, is not only to recount the story of the Savior's earthly life and death, wondrous though it be, but through the power of the Holy Spirit to put men in personal touch with the risen Christ, to confront men everywhere with their living Lord.

"Make Christ your most constant companion' -- this is what it practically means for us. Be more under His influence than under any other influence. Ten minutes spent in His society every day, aye, two minutes, if it be face to face, and heart to heart, will make the whole day different. Every character has an inward spring, let Christ be it. Every action has a key-note, let Christ set it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruelest adjectives you knew, and sent it forth, without a pang, to do its ruthless work.

You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. Tomorrow, at daybreak, turn it towards Him, and even to your enemy the fashion of our countenance will be changed. Whatever you then do, one thing you will find you could not do -- you could not write that letter. Your first impulse may be the same, your judgment may be unchanged, but if you, try it, the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian man. Throughout the whole day your actions, down to the last detail, will do homage to that early vision. Yesterday you thought mostly of yourself. Today the poor will meet you, and you will feed them. The helpless, the tempted, the sad, will throng about you, and each you will befriend. Where were all these people yesterday? Where they are today, but you did not see them.... But your soul today is not at the ordinary angle. 'Things which are not seen' are visible. For a few short hours you live the Eternal life. The eternal life, the life of faith, is simply the life of the higher vision. Faith is an attitude -- a mirror set at the right angle.

"When tomorrow is over, and in the evening you review it, you will wonder how you did it: You will not be conscious that you strove for anything, or imitated anything, or crucified anything. "You will be conscious of Christ; that He was with you, that without compulsion you were yet compelled, that without force, or noise; or proclamation, the revolution was accomplished. You do not congratulate yourself as one who has done, a mighty deed, or achieved a personal success, or stored, up a fund of 'Christian experience' to ensure the same result again. What you are conscious of is the 'glory of the Lord.' And what the world is conscious of, if the result be a true

one, is also the 'glory of the Lord.' In looking at a mirror one does not see the mirror, or think of it, but only of what it reflects. For a mirror never calls attention to itself -- except when there are flaws in it."

How do We "Follow" Christ?

Our big work then, is not to change ourselves, but to see to it that we are at all times where the influence of Christ can reach us. Expounding this matter further the writer last quoted goes on to say "You have, perhaps, gone with, an astronomer to watch him photograph the spectrum of a star. As you entered the dark vault of the observatory you saw him begin by lighting a candle. To see the star with? No; but to see to adjust the instrument to see the star with. It **was** the star that **was** going to take the photograph; It was also the astronomer. For a long time he worked in the dimness, screwing tubes and polishing lenses and adjusting reflectors, and only after much labor the finely focused instrument was brought to bear. Then he blew out the light, and left the star to do its work upon the plate alone. The day's task for the Christian is to bring his instrument to bear. . .

"No readjustment is ever required on behalf of the Star. That is one great, fixed point in this shifting universe. But the world moves. And each day, each hour, demands a further motion and readjustment for the soul. A telescope in an observatory follows a star by clockwork, but the clockwork of the soul is called the Will. Hence, while the soul in passivity reflects the image of the Lord, the Will in intense activity holds the mirror in position lest the drifting motion of the world bear it beyond the line of vision. To 'follow Christ' is largely to keep the soul in such position as will allow for the motion of the earth. And this calculated counteracting of the movements of a world, this holding of the mirror exactly opposite the Mirrored, this steadying of the faculties unerringly through, cloud and earthquake, fire and sword, is the stupendous cooperating' labor of the Will. It is all man's work. It is all Christ's work. In practice it is both; in theory it is both. But the wise man will say in practice, 'It depends upon myself.'

If any Man Thirst

We come, then, to the Scriptures, and there behold Christ. If we do not see Christ, there, we look . . .to no purpose, for He is everywhere in the Word of God. And as we continue to look therein, and continue to behold Him there,; we shall begin to reflect Him. And we all, with unveiled face, reflecting, as a mirror the character of Christ shall find ourselves changed. Under the powerful influence, thus brought to beam on, our lives, we shall find the old mind put to death, and a new mind, the mind of Christ, wrought in us. "The old mind with all its habits of self-occupation (a sure breeder of unhappiness and discontent) its morbid tendencies, its craving for excitement and sensation, its imaginations, appetites, tastes, inclinations and desire, and every high thing that exalteth itself against the knowledge of God will be displaced, And in its stead will come the serene tranquility and repose of the mind of Christ.

"We are passing through the domain of death, the country of the last enemy that is to be destroyed. . . . (every hand our eyes meet the unmistakable evidence of its sway. But in this domain of death there is Living Word -- a Living 'Word' in a dying world. The forces of corruption cannot fasten upon it, and it laughs at the attacks of its enemies.

"But that word is here, not merely to manifest life; but rather to impart 'life to those who are

perishing," and to bring them into vital relationship with the Lord of Life, with Him who was dead, and who, behold, is alive forevermore.--"What men need is not morality, but life,"-not a decent burial, "but a pathway out of the, realm of death?" Many are the plans for human uplift, but Jesus is, the only One who ever made an offer of eternal life. None other ever said, "I am the resurrection and the life; he that believeth on Me though were dead, yet shall he live." He, only, claims: to be one with the Father, the Fountain of Living Waters, and today His words are still with us, "If any man thirst, let him come unto Me and drink." -- John 7:37.

"Finish, Lord, Thy new creation;
Pure and spotless let us be;
Show us all Thy great salvation
Thine shall all the glory be.
Changed from glory into glory,
Till we see Thine own dear face;
Till we cast our crowns before Thee,
Lost in wonder, love, and praise."

Half Hour Meditations on Romans

No. 28

"If we confess our sins, He is faithful and just, forgive us our sins, and to cleanse us from all, unrighteousness."-1 John 1:9.

IT HAS been said of John Wesley that a precept of his to his evangelist assistants in unfolding their message, was "to speak first in general of the love of God to man; then, with all possible energy, and so as to search conscience to its depths, to preach the law of holiness; and then, not till then, to uplift the glories of the Gospel of pardon, and of life. Intentionally or not, his directions follow the lines of the Epistle to the Romans."

What Message Shall We, Preach?

Happy are we that those amongst us today who from time to time are privileged to speak in public on behalf of the Lord and His Cause have taken to heart this simple precept; and seek to fashion their discourses after the Apostolic pattern. And yet, in these times of world distress, when the minds of men are being exercised as never before, unless our speaking brethren have on the "whole armor of God" they will easily succumb to the temptation to leave the message "angels fain would sing," or at least subordinate it to a line of exhortation which a "Red" orator would gladly applaud. Let no word of ours, in private or in public, excite the angry passion, or inflame class hatreds, but let it be with us as with our Apostolic leaders. They lived in an age when conditions were more severe in many respects than in our day, when the temptations to rail at "the powers that be" and the social injustice everywhere prevalent were tenfold greater than now, yet they resolutely abstained from preaching anything except the Gospel which had been committed to their trust, and they guarded it with their lives. They were not concerned with pointing out the faults and failings the Republican or Democratic parties of their day, but confined their preaching to the "Everlasting Gospel," expounding it in such a way as to bring conviction of sin to the hearts of those who listened, that thus the gospel might become to them "the power of God unto

salvation." Let us each ask ourselves, the next time all opportunity to speak for the Lord has come and gone: Was the general trend of my conversation (or discourse) and my manner and tone of voice such as to leave the hearer yet more resentful against "the present order of things," and more than ever disposed to anger and to chafe at his hard lot, or was it such that a realization of his own guilt was brought home to him, and our Lord and Savior Jesus brought to his view in a Gospel appeal that was well nigh (if not quite), irresistible?

The Law a Schoolmaster to Bring Us to Christ

The apostle, in the passage (Romans 1:18-3:20), considered in our previous "Meditations," "has driven in upon the soul of man, from many sides, that one fact -- guilt; the eternity of the claim of righteousness, the absoluteness of the holy will of God, and in contrast, the failure of man, of the race, to meet that claim and do that will." [He has shown how the Law] "has told man, in effect, that he is 'depraved,' that is to say, morally distorted. He is 'totally depraved,' that is, the distortion has affected his whole being, so that he can supply on his own part no adequate recovering power which shall restore him to harmony with God. And the Law has nothing more to say to him, except that this condition is not only deplorable, but guilty, accountable condemnable; and that his own conscience is the concurrent witness that it is so. He is a sinner. To be a sinner is before all things to be a transgressor of law. It is other things besides. It is to be morally diseased, and in need of surgery and medicine. It is to be morally unhappy, and an object of compassion. But first of all it is to be morally guilty, and in urgent need of justification, of a reversal of sentence, of satisfactory settlement with the offended -- and eternal -- Law of God.

"That Law, having spoken its inexorable conditions, and having announced the just sentence of death, stands stern and silent beside the now silent offender. It has no commission to relieve his fears, to allay his grief, to pay his debts. Its business is to say, 'Thou shalt not sin,' and 'The wages of sin is death.' It summons conscience to attention, and tells it in its now hearing ear far more than it had realized before of the horror and the doom of sin; and then it leaves conscience to take up the message and alarm the whole inner world with the certainty of guilt and judgment. So the man lies speechless before the terribly reticent Law.

Do Our Hearts Bear Witness?

"Is it a merely abstract picture? Or do our hearts, the writer's and the reader's, bear any witness to its living truthfulness? God knoweth, these things are no curiosities of the past. We are not studying an interesting phase of early Christian thought. We are reading a living record of the experiences of innumerable lives which are lived on earth this day. There is such a thing indeed in our time, at this hour, as conviction of sin. There is such a thing now as a human soul, struck dumb amidst its apologies, its doubts, its denials, by the speech and then the silence of the Law of God. There is such a thing at this hour as a real man, strong and sound in thought, healthy in every faculty, used to look facts of daily life in the face, yet broken down in the indescribable conviction that he is a poor, guilty, lost sinner, and that his overwhelming need is -- not now, not just now -- the solution of problems of being, but the assurance that his sin is forgiven. He must be justified, or he dies. The God of the Law must somehow say He has no quarrel with him, or he dies a death which he sees, as by an intuition peculiar to conviction of sin, to be in its proper nature a death without hope, without end.

"Is this somehow possible?

"Listen, guilty and silent soul, to a sound which is audible now. In the turmoil of either secular indifference or blind self-justification you could not hear it; at best you heard a meaningless murmur. But listen now; it is articulate, and it speaks to you. . . .

"But now, apart from Law, God's righteousness stands displayed, attested by the Law and the Prophets; but though attested by them, in the Scriptures which all along, in word and in type, promise better things to come, and above all a Blessed One to come -- (it is) God's righteousness, through faith in Jesus Christ, prepared for all and bestowed upon all who believe in Him. For there is no distinction; for all have sinned, and fall short of the glory of God, being justified giftwise, gratuitously, by His grace through the redemption, the ransom-rescue, which is in Christ **Jesus**. Yes, it resides always in Him, the Lord of saving Merit, and so is to be found in Him alone; whom God presented, put forward, as Propitiation, through faith in His blood, His blood of death, of sacrifice, of the altar; so as to demonstrate, to explain, to clear up, His righteousness, His way of acceptance and its method. The Father 'presented' the Son so as to show that His grace meant no real connivance, no indulgence without a lawful reason. He 'presented' Him because of His passing-by of sins done before; because the fact *asked explanation* that, while He proclaimed His Law, and had not yet revealed His Gospel, He did nevertheless bear with sinners, reprieving them, condoning them, in the forbearance of God, in the ages when He was seen to 'hold back' His wrath, but did not yet disclose the reason why. It was with a view, he says again, to this demonstration of His righteousness in the present period, the season of the manifested Gospel; that He may be, in our view, as well as in Divine fact, at once just, true to His eternal Law, and Justifier of him who belongs to faith in Jesus. - Rom. 3:21-26.

"This is the voice from heaven, audible when the sinner's mouth is shut, while his ears are opened by the touch of God. Without that spiritual introduction to them, very likely they will seem either a fact in the history of religious thought, interesting in the study of development, but no more; or a series of assertions corresponding to unreal needs, and in themselves full of disputable points. Read them in the hour of conviction of sin; in other words, bring to them your whole being, stirred from above to its moral depths, and you will not take them either indifferently, or with opposition. As the key meets the lock they will meet your exceeding need. Every sentence, every link of reasoning, every affirmation of fact, will be precious to you beyond all words. And you will never fully understand them except in such hours, or in the life which has such hours hamongst its indelible memories.

I Delivered unto You First of All How that Christ Died for Our Sins

"Listen over again, in this sacred silence, thus broken by 'the pleasant voice of the Mighty One.'

"'But now'; the happy 'now' of present fact, of waking certainty. It is no day-dream. Look, and see; touch, and feel. Turn the blessed page again; 'It stands written.' There is- indeed a 'Righteousness of God,' a settled way of mercy which is as holy as it is benignant, an acceptance as good in eternal Law as in eternal Love. It is 'attested by the Law and the Prophets'; countless lines of prediction and foreshadowing meet upon it, to negative for ever the fear of illusion, of delusion. Here is no fortuitous concurrence, but the long-laid plan of God. Behold its procuring Cause, magnificent, tender, Divine, human, spiritual, historic. It is the beloved Son of the Father; no antagonist power from a region alien to the blessed Law and its Giver. The Law-Giver is the Christ-Giver; He has 'set Him forth,' He has provided in Him an expiation which-does not persuade Him' to have mercy, for He is eternal Love already, but liberates His love along the line

of a wonderfully satisfied Holiness, and explains that liberation (to the contrite) so as supremely to win their worship and their love to the Father and the Son. Behold the Christ of God; behold the blood of Christ. 'In the Gospel, He is everywhere, it is everywhere; but what is your delight to find Him, and it, here upon the threshold of your life of blessing? Looking upon the Crucified, while you still 'lay your hand upon your mouth,' till it is removed that you may bless His Name, you understand the joy with which, age after age, men have spoken of a Death which is their life, of a Cross which is their crown and glory.' You are in no snood, here and now, to disparage the doctrine of the Atoning Blood; to place it in the background of your Christianity; to obscure the Cross behind even the roofs of Bethlehem. You cannot now think well of any Gospel that does not say, 'First of all, Christ died for our sins, according to the Scriptures.' (1 Cor. 15:3.)

You are a sinner, and you know it; 'guilty before God'; and for you as such the Propitiation, governs your whole view of man, of, God, of life, of heaven. For you, however it may be for other, 'Redemption' cannot be named, or thought of, apart from its first precious element, 'remission of sins,' justification of the guilty. It is steeped in ideas of Propitiation; it is red and glorious with the Redeemer's blood, without which it could not have been. The all blessed God, with all His attributes, His character, by you seen evermore as 'just, yet the Justifier of him that believeth in Jesus.' He shines on you through the Word, and in your heart's experience, in many another astonishing aspect. But all those others are qualified for you by this, that He is the God of a holy Justification; that He is the God, who has accepted you, the guilty one, in Christ. All your thoughts of Him are formed and followed out at the foot of the Cross. Golgotha is the observatory from which you count and watch the lights of the moving heaven of His Being, His Truth, His Love.

The Place and Power of Faith

"How precious to you now are the words which once, perhaps, were worse than insipid, '**Faith,**' '**Justification,**' '**the Righteousness of God**' ! In the discovery of your necessity, and of Christ as the all-in-all to meet it, you see with little need of exposition the place and power of Faith. It means, you see it' now, simply your reception of Christ. It is your contact with Him, your embrace of Him. It is not virtue; it is absolutely remote from merit. But it is necessary; as necessary as the hand that takes the alms, or as the mouth that eats the unbought meal. The meaning of Justification is now to you no riddle of the schools. Like all the great words of spiritual theology it carries with it in Divine things the meaning it bears in common things, only for' a new and noble application you see this with joy, by the insight of awakened conscience. He who 'justifies' you does exactly what the word always imports. He does not educate you, or inspire you, up to acceptability. He pronounces you acceptable, satisfactory, at peace with Law. And this He does for Another's sake; oil account of the Merit of Another, who has so done and suffered as to win an eternal welcome for Himself and 'everything that is His, and therefore for all who are found in Him, and therefore for you who have fled into Him, believing. So you receive with joy and wonder 'the Righteousness of God,' His way to bid you, so deeply guilty in yourself, welcome without fear to your judge. You are 'righteous,' that is to say, satisfactory to the inexorable Law. How? Because you are transfigured into a moral perfectness such as could constitute a claim? No, but because Jesus Christ died, and you, receiving Him, are found in Him.

There is No Difference

"'There is no difference.' Once, perhaps, you resented that word, if you paused to note it. Now you take all its import home. Whatever otherwise your 'difference' may be from the most disgraceful and notorious breakers of the Law of God, you know now that there is none in this respect-that you are as hopelessly, whether or not as distantly, remote" as- they are from 'the glory of God.' His moral the inexorable perfectness of His Character; with its inherent demand that you must perfectly correspond to Him in order so to be at peace with Him -- you are indeed 'short of' this. The harlot, the liar, the murderer, are short of it but so are you. Perhaps they stand at the bottom of a mine, and you on the crest of an Alp; but you are as little able to touch the stars as they. So you thankfully give yourself up, side by side with them, if they will but come too, to be carried to the height of Divine acceptance, by the gift of God, 'justified gift-wise by His grace.'"

DECORUM IN THE HOUSE OF GOD

Reprinted by request from "The Watch Tower" of February 15, 1913.

"Keep thy foot when thou goest to the House of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." -- Ecclesiastes 5:1.

THE WISE MAN was undoubtedly not talking about literal feet or literal steps, but giving some wise counsel, which his hearers might appropriate, just as we do. They understood him to mean that they must be circumspect in their daily lives.

"Keep thy foot." Notice where you are going. Do not go to the House of God as you would go to the market-place or to some place of amusement. Go as to the place where God will meet with His people. The wise man goes on to assume what would be heard in the House of God. Be not ready "to give the sacrifice of fools." This would seem to refer to laughter, levity, foolish talk and jesting.

This Scripture is one which may very properly be taken to heart by all of God's people at the present time. Reverence is very becoming. We have lost the fear that God will cast us into eternal torment. We know our Heavenly Father better than to suppose that He would have any such evil intention toward any of His creatures. But we should not go to the House of God as we would go to the market-place. Many of the Lord's people do not appreciate the fact that decorum is necessary in every place where God is worshiped.

REVERENTIAL CONDUCT TO BE CULTIVATED

It is for us to realize that we have God in the Church today in a sense that He never was in the typical temple. Wherever there is a meeting of the members of the Church, the Lord has declared that He will be there. The living stones constituting the Temple of God should be as fully revered as temples made of literal stones.

Whether we meet in a parlor or in a church or in an opera house, the fact that God's people are there, makes that building, whatever it may be, a holy place. Therefore whoever approaches it should do so with a watchfulness of his feet. When he arrives, he should be appreciative of the place where he is, and should be ready to "hear" -- listen -- not full of mirth. All conversation should be of a kind that would edify -- build up -- along spiritual lines. If we cannot talk along such lines, it would be better for us to hear the discourse, join in the singing, and then withdraw.

Whatever conversation be carried on, it should be with reverence, not merely for the place, but for the occasion. There should be no turning about and saying, "Here comes Brother So-and-so, Sister So-and-so. We shall hear them sing." Such conduct is very improper.

We do not know any lesson the Lord's people need to learn more than that of reverence. The Lord will not call any one devoid of reverence, and He wants that quality to grow strong. But when fear is banished, the tendency is to less reverence. Special care in this respect is to be observed when we go to the House of God, or to any place where Divine service is to be held.

CONSIDERATION OF THE RIGHTS OF OTHERS

Not only should we watch our feet in going to the House of God, but we should watch what we take with us. We should see that we go there clean; that we take no vermin in our clothing; that we have no bad odors about us. We should also see that we do not take children who are not properly trained. Thus we shall not be in danger of annoying others.

There may be occasions when children may be left alone at home. When this is impossible, it would be better for the parents to take turns in coming to the meetings. No one has a right to take children to the meeting, when their presence would be detrimental to the spiritual interests of others. We believe, however, that a way could be devised whereby the child could be left at home until of such an age as not to disturb the Class. The majority of parents become so accustomed to the ways of their children that they do not realize that others are being annoyed -- when probably every motion of the child is disturbing others. The others have their own trials to tax their patience.

PUNCTUALITY A MARK OF CHARACTER DEVELOPMENT

It would seem that some need to watch, not only their feet, but also their watches. To come into the meeting late is out of harmony with the principles of both justice and love. All who attend ought, in justice to others, to see that they arrive in time. They ought so to arrange their affairs that they can be at the meeting promptly at the hour.

Doubtless the Lord would view our efforts to be punctual and not to annoy others as marks of Christian character-development which would have His approval, and which would help to prepare us for the Kingdom. He who is indifferent to the rights of others manifests that he is lacking in the spirit of love, the spirit of Christ. And whoever has not the spirit of Christ, well developed will not have a place in the Kingdom.

Hence these matters -- unruly children, tardiness at meeting, etc., will have to do with our fitness for a place in the Kingdom. By this we do not mean that we are being judged according to our work, or that we have any right to judge others according to their work. The Lord said, "Judge not." We should show that our endeavors to do the Lord's will are equal to the desires of our hearts. If we exercise determination in trying to live up to these we shall be glad when we experience our change in the Resurrection.

THE HERALD OF CHRIST'S KINGDOM

VOL. XV. June 15, 1932 No. 12

The New Name of the Church

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: ...and I will write upon him My new name."-Rev. 3:12.

AMONG the many visions given to John on the Isle of Patmos, none can be of greater interest to us than his vision of the glorified Church. Many were the scenes he witnessed as the centuries of the present Age passed before his eyes, and when at last the drama of persecution and suffering endured by a faithful Church was over, and he turned to behold the reward of her faithfulness through the long years of patient waiting, what joyful emotions he must have experienced as the revealing angel threw the closing scenes upon the canvas. As the Apocalyptic panorama was about to end and the canon of inspiration closed, the lonely exile heard one more invitation to witness a sight beyond the powers of human tongue or pen to fitly describe. "And there came unto me," he writes, "one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife. Then very appropriately it is further stated: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God and her light was like unto a stone most precious, even like a jasper stone, clear as crystal." - Rev. 21: 10, 11.

St. John's Vision of the Glorious Bride

All this seems to suggest that it would be the privilege of the saints in the flesh, and especially those living in the end of the Age, to understand with a remarkable clearness of vision, the character qualifications of the Bride of Christ. But the inference is unmistakably clear, that if any would enjoy this unobscured vision, it would be necessary for such to rise far above earthly environments -- yes, and even far above the lower levels where much that is important enough in itself may be seen and recognized as historically and Scripturally true, and worthy of all acceptance. In preceding scenes John's attention had been centered on the joys and sorrows of a militant, suffering Church, loyal and faithful unto death, but now he is invited to behold her final triumph, and from the higher vantage-ground see her as she is adorned in all the splendor of her immortal glory.. The Divine Author of the sacred record is to use His beloved servant, ere the scroll is finished, to pen a fitting climax to the most entrancing story ever written-a story of betrothal vows kept in unflinching devotion, of a love of righteousness and a spotless robe, of pledges of fidelity sealed and kept inviolate through succeeding apostasies. Preceding chapters have indeed been a revelation of astounding developments, but at last the great Enemy is to be bound and shorn of his power, and new scenes, free from dark and tragic shadows are to be witnessed. The day of error's boastful sway is over, and truth, so often crushed to earth, is about to rise and shine in youth eternal. The aged Apostle who 'has lingered long behind many of his fellowdisciples is now to see the curtain lifted, and to behold a Bride "without spot or wrinkle or any such thing," "made meet for the inheritance of the saints in light"-that light in which only the

holy and pure may abide.

Must Possess a Consuming Love

But, as we have seen, and to this we would draw special attention, this outstanding revelation could not be seen by John, neither can it be really seen by us from the same level on which previous features of the drama have been in clear view. The wrongs of wicked systems, the real character of a wicked and apostate Church, may be seen and loudly thundered against from lower levels; the errors of nominal Christianity, the flagrant, corruptions within and without the ranks of the company of those once gathered out, may be as clear as the noonday sun to earth-dwellers, but to see the Bride through the eyes of her Beloved will necessitate an ardent devotion to His person, to His name and principles, and a fixed affinity for whatsoever things are pure and holy. To see the Lord in transfigured glory in former days, John must be present "in the holy mount," and to see His Bride in her transcendent glory he is carried again to a point far removed from the atmosphere of earth. So it is with ourselves, dispensational truth we may know, doctrines we may clearly understand, the present and future work of the Church be very well visualized, and yet what the Divine predestination of character-likeness to Jesus really involves may be but vaguely understood or appreciated. Before Him who is "a consuming fire" to all impurity, she must stand fully approved, "faultless in His glorious presence, faultless in that dazzling light." Yea, of her it is written, "The King's daughter is all glorious within," glorious in the inward beauty of God's own holiness. As a pen picture of all this, we here reproduce the following delineation of what the Bride **is to be**.

"The worthiness of the espoused virgin Church to be the Bride, the Lamb's Wife, consists not merely in sinlessness, though she will be holy and 'without blemish'-'without spot or wrinkle or any such thing' (Eph. 5:27), made 'whiter than snow' in the great fountain of redeeming love, her Redeemer's merit. This much is necessary **to** all who will ever be accounted worthy of lasting life on any plane. But to be the Bride of the Lamb, she must not only be a virgin in purity, and in addition be free from sinful alliance and coquetry with the world, but **she must be more, much more than this**. She must so closely resemble her Lord, and so closely follow His footsteps and His counsel, that she will on this account be a sufferer, a martyr, as He was, and for the sake of the **same principles of truth and righteousness**. She must prove that she possesses **a consuming love for the Bridegroom**, and an untiring devotion to His name and principles, so as to 'be willing to be despised and rejected of the worldly, as He was, for the sake of obedience to His doctrines.

"To **develop and demonstrate** this character, she must be tried and tested. Her confidence, her endurance, her fidelity to her Lord, through evil as well as good, must be developed and proved. And **only such as are thus developed and tested**, and by the test proved faithful, will ever be owned and recognized as the Bride and Joint-heir of the Lord, the Heir of all things."

Name Represents Character

Of the Master Himself it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above. Thy fellows." (Heb 1:9.) And the preceding statement in the Apostle's quotation from the Psalmist will not be lost upon the careful reader: "Thy throne, O God, is for ever and ever: **a scepter of righteousness is the sceptre of Thy Kingdom**." There is no oversight here of the great fact of our Lord's humiliation

and sacrifice, and no forgetting of His faithfulness in bearing witness to the truth, and His worthiness of reward on account of these things, but the emphasis is being put where God always puts it, on the outstanding quality of His own character-holiness. When, therefore, the promise is made that "I will write upon him the name of My God," it is evident that the character of God is to be written on the one thus designated, and henceforth it is to be an outstanding mark of distinction. Just as in the case of Jesus, His love for righteousness was primarily the basis of the Father's approval, and His future rule is to be founded on righteousness, so it must be in the case of all who will share with Him the coming glory, their distinction from all others will be their supreme love of holiness, their fervent desire to be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord, and their future work will be to undo the powers of evil and crush it from the earth, laying "judgment to the line and righteousness to the plummet."

That the term "name" frequently represents character is made clear in numerous texts of Scripture. It is so used by our Lord Himself in His wonderful prayer of John 17. There He says, "I have manifested Thy **name** unto the men which Thou gayest Me out of the world." The meaning here is clear. He had said nothing of Himself, nor had He done anything of Himself, but all His words and works were such as the Father Himself would have spoken and done had He been with these men; hence Jesus could say truthfully, "Having seen Me you have seen My Father." In this way the Father's name-character-was so plainly stamped on the Son that we catch a note of surprise in His question to Philip: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father." (John 14:9.) This, then, is the first requisite in spiritual development, the stamping of the name or character of God on those who come to Him through the Way, the Truth, and the Life. Beholding as in a mirror His glory "we are changed into the **same image** from glory to glory, even as by the Spirit of the Lord."

A New Name given only to Overcomers

To the faithful in Pergamos the promise was made of a white stone on which was engraven a new name, and this name written in a secret code and known only to the Giver and the one receiving it. The meaning of this secrecy must therefore have to do with something that is very personal and precious and private and purely individual. The whiteness of the stone unquestionably represents the purity of life and character essential to intimate friendship with the Lord. Given as it is in the present time to overcomers, "The white stone signifies a precious token of the Lord's love, and the new name written in the stone suggests the Bridegroom's name. **The statement indicates a special acquaintance with the great King of kings, secret between Himself and the individual.** The overcomers are not to be recognized merely as a class -- the Bride class -- but each will have the personal favor of the Lord. **Of this no one will know save himself** and the King. There is an individual and personal friendship between the Lord and the overcomers, who may be said to receive the mark of identification-the white stone -- now, in this life." "The anointing which **you** received from Him abides in you, and you have no need that any one should teach you; but the same anointing teaches you concerning all things," and so,

"He speaks, and the sound of His voice Is so sweet the birds hush their singing, And the melody that He gave to me, Within my heart is ringing.

"And He walks with me, and He talks with me, And He tells me I am His own; And the joys we share as we tarry there, None other has ever known."

A further promise of this new name is made to the faithful saints of the Philadelphia period, and of course intended for all overcomers. But a distinction is to be noted here. The setting of this last repetition of the promise is such as to make it clear that **complete and final overcoming** must precede the receiving of the privileges here set forth. In the days of her trial the Church would have the sweet, secret assurances of her Lord's faithfulness, but to receive His "sweet well done" there must be a full and complete overcoming, even unto death.

To be made a "pillar" in the temple, and to "go no more out" would surely mean that such a one had then become a permanent part of that spiritual temple. To be a part off the "New Jerusalem which cometh down out of heaven. from my God" would necessitate having been faithful to the last degree, for in no sense of the word could this statement apply to the present time. Not ^{until} John saw the coming of the new heavens and the new earth, the heavenly government, could he write, "And I John saw the holy city, New Jerusalem, **coming down from God out of heaven**, prepared as a bride adorned for her husband." (Rev. 21:2.) It is therefore important to note that there is a special significance attached to the Savior's words, "And I will write **upon him My new name.**" None but those who have proved their fidelity to His name and principles, and who have kept their robes unspotted, their conduct chaste and pure to the very end will ever bear that name.

Many Known Only to the Lord

The "mixed multitude" of believers throughout the Age have borne many names relating themselves to Christ. Some of these names have been Scriptural terms and have been borne worthily by a few. The disciples were first called Christians at Antioch. This name was apparently applied by themselves in their desire to be known only as followers of Christ. To adorn that name is to live as Jesus did, "walking as He walked," to be an "epistle of Christ" among men, and **"unto God** a 'sweet savor of Christ.'" Jesus also gave us the names by which our relationship to Him and to one another is expressed in terms of love and unity. "Ye are My friends if ye do whatsoever I command you," and He was not ashamed to call us "brethren." Long, long ago He styled us His witnesses in a statement embracing all His followers: "Ye shall receive power, after that the Holy Spirit is come upon you and ye [His immediate disciples and all succeeding believers] shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8.) All of these names have been appropriated by true saints throughout the Age, and, alas, by many others whose walk has dishonored God, caused the way of truth to be evilly spoken of, and brought tears of grief from the eyes of the true servants of the Church from Apostolic days even until now. And so it will be as long as wheat and tares are to be found in every assembly of professing Christians. But to bear "My new name," as suggested *in* the promise we are considering, we have the Master's word for it that the restrictions are such that none will ever have that privilege but those who are worthy. When that name has been fixed on those for whom it is reserved, many a forgotten laborer, many an overlooked jewel, many "who walked not with us," many known only to the Lord, will wear it in eternal glory, and-sad indeed that it should be so-many will have sold this honor for a mess of pottage -- some present self-gratification. Many will yet make the sad discovery that a failure to bear the names, God-given and proper to saints in the flesh, will forever banish all hope of being known in heaven and earth, by the name wherewith the Church in glory shall be called.

The Bridegroom and the Bride

And what shall that new name be? Shall it be a name assumed by ourselves, and given only to whomsoever we prefer for such distinction? Shall it be a name particularly distinctive of some self-appointed work done in the energy of the flesh? -- some abortive, ineffective work? Shall it be a name open to the most promiscuous application? a mere shibboleth without beauty or charm? No, it will be none of these. Like the One who gives it; it will be immeasurably greater and more full of meaning than anything originating in the thought of men. Among the estimable qualities possessed by any espoused virgin, is the becoming grace of modest patience which waits for the happy hour when by virtue of the act of marriage she comes into the right to her husband's name. It is then that she receives her new name, beautifully fitting and appropriate thereafter, but decidedly unbecoming if assumed before.

Manifestly then the "new name" to be given to the Church, the final overcomers, will be her Bridegroom's own new name, for is not *this His* clearly stated promise? "He who overcomes ... I will write on him ... My own new name." (Rev. 3:12, Weymouth.) But first the time must come when it can be said, "The marriage of the Lamb has come, and His wife hath made herself ready. Blessed will those wise virgins be who have given full attention to this work of preparation, and stand ready to "be brought unto the King in raiment of needlework."

But by what name will the Bridegroom be known? Ah, what numberless names might be given Him, all descriptive of His glorious attributes, powers, and accomplishments. We find, however, that in God's matchless fitness of things it will be a name standing out like a sparkling jewel, in the presence of which all other names fall into a lower place. "Jehovah-Tsidkenu"- "Our Righteousness of Jehovah." Thus it is written, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, ... and this is His name whereby He shall be called, The Lord our righteousness." (Jer. 23:6. See Leeser's Translation.) "And how appropriate is this name to the work and office of our Lord. Jesus. Did He not stand as the representative of God's righteousness and suffer the penalty of justice as man's ransom-that God might be just and yet be the justifier of him that believeth in Jesus? Surely no name could be more appropriate." And is this also to be the name of His Bride? Yes indeed, for so it is written again, "And this is the name wherewith she [the Church, the New Jerusalem] shall be called [Jehovah-Tsidkenu], Our Righteousness of Jehovah." (Jer. 33:16.) "And that this name will be appropriate to the glorified Church all can readily see: she not only shares her Lord's sufferings for righteousness, 'filling up that which is behind of the afflictions of Christ' (Col. 1:24; 1 Pet. 5:9), but is also promised a share in all the glories of her Lord, as a wife shares her husband's honors and name: just as [in the present time] the Church bears the name of Christ as members of the Body of Christ."

In the World but Not of It

The completeness of the Church's separation from all forms of rulership while in the flesh is repeatedly emphasized in the New Testament, and it is there that we must lay our foundation for doctrine and practice. In the teachings of Jesus and the Apostles we have a detail of instruction covering every possible phase of a Christian's duty and service, but there is not one single suggestion that he would ever need any advice whatsoever to guide him in a position of rulership. There is much of counsel and advice given to such as may be masters or servants, husbands and

wives, parents and children, but none whatever given to reigning kings or rulers in any period of this present Age. The New Testament never contemplates "strangers and pilgrims" in seats of power in this world, either political or religious. And it is worthy of note that it does speak in rebuke concerning some who would assume to reign before the time. (See 1 Cor. 4:8.) Are we to conclude that Paul, who "shunned not to declare the whole counsel of God" overlooked changes peculiar to the end of the Age, or does this omission of any advice not speak volumes to such as are happy to remain in the footsteps of the Master, and say with Him, "My kingdom [rulership] is not of this world." The way to rulership for Jesus and for His Church is through death.

By all the signs of the times, in the midst of which we are finishing the sufferings of the Christ, it seems evident that the time is drawing very near for the bestowment of the Kingdom honors, chief among which is the giving of the new name. Soon the period of probation for the Church will be over, and the work and opportunity of the faithful, peculiar to this day of grace, ended, and a complete separation made between those who have followed the Lamb wheresoever He has led them, and those who have chosen their own way. When that time has fully come what will our portion be? Shall we have no greater privilege than to join a multitude in a song, not of our own triumph, but on behalf of a "wife who bath made herself ready"? Or shall we have been of the truly wise and obedient, "who, neglecting worldly enchantments, and earthly hopes and prizes [or any honors prematurely grasped], and with hearts yearning and waiting for the Beloved, are found ready and proved worthy of the great exaltation promised, as the Bride the Lamb's wife." O may we share her eternal joy!

IN THE DAY OF TROUBLE

How happy are the Little Flock,
Who, safe beneath their Guardian-rock
In all commotion rest!
When wars and tumult's waves run high;
Unmoved, above the storm they lie,
They lodge in Jesus' breast.

The plague, the dearth, the din of war,
Our Savior's swift approach declare,
And' bid our hearts arise;
Earth's basis shook confirms our hope;
Its cities fall but lifts us up,
To meet Him in the skies.

The tokens we with joy confess:
The war proclaims the Prince of Peace,
The earthquake speaks His power,
The famine all His fulness brings,
The plague presents His healing wings,
And nature's final hour.

Whatever ills the world befall
A pledge of endless good we call,
A sign of Jesus near;
His chariot will not long delay,
We hear the rumbling wheels, and pray
"Triumphant Lord, appear."

.- Chas. Wesley.

Annual Report of the Pastoral Bible Institute

AS WE gather again on the occasion of another Annual Meeting, it is hoped that we may derive some fresh impetus and inspiration whereby to follow on in the foot steps of our Master. Each succeeding year we realize brings us nearer the blessed goal of our hopes-the great redemption promised. The great Apostle, it is remembered, endeavored to encourage the brethren in his time, by having them look onward by faith to the approaching day of deliverance and victory. He said, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Surely his words are of equal or greater import to the consecrated today, in view of all the array of testimony before us to the effect that we are very near the close of earth's dark night of sin, and nigh unto the morning dawn. As children of the day and as those who are giving heed to the more sure Word of Prophecy the brethren at this time have manifold reasons for keeping awake and for lifting up the head with hope and confidence, in the realization of the fact that the long-promised salvation of the Church and the world is near at hand.

Perfecting the Saints

In submitting another report of the labors of our association, we would be mindful of St. Paul's words to the brethren at Ephesus, wherein he sounds the keynote of the Divine purpose for this Age, telling us that through various agencies God has raised up, He is "perfecting the saints for the work of the ministry, for the edifying of the Body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." The brethren having the responsibility of this ministry during the past year have, as in previous years, endeavored to keep before their minds what is primarily the chief consideration, namely that of edifying and building up fellow-members of the Body of Christ, of provoking one another unto love and good works. Throughout the New Testament the Lord's people are repeatedly assured that God's will concerning them is their sanctification, and that the chief business of faithful footstep followers of Christ is to spend and be spent in the service of truth and righteousness, which evidently signifies that they are to both live the Truth in their daily experiences as well as preach it by word and by pen to the extent of their time and ability.

Sanctification and Preparedness

Every devout student of the Divine Word well knows that the early Church was endowed with the evangelical spirit, and the last words spoken by the Master were carefully heeded, "Go ye and teach all nations." It was definitely set forth that the Church was to be the repository of the Truth, the "pillar and ground of the Truth." As an example of this we have the Apostle's counsel saying, "Ye are our epistle written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

When we stop and reflect upon the high and exalted privileges of the faithful in Christ in thus being ambassadors for God, we realize truly that there is a deep and profound solemnity and carefulness that should be associated in the conduct and lives of all who make that profession. Experience clearly reveals that only those who are in vital union with Christ by faith and by full consecration-to Him, realize and feel the power daily impelling them to faithfulness in bearing

testimony to the Truth. They realize increasingly the importance of this thought, that with all their preaching and united efforts to spread the Truth, the Lord would have them give first consideration to their own spiritual necessities and earnestly hearken to His Word and admonition respecting their own sanctification and preparedness, through the development of the character of Christ to be vessels fit for the Master's use. If our daily communion with God is such as to prompt us to careful and devout living and conduct, then will our testimony to others concerning our God and His truth be all the more effective and acceptable to Him.

Save Some by Foolishness of Preaching

Inasmuch as the Apostolic Church represented the order established by the Holy Spirit, it is important in these days that we continue to follow that order and that our ministry shall be after the manner of and in accordance with the principles and examples of those who were the founders of our glorious system of faith. The Apostle tells us that it pleased God by the foolishness of preaching to save 'some, which we would understand to mean that the method that God has employed in the announcement of this message of Truth, seems foolish and weak from the human standpoint, nevertheless it is the way of accomplishing His purpose in this Age, which is that of selecting those who shall be given the honors of the kingdom. To such as became disciples of Christ He said, "Blessed are your eyes for they see, and your ears for they hear." As a result of this seeing and hearing we realize that the Word of Reconciliation has' been committed to the Lord's people from the beginning of the Age, with the object in view of choosing out of this world, those who shall become fitted and qualified to constitute the Bride of God's dear Son, and so such as still become consecrated followers of the Lord have committed unto them the ministry of reconciliation, that the purposes of this Age may be fulfilled and the Kingdom of God completed.

A Voluntary Association of Christian Brethren

For the benefit of those who are more or less recently associated with us, we would explain what has been kept more or less prominent from the commencement of our work, namely that this institution has never been and is not a Church organization, nor of a sectarian character. It represents merely a voluntary association of Christian believers for mutual comfort and edification. There is no written or understood creed or formula of belief, nor articles of faith other than that of an acknowledgment of relationship with God and His dear Son 'by faith in Christ's atoning sacrifice and consecration to do the Divine will. It is recalled that this was the good foundation upon which Christian believers were united and the Church was formed in the beginning of the Age. Consequently from the commencement of this ministry fourteen years ago, the importance of recognizing this broad basis 'of Christian fellowship has been given much emphasis-that the 'brethren everywhere should seek to put away the spirit of sectarianism and intolerance and to recognize the one foundation upon which all should be united.

As It was in the Primitive Church

We realize that the Divine blessing was very richly upon that method of ministry in the early Church represented by those who traveled from place to place, visiting various companies of the believers, and ministering to them in spiritual things, seeking to edify them in the things of the

new life. We find such characters as that of the Apostle Paul, Barnabas, Timothy, and others prominent in this department of the ministry in the Apostolic Church. And looking over the field today, we cannot but recognize a pronounced similarity so far as the Divine blessing attending this line of the ministry is concerned. There are still larger or smaller companies of consecrated believers who love to assemble together for mutual comfort and communion with regard to their spiritual heritage. Indeed, this custom or practice of disciples of Christ, uniting here and there for spiritual fellowship, seems to have been contemplated by the Prophet who said that "They that feared the Lord, spake often one to another; and 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." The Prophet indicates that such spiritual communion was very pleasing to the Lord, as we read, "They shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him."

As the centuries of the Age have rolled by, human affairs have been greatly revolutionized through vast resources that have been opened up; human ingenuity has brought in certain inventions and highly improved methods over the past, especially within the last century. Modes of travel by steam and electric trains, and by the aeroplane, and of communicating information and knowledge through the printed page, by telephone, telegraphy, wireless, and radio broadcasts, represent such vast improvements over the past that there is no comparison whatever. We as the Lord's people have the advantage to some extent of these modern devices in communicating with one another and, in bearing testimony to such as have ears to hear.

Encouragement from the Pilgrim Ministry

That branch of our ministry that we have by common consent designated the Pilgrim Service, corresponds very well indeed with that order in the early Church in which there were those who visited various companies of believers and ministered to them in holy things. What has been accomplished during the past year by several brethren pursuing a number of Pilgrim tours over a wide area of the country has been productive of much good, and we believe has been richly blessed of the Lord to the edification and building up of many of the brethren.

In a general way most of the United States and Canada has been covered by these various tours during the past year, with the result that a goodly number of Classes have been visited, some of them several times. In these travels and pilgrimages stops are often made at places where perhaps there is only one or two of the interested residing, and these few hours spent together have brought much cheer and consolation to these lonely hearts. Six brethren have engaged considerably in these Pilgrim travels during the past year; and besides these several other brethren of ability have been serving more or less locally to good advantage, principally, on Sundays, and in connection with certain business tours that took them some distance from home. Messages of encouragement received from all parts of the country expressing appreciation of the Pilgrim ministry are of a most encouraging nature, and testify to the fact that there is perhaps no other means of 'encouraging the spirituality of the friends today above that of the visits of these brethren to the various Ecclesias.

A word of explanation may be seasonable here. The ministries of the 'brethren who travel from place to place are open to all who desire them, and we wish all to understand' that the acceptance of the visit of the Pilgrim does not in any way involve any individual or Class in any obligation, nor does it signify that such are expected to join or participate in the ministries of the Institute otherwise; we merely wish it known that the services of the brethren who travel thus, are for all

those who love the Lord Jesus Christ whether they are disposed to unite fully in the ministry of this association or not. The only desire of the brethren thus engaged together is to lend a helping hand to all Christian brethren, that they may be edified in the spiritual life and that the name of the Lord may be therein glorified. We sum up the results of this branch of the past year as follows:

Miles traveled	48,098
Meetings held	584
Total attendance	12,888

Nourishing the Inner Life

One of the most effective methods of advancing the cause of the Lord and edifying the brethren in these days, is that of the printed page an advantage not enjoyed in the Apostolic Age except to a limited degree. All recognize, of course, the inestimable value of the Epistles or Letters that were written by one or another of the Apostles to various groups of believers in their time. But long hours were spent in the writing of these Letters, and altogether they are very limited as compared with the enormous facilities of the printing press in these last times.

Looking back now to the early ministry of our dear Brother Russell, it is observed that in finding various little groups of Christians responding to the message of present Truth, he soon recognized the value and necessity for a regular journal that should visit the homes of the various individuals composing these groups, and that such a regular visiting journal could very profitably contain messages, expositions and explanations of Scripture that would have the effect of nourishing the inner life of the brethren and of strengthening their faith, and so in a general way facilitating the work of grace and the work of the Spirit in the Church. Thus many thousands of Christian believers during the past sixty years can testify to how richly they have been edified through the written messages presented in the semi-monthly journal. Similarly during these recent years, the brethren in many places finding themselves drawn together by the common tie and bond of the Spirit for mutual encouragement and upbuilding in the faith, have realized the value of a visiting messenger in the nature of a semi-monthly journal which has contained the Word of the Lord-expositions of Divine truth particularly adapted to the necessities of the disciples of Christ in the varied walks of life. Hence we find this feature of our ministry known as "The Herald of Christ's Kingdom," to be one of the very most efficient and useful at this time in bringing to the attention of the brethren those lines of thought, expositions, and general exchanges in the way of letters, etc., of great benefit and assistance spiritually to the household of faith.

Keeping Fires of Love Brightly Burning

Surely God's children in these times as much as in any other period of the Age, need to feed upon the Word of the Lord, need the message of encouragement, need the illumination of the Spirit, and to be assisted in understanding the meaning of the Lord's providences and what is His will concerning His people under the present trying circumstances. The Apostle earnestly admonished the brethren in his day, "Forsake not the assembling of yourselves together," well knowing that in so far as the brethren should mingle together in Christian fellowship, prayer and praise, they would be availing themselves of this divinely provided means of keeping the fires of their love and zeal brightly burning. But it has fallen to the lot of some throughout the Age to be isolated and alone, and this is the situation with many at the present time. In fact, taken as a whole

'throughout the world, a considerable number of the friends do not have the advantage of meeting regularly with a Class of brethren. ' It is in view of these peculiar circumstances that the visits of the "Herald of Christ's Kingdom," seem most appropriate and seasonable. Through the messages of this journal there is kept up this continual contact with other minds. We are assured that the various subjects dealt with and the Scriptural views presented, have the effect of stirring up the pure minds of the friends by way of remembrance and of assisting to stimulate their faith, hope, and courage. Again the spirit of our times seems to be that of running after that which is novel and new; accordingly new ideas, new interpretations, new theories, are constantly being advanced and spread before the friends everywhere, and the test upon the faithful is one that makes manifest who is really established in the Truth, rooted and grounded therein, and who is willing to be carried about with every wind of doctrine.

Progress in School of Christ

Those who have been carefully reading the "Herald," recognize that the pages of this journal have constantly given encouragement in the direction of advancing into further light and in the knowledge of the Lord. Progress has been the order of all the ages. God's servants and children have been permitted to understand His purposes increasingly down the stream of time, and it is truly the spirit of the entire Bible. Accordingly, admonitions have frequently appeared in the "Herald," directing the attention of the reader to the need of making progress in the School of Christ and of endeavoring to see more clearly the truth as it relates to one or another of the features of the Divine Plan, that thereby the work of grace in the heart and the sanctification of the Spirit may be promoted.

However, observation and experience teach us that there is need for caution lest we, instead of advancing in the light, should be found of the Lord being led astray and away from the great and vital things that really concern our salvation. If the Church of Christ needed to be 'admonished in the Apostolic period to seek and follow only that which was sound doctrine, surely we should carefully consider and make sure that we are today engaged in appropriating to ourselves only that which is clearly demonstrated to be well established truth, even, as the Apostle admonished Timothy: "Continue thou in the things which thou hast learned and of which thou art fully assured."

The Lord has been pleased to grant much encouragement in the past year as from all parts of the world the letters tell how deeply the brethren have appreciated the visits of our journal and have been helped and renewed in spirit by its expositions. Our regular list of subscribers, which is keeping up well considering the financial strain, contains those who we feel sure are to the best of their ability seeking to know the Lord better and to assist fellow-members of the Body as best they are able.

As noted on previous occasions in this connection, our journal is published at a continual loss so far as the financial viewpoint is concerned, as the cost of publishing the journal is very much in excess of the subscription price, and this situation is all the more intensified recently by the severe depression, as a result of which a considerable number have been compelled to defer remitting for their "Herald" subscriptions. Still as long as in the Lord's providence the means are provided, it is the earnest desire of the brethren in charge that all lovers of the Truth should have advantage of the regular visits of the "Herald," whether or not they are in a position to pay the subscription price.

Witnessing to Those Without

While as the brethren of our association well know, those who have the responsibility of this service have repeatedly kept in the foreground that the first and primary matter of importance is that of the spiritual interests of the Church, the edifying and building up of consecrated brethren even as that was the first consideration in the days of the Apostles, yet we have not been unmindful of our privileges in behalf of the public and in giving a witness to all who have ears to hear, as far as it has been consistent with our resources. Hence, we have all along endeavored to keep on hand a good supply of free literature presenting the primary features of the Truth from various standpoints that would appeal to those not familiar with spiritual things. And so during the past year many of the friends have been realizing their privileges in this direction and ordering the tracts freely, placing them where there would be some prospect of hearing ears. Owing to the changed conditions of our time and our limited resources, we have not advised the friends generally to throw these free leaflets about indiscriminately, but have suggested that discretion be used as to the placing of the literature.

The office of the Institute is continually hearing from newly interested persons who have had their interest aroused by one or another of the free pamphlets. It is a delight of course to follow up this interest by a letter of encouragement, and by sample copies of the "Herald" containing articles that would be suitable for new inquirers. Frequently a copy of "The Divine Plan of the Ages," is ordered by the one newly interested. These remarks we make, desiring to share the encouragement with those who are using their opportunities in distributing the free tracts. The second page of our journal frequently contains a suggestion as to the various kinds of tracts that we have on hand, and all are urged to order as many of these as they can place where there is reason for believing they may be read.

"The Divine Plan"

Our readers are generally aware also that the Institute has for several years past been making a specialty of the First Volume of Scripture Studies, "The Divine Plan of the Ages, having republished this volume about ten years ago. Just at the present time our stock of the volume is exhausted, and there is now under consideration the matter of getting out a further edition either in magazine form or a cloth bound edition similar to the one previously published. Surely there is no better or more comprehensive statement of the truth of God's purposes than that which this Volume presents. It is difficult to imagine how it could be improved upon and especially in this day when infidelity is making such inroads upon Christian people of all denominations.

Daniel and the Apocalypse

Other Bible expositions and helps that we have specially recommended, are those of the two volumes treating the Revelation and that dealing with the prophecy of Daniel. These helps have continued to be well received and a goodly number of friends have derived much encouragement and strengthening of their faith in their study of these important prophecies. And this is as we would reasonably expect, at this time when it is recognized that so many of these symbolic visions both of Daniel and Revelation have been fulfilled and are matters of history; the recognition of this fact cannot be otherwise than stimulating to the faith and hope of the brethren. Realizing that we are already in the midst of the stirring scenes portrayed in the closing

prophecies of Daniel and Revelation, brethren who are alert and vigilant today recognize increasingly the importance of these grand prophetic foreviews.

Seasons of Spiritual Communion

The spirit of the General Conventions continues to pervade the minds of the friends generally in all parts of the country and appears to **be** on the increase. There were perhaps a larger number of conventions held during the past year than in any previous one. Our Institute has had the privilege of assisting and cooperating in many of these general gatherings. In harmony with announcements appearing in the journal from time to time, there are now several in prospect for the coming season in which it is hoped that the Divine blessing will be much in evidence for the refreshment of many. It is to be observed that the brethren more and more realize the sore need of one another's assistance, the need of one another's encouragement. All have their severe reverses, trials of faith, and these seasons of spiritual communion are one of the best means of assisting the brethren to rise above their troubles and to gain the position of advantage over their besetments. Then, too, the ministry of the Divine Word at these gatherings is generally along lines peculiarly fitting to the times and experiences of God's people and is such as to strengthen them for the warfare of the Narrow Way.

Many Messages from Dear Ones

Communion with many of the friends through the mails by correspondence has brought much encouragement. The various kinds of literature distributed, journals, tracts, leaflets, books, etc., have continued to open before us considerable correspondence. From remote parts of the earth come letters that touch our hearts deeply and make us long for the time when we shall have the privilege of greeting all the dear brethren face to face. Perhaps we can safely assume that during the past year the character of the correspondence received has been of a more encouraging nature than in previous years. Many have been more or less recently awakened to a realization of the unhappy and unprofitable conditions and circumstances of the association in which they have been trying to serve God. Receiving a sample copy of a tract or "Herald" or one of the Volumes, they have been attracted by the message and made to feel that there was some thing better for them in the spiritual life than that in which they have been struggling. Very frequently messages are received from these dear ones, and the Lord's guidance is earnestly sought whereby they may be wisely assisted and helped into an appreciation of the fulness of the liberty and blessings that there are in Christ Jesus our Lord. Great indeed are the opportunities God has given His people in these days, in that all His dear children are afforded this means of fellowship and communion through the mails, in a manner that was not possible in earlier times.

Number of letters received 4,968

Number of letters sent out 5,917

God's Children in Every Clime

As is clearly inferred from what has been said foregoing, our association is in quite frequent touch with earnest and faithful brethren in other lands-especially those of the English speaking peoples of Great Britain and Australia. Besides these there are "Herald" subscribers in several

other foreign countries, such as Germany, Switzerland, Holland, Greece, Norway, Sweden, Denmark, Finland, South Africa, South America, British West Indies, etc. As we logically expect, so we find that God's message of truth refreshes and gladdens the hearts of all His children alike, no matter in what land or clime they may be dwelling. All realize the terror and dread of the twin monarchs Sin and Death, whose dominion holds sway in every part of the earth, and so the message coming from heaven and reaching the ears of struggling humanity no matter where upon the earth, has the effect of gladdening the heart and of imparting sweet consolation. And this is in accordance with the Word of the Lord that His message of truth and grace calling attention to the one Lord, the one faith, and the one baptism, has the one effect wherever it finds the proper soil of the good and honest heart. The Christian life and warfare are the same no matter in what part of the earth one may be dwelling. It is one continual struggle and battle against selfishness and sin in many forms as well as against the powerful forces of evil presided over by the great Adversary of God and man. Truly the children of God earnestly look forward to the day of deliverance, when the great redemption shall have been realized and the darkness driven away.

Faithfulness to Duty, the Watchword

Though we realize our achievements in the Divine service are small, yet inasmuch as what has been and is being done seems in line with the Lord's purpose and such as He has led us to reasonably expect under these circumstances, we content ourselves and render thanks to Him for the little share we have had in ministering to His cause and His people. As to the future and what it may hold in store of further privilege and opportunity in the ministry, none can know. All realize that in the very recent past the industrial and financial depression have rapidly spread and apparently, are settling down over all parts of the earth as a heavy cloud; and it is recognized that the Lord's people must share in common with humanity the consequences in a natural way of these distressing times. However we are sure that all the consecrated will earnestly desire to be faithful in the use of time and opportunity in the Divine service. As for further united efforts by our association, we realize that our undertakings must be more or less governed by the resources and means that are at our disposal. As we consider it not to be the Lord's will that we should beg for money or solicit funds, but merely that we should use as wisely as possible whatever He shall supply, so we feel that it would not be the Lord's will that we should press or urge upon any the matter of service to His cause. We merely call attention to the opportunities for service and the privileges connected with these and the advantages and blessings which accrue to those who embrace them.

From all the circumstances of our time we have not been impressed to feel that the endeavors and ministry, of the Lord's people in these latter days need be expected to result in the creation of any strong and imposing movement amongst men; however, to whatever extent it may please the Lord to grant further opportunities and privileges of serving the brethren and of assisting other friends in these times to understand more clearly the way and will of the Lord, we should surely want to be found of the Lord worthy of such opportunities and honors in His service. Faithfulness to duty and to God must continue to be the watchword of all God's children, for He has admonished even from the beginning of the Age, "Be thou faithful unto death, and I will give thee a crown of Life."

Report of Annual Meeting

THE ANNUAL MEETING of the members of the Pastoral Bible Institute was held at the office of the Institute, as previously announced, Saturday afternoon, May 28, 1932. A happy spirit of cooperation and fellowship pervaded this business session, which was preceded and followed by meetings of a three-day convention in Brooklyn, under the joint auspices of the Associated Bible Students and the Institute and which proved a blessed season of fellowship and "praise to Him by whose kind favor heavenly truth has reached our ears." Prayer and praise were also features of the business meeting.

A larger number of the brethren than usual were present, and while, appropriately, the proceedings were taken part in only by the members, a cordial welcome was given to all Bible Students who desired to attend, whether members or not.

The usual business was transacted. Brothers P. L. Read and W. J. Hollister were chosen, respectively, chairman and secretary of the meeting. The Annual Report (which appears above) was read and on motion accepted with appreciation; following which the Treasurer's Report of the year's receipts and disbursements was presented by the Auditing Committee, as follows:

TREASURER'S FINANCIAL STATEMENT May 15, 1931 to May 15, 1932

Balance on hand May 15, 1931		\$449.07
 Receipts during year:		
Tract Fund	\$5,285.94	
Herald Subscriptions	2,564.76	
Revelation Volumes	131.10	
Daniel Volumes	62.90	
Volume I	96.60	
Bibles, Mottoes, etc	489.67	
Rentals	240.00	
Notes Receivable	1,000.00	9,870.97

		\$10,320.04
 Disbursements during year:		
Herald Expense	\$6,017.94	
Free Literature	543.22	
Pilgrim Expense	1,832.95	
Office Expense	521.55	
Bibles, Mottoes, etc.	431.96	
Administration Expense	97.97	
Maintenance of Property	791.36	10,236.95

Balance on hand May 15, 1932		\$83.09

Doubtless due to the continued business depression which has affected many of the brethren as well as the world, the funds received and disbursed were not so large as during the previous year, and again the expenditures were somewhat in excess of receipts--the resources of the Institute

being reduced about \$1,600. However, much encouragement was felt from the evident blessing of the Lord upon the work, and was recorded in a motion which was unanimously carried, to accept the Treasurer's Report-"with approval of the work done on limited resources." The Auditing Committee's statement follows:

STATEMENT OF AUDITORS

Brooklyn, N. Y., May 27, 1932.

We have examined the books of the Pastoral Bible Institute for the year ending May 15, 1932. We find them in very good order, and in agreement with the Balance Sheet submitted. (Signed)

GEORGE W. JEFFREY,
H. L. YOUNG,
W. J. HOLLISTER.

The election of directors to serve during the ensuing year followed and resulted in the re-election by a large majority of the seven brethren who have served during the past year. Brother Nybeck, of Minneapolis, acting as Chairman of the Tellers who counted the ballots, expressed gratification that so large a number of members were represented by proxy--153, in addition to about 50 present in person. A number of additional brethren were nominated at the meeting, and voted upon, but as these names were not presented in advance of the meeting and hence not early enough to be mentioned in previous issues of the "Herald," comparatively few votes were cast for them. This served as another reminder to the brethren of their privilege of nominating candidates as much as two or three months in advance, so that the names can be published in the "Herald," and all the members thus have opportunity to consider them when filling in their proxies. Mention was also made of the rule referred to in a previous issue, by, which space will be given in the "Herald" to any matter of interest to the members, provided twenty-five of the members sponsor it ; and that this rule will be extended to any communication relative to nominees' qualification and suitability to serve as directors. Active interest in the policies and service of the Institute is desired, and expression of the united judgment of as many of the members as possible in the election of the directors.

To insure still further the most complete liberty in the discharge of their individual and collective responsibilities, it was suggested by one of the members present that arrangements should be made so that should there ever be a difference of opinion among the directors on any matter of importance, the view of both the minority as well as the majority of the directors might be transmitted to the members. This was translated into a resolution and unanimously carried, authorizing-should such occasion arise-the printing and distribution to the members of the minority (as-well as the majority) opinions. Use for this provision may never arise, but it seems a wise addition to the rules governing the, deliberations of the Board of Directors.

By invitation Brothers G. M. Wilson of Pittsburgh and W.. N. Woodworth of New York addressed the meeting briefly. Both have been and are active in the service of the Truth. They expressed appreciation of the work of the Institute and the "Herald;" and remarked the abundant opportunities which exist for all the Lord's people to be active today in telling forth the Glad Tidings in this hour of the world's distress and building up one another in the most holy faith.

A few hours after the Annual Meeting, the newly elected Directors convened, when the following officers were unanimously elected by the Board: I. I. Margeson, chairman; J. J. Blackburn, vice-

chairman; P. L. Read, secretary; P. L. Greiner, treasurer; I. F. Hoskins, assistant secretary. In appointing an Editorial Committee the Board of Directors continued four of the old Committee, and elected Brother Paul E. Thomson of Dayton, Ohio, formerly associated with Brother Russell during his last years, to serve in the place of Brother S. J. Arnold of the same city; the latter having expressed the desire to be relieved from the duties of this office.

A Recent Pilgrimage

By BROTHER J. J. BLACKBURN

IT IS NOW my happy privilege to combine in one final report the various details of the long Pilgrim trip just recently completed. As I now I' look back over the three and a half months of my sweet fellowship with the friends scattered through nineteen States, I .am particularly happy to have been permitted to make so extended a journey among them. The blessings accruing to myself through fellowship with so many brethren, and the unceasing efforts made by them to minister to my comforts, will remain fixed in a grateful memory for all time. Meeting as I did with many whom I had previously known, and also with many whom I had never met before, my experiences were a succession of joys and pleasures difficult to express. To meet again, in some cases after a lapse of eight years, some previously known and loved, and then to enlarge the circle of one's acquaintance ship in that wonderful fellowship-the Church of Christ -is surely a special privilege and joy. And to find that in the passing years some have been steadily growing more mature in thought and character, and continuing to reach out in greater earnestness for the things that really matter, was a special feature of the pleasure I experienced. A considerable number of the friends scattered over the wide territory covered, were of those who have within the last year or more recognized the need of making a stand for Christian liberty, and this, my first opportunity for fellowship with these dear ones, was a great joy to me. It was an encouragement indeed to find such a general recognition now of the fact that it is only through a *personal relationship* to the Lord Himself, that true Christian life and fellowship can be enjoyed. A lesson learned by many, after years of heartaches and perplexities.

Most of the territory traversed in this pilgrimage has been frequently covered in former days, and it is therefore a matter of interest to observe that new calls to the number of twenty-nine were made. In some of these places there are the isolated individuals, in others there may be the "two or three" who meet together in His name, and at still other points active Classes are enjoying much of blessing in regular Class meetings in a local way, and through another arrangement that is now growing in favor among the friends in certain sections. This arrangement is that of having the various individuals and groups within a reasonable radius meet together at some central point in one-day conventions. By having these get-together conferences at the different centers embraced in that particular territory, it affords a splendid opportunity for nearly all of the brethren to take in several such gatherings. In these days of depression, when so few are financially able to travel long distances, these smaller gatherings have been specially blessed of the Lord, and they are surely in keeping with the Apostle's admonition that we forsake not the assembling of ourselves together, and so much the more as we see the day approaching.

Several unusual circumstances characterized this last trip, the meaning of which I am scarcely able to understand as yet. By personal visits, and as a part of my audiences, I was brought in contact with six different ministers and Elders of various groups of denominational distinction, and in some cases the response was quite marked, and warm words of appreciation expressed. This experience may be explained in part, I believe, by a condition that is being observed by

many of our brethren today. Much of what might be termed "Advert truth" is now being taught in different quarters, particularly among the Baptists, and things are now being said in pulpits and religious papers that we believe indicate a radical change of attitude toward the subject of our Lord's return and kindred themes. In not a few quarters much is now being said that comes very close to our own teachings regarding the call of the Church in this Age, and the purposes of God in connection with the world in the Age to come. With this in mind, and because of my recent experiences, it seems to me that if we are prepared to give more of these men credit for sincerity, we will find among them from now on some genuine and really humble characters, ready to listen to kind presentation of truth.

In starting out on this extended journey I did so with the intention of laying special emphasis on the subjects of Spirit-infilling, and the maturing developments and victories of the Christian life, and while I started out confident of a good measure of response to a message of that character, I must confess to having witnessed much more of a response than I had permitted myself to hope for. In every quarter I found friends, who in one way or another expressed themselves as experiencing a special longing at this time for a better understanding of the deep things of God. There is a growing conviction that such themes should have a special place in the ministry of faithful leaders today, and that the general circumstances by which the saints are now surrounded make it imperative that the high ideals and possibilities of saintship be emphasized. The general depression has of course been felt by the brethren everywhere, and I found the question of our present responsibility towards those who do not yet know the Divine Plan, a very real one with many. The Old Old Story has not lost any of its sweetness, and the privilege of giving it out to others wherever possible is still greatly appreciated when circumstances permit, but unemployment, and the general shortage of money caused by the present financial crisis prevents anything like a special campaign of a public kind, as in former days. The Lord's providences are being carefully observed, however, and a peace of heart being realized in being content to engage in whatever service willing hearts and hands may find to do, and the evidence is not lacking that some minds are yet to be found, sincerely seeking for light on God's Word and Plan.

There is a general consensus of thought among the brethren that we are drawing very near to the consummation of the present Age, and therefore the matter of being personally prepared for the hoped for abundant entrance into the Kingdom, is with many of the dear friends, the most important, thing in life, and they are indeed appreciative of the helping hands reached out to them in constructive spiritual ministry. Thus in every way the trip was a decidedly enjoyable experience, and I trust has resulted in permanent good to the dear saints visited, as I know it will be to myself. We wait with patience for the great Home gathering of all who in every place and time have longed for His appearing.

What is Truth?

[Contributed]

"Jesus answered.... To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth,. Every one that is of the truth heareth My voice. Pilate saith unto him, What is Truth?" - John 18:37, 38.

THE QUESTION, What is Truth? is the **question** of the ages. It has confronted mankind in every age ever since the transgression in the Garden of Eden, when our first parents forsook the way of truth and righteousness to walk in the paths of untruth and unrighteousness. This question came to Pilate from the dim ages of the past, and for over eighteen hundred years since lie put it to Jesus, it has been echoing down through the centuries. Shall we add, unanswered? Well -- yes, and no. It has been answered to some, to others it has not. It has been answered to those who are of the truth, who love the truth, who hear and obey the voice of Jesus.

Truth in Doctrine and in Life

The words of Jesus quoted in our text have been thought by some to bear upon religious doctrine only, but a careful study of them in the light of the facts revealed in His life and ministry, leads us to see that the thought is much broader and deeper. While doctrinal truth is necessarily included, yet His Word embraces more, it strikes at the inner life, at our motives and conduct. It means living the life of truth, which we might designate the positive side of life. Every good and true thought and act has its opposite or antithesis in wrong or evil, which is the negative side of life.

We repeat that truth is the positive side of life or that course of conduct, the principles of which are always, without exception, productive of good, leading to peace of mind and heart happiness and life. God started the human race on this course when he created them, but Satan interposed his lie and turned them about, heading them in the opposite direction, the negative side of life, which entails dissatisfaction, discontent, sorrow, suffering, and death. With their backs turned toward God and His righteousness they have stumbled and staggered along the broad road which leads to destruction. Only a comparatively few members of the race during the dark ages of the past have recognized the opposition of these two courses, and have vainly endeavored to stem the tide, to turn the race about and head it in the right direction; but alas, these noble souls have not been able to extricate even themselves from the mighty current which is sweeping the human race to destruction.

There have been a few, however, constrained by the love of God and His Son, Jesus Christ, who have turned around and set their faces toward God, His truth, and His righteousness. It is to this class that the words of Jesus are applicable-"Every one that is of the truth heareth My voice." Every one who has been drawn to Christ by the sweet influence of the spirit of love manifested in His sacrifice will have such a deep appreciation of the principles of truth exhibited in the character of Jesus, in His manner of life, His conversation, and His conduct:, that they will gladly hear His voice inviting them to take up their cross and follow Him in the paths of truth and righteousness. To these the question, "What is Truth?" has been answered-not that every phase of doctrine is entirely clear to even these, but the vital truths necessary for them to know have been made plain to them.

Jesus -- The Magnet of Truth

These Christians might be likened to the needle of a mariner's compass. Normally the needle points in the direction of the north star, and when true to its great magnet it affords a safe guide for the mariner, enabling him to calculate the latitude and longitude and to know just where he is upon the vast expanse of water. It has sometimes happened, however, that on passing near a sunken reef or an island, the needle of a compass has been deflected from its true magnet, by the magnetic attraction of certain mineral deposits at these points, resulting in disaster to the ship and its crew.

So it is with the Christian; their great magnet is Jesus. We remember that upon one occasion He said, "I, if I be lifted up from the earth, will draw all men unto Me." (John 12:32.) Jesus our exalted Lord is the great magnet which will eventually draw all the willing and obedient of the human race to God, and guide them safely into their haven. But, alas, how often it has happened with the faithful of this Age, that some who have been drawn to Jesus and have set sail for the heavenly destination have allowed the subtle, magnetic influence of human sin to deflect them from their true course and to make shipwreck of their hopes. How important it is, how absolutely necessary, that we keep ourselves under the influence of God and our Lord Jesus Christ, as this influence is exercised by the Holy Spirit through the Word of Truth; or, in other words, if we would avoid the dangers lurking around us, it is necessary that we give earnest and careful heed to the precepts and example of our Lord. We should constantly be looking into the mirror of God's Word. There, beholding the glory of the Lord, we shall be transformed into the same image from glory to glory.

As, therefore, we approach the study of this question, What is truth? let us do so not with the thought of learning something new in the way of doctrine, but rather with the purpose of strengthening our desires for a closer walk with Jesus and for the perfecting of the work of holiness which God has begun within us.

The Truth makes Free

Jesus said, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31, 32.) Jesus spoke these words to His disciples nearly two thousand years ago, but they are just as applicable to His disciples today. When He said that His disciples should know the truth, we may be sure that all of His disciples throughout the Gospel Age have known sufficient of the truth to set them free. They have been made free from the bondage of sin, ignorance, superstition, fear, and the rudiments of this world, and have been brought into the glorious liberty of the children of God.

Did space but permit, we would delight in reviewing the precious items of "Present Truth" so harmoniously brought to our attention in these past fifty years. Truly our Lord girded Himself, and made His watching servants sit down to a bountiful feast as He promised. (Luke 12:37.) But the important question for each of us today is What effect have these truths had upon our lives? Have they made us better men and women? Have they transformed us and made us more like our Master? Has the image of God, which was so terribly effaced by the fall, been renewed in us? Have the principles of truth and righteousness been written upon our hearts? If so, then we can be sure that we have the smile of God's approval. The truth will have accomplished its purpose and will have made us meet for the Master's use; meet for the inheritance of the saints in light. This is undoubtedly the thought that Jesus had in mind when He prayed to the Father for His disciples

saying, "Sanctify them through Thy truth, Thy Word is truth." (John 17:17.) To sanctify means to make holy, to separate from everything that is unholy; to set apart for Divine service, and Jesus says this can be accomplished by God's Word of Truth.

Truth the Foundation of Character

Some one has said that "Truth is the rock foundation of every truly great character." Is this a Scriptural thought? Surely, it is. The greatest character who ever lived on earth, namely Jesus of Nazareth, He who mentally and morally towered head and shoulders above every living creature, said, "I am the truth." (John 14:6.) How could Jesus be the truth? Truth is a principle or law governing righteous speech and conduct. When Jesus said, "I am the truth," did He mean that He was the principle or law of truth? Surely not. What he meant us to understand was, I am the exponent of truth, I am governed in everything I think, say, and do, by the principle of truth. Truth finds expression in My words, and in My conduct. It is the foundation of My character-"I am the truth." Likewise it is the foundation of every truly great character. Through all the vicissitudes of life, its blessings, its trials, its joys, its sorrows, its happiness, its sufferings, through the heights of prosperity and the depths of adversity, truth is the same; -staunch, firm, immovable, calm, self-controlled, impassionate, faithful to the principles upon which it stands. It is like the giant oak that towers above our heads, whose every fiber is only strengthened and made more enduring by the storms and winds which 'bend and sway its branches. Such is the character that is governed by the principles of truth. The storms of life cannot wrench it from its footing, for it is founded upon a rock, and Jehovah God, the Fountain of truth, is that Rock.

The hall of fame is adorned with the portraits of famous men and women who have lived in the ages past, and from the standpoint of the world these notables are considered great. They point to them with pride, as examples of greatness; they immortalize their names; they perpetuate their likenesses in marble. Among this galaxy of notables we find soldiers, statesmen, financial geniuses, orators, poets, singers, writers, painters, sculptors, inventors, etc., men and women who have achieved greatness in some particular line of endeavor. It is however a well known fact that many of these famous personages in their private lives display a character that is mean and despicable, utterly devoid of those finer attributes of love and sympathy and fidelity to the principles of truth and righteousness. On the other hand there are some, comparatively few, who are really and truly great. They may be and frequently are unknown to the world in general, living quiet lives in the community in which circumstances have placed them. They are meek and lowly in disposition, yet bold and courageous in their stand for right as opposed to wrong, for truth as opposed to error. With love and sympathy their hands are ever outstretched to bless and to do good to their fellow men, and when they pass beyond this veil of tears, their memories are hallowed by those who knew them. They are great because their characters were founded upon the rock of truth. Truth then is the rock foundation of every truly great character.

Truth is loyalty to right as we see it. It is a courageous living; of our lives in harmony with our ideals. Truth ever defies full definition. Like love it can be explained only by noting its manifestations. It is the compass of the soul, the guardian of conscience, the final touchstone of right. Truth is the revelation of the ideal. It is also the inspiration to realize that ideal; a constant impulse to live it. Again, truth like love is among the oldest of all virtues. It has co-existed with God; it is unchangeable, constant.

Truth can Stand Alone

Truth is always unity and harmony, producing identical results under identical conditions. For the individual there is no such thing as theoretic truth, some fanciful thing to think and speculate about., It is to find expression in our lives, and if we know the truth and do not live it, our life becomes a lie.

In speech truth can stand alone, whereas lies are cowardly, fearsome things. They travel in battalions, and like a lot of drunken men vainly endeavor to support each other. Lying is the partner and accomplice of all other vices, it is the cancer of moral degeneracy in an individual life.

The man who makes truth his watchword is careful in his words. He seeks to 'be accurate, neither understating, nor over-coloring. He never states as a fact that of which he is not sure. What he says has the ring of sincerity. His promises count for something. He can be depended upon to fulfill them, cost what they may. He is honest not for the sake of policy, but because he loves truth for itself.

Living the truth means to live simply and squarely, by what we profess to believe. It is the externalizing of faith by a series of actions. This does not mean that what a man believes is always true. A man may be unwittingly in error and yet honest at heart in living bravely by it. He who is untruthful in his life, knows the truth, but denies it by his conduct. The one is loyal to what he believes, the other is traitor to what he knows.

The man who makes the acquisition of wealth the goal of his life, seeing in it an end rather than a means to an end is not true. Why does the world usually make wealth the criterion of success, and riches the synonym of attainment? Real success in life means the individual's conquest of himself -- how he has bettered himself, not how he has bettered his fortune. The great question of life is not, What **have** I? but, What **am** I?

It is in the trifles of daily life that truth should 'be our constant guide and inspiration. Truth is not a dress suit consecrated to special occasions, but it is the strong, well-woven, durable, homespun for daily living.

The man who forgets his promise is untrue. Let us cultivate that sterling honor that holds our word so supreme; so sacred, that to forget it would seem a crime to deny it would be impossible. The power of truth in its brightest; *purest*, and most exalted phases stands squarely **on**, four basic lines of relation, namely the, love of truth, the search for truth, faith in truths and work for truth.

The Love of Truth

The love of truth is the cultivated hunger for it in itself and for itself, without any thought of what it may cost, what sacrifices it may entail, -what theories or, beliefs of a life time may, be laid desolate. With the love of truth: the individual scorns to do a mean thing, no matter what may be the gain. Even if the whole world would approve, he would, not sacrifice the sanction of his own high standard for any gain He would not willingly deflect the needle of his thought and act froth the true North, as he notes it, by the slightest possible variation. He himself would know the deflection-this would be enough.

The Search for Truth

The search for truth means that the individual must not merely follow truth at, he sees it, but he must, so far as he can, search to see if he is right. "The search for truth is the angle of progress in civilization and in morals. While it makes us bold and aggressive in our own life, it teaches us to be tender and sympathetic with others. Their life may represent a station we *have* Passed in our progress, or one we roust seek to reach. We can then congratulate ourselves without condemning them. All the truth of the world may not be concentrated in our belief. All the sunshine of the world is not focused on our door step. We should ever speak the truth, but only in love and, kindness. Truth should ever extend the hand of love, never the hand clutching a bludgeon.

Faith in Truth

Faith in- truth is an essential to perfect companionship with truth. The individual must have perfect confidence and assurance of the final triumph of right, order, and justice and believe that all things are evolving toward that Divine consummation, no matter how dark and dreary life may seem from day to day. No real success, no lasting happiness can exist, except it be founded on the rock of truth. The prosperity that is based on lying, deception, intrigue, is only temporary; it cannot last any more than a mushroom; can outlive an oak. No matter what price a man may pay for truth, he is getting it at a bargain, the lying of others can never hurt us long, it always carries with it our exoneration in the end.

Work for the Truth

Work for the interest and advancement, of truth is a necessary part of real companionship. If a man has a love of truth, if he searches to find it, and has faith; in it will he not work to, spread it amongst his fellow men? Surely he will. The most effective way for man to strengthen the power of truth in the world is to live it himself, in every detail of thought, word, and deed to make himself a stuff of personal radiation of truth, and to let his silent influence speak for it, and his direct act glorify it so far as he can in his sphere of life and action. Truth is first, intellectual honesty, the craving to know the right; and secondly, moral honesty, the hunger to live the *right*:

Truth is not a mere absence of the vices, but *the* presence of the virtues of life. Merely refraining from wrong-doing is not sufficient, but the rooting out of the evil must be followed by the planting of the seeds of truth and righteousness. To the negatives of the Ten Commandments must be added the positives of the Beatitudes. The one condemning the other commands; the one forbids; the other inspires. The one emphasizes the act, the other emphasizes the spirit behind the act. The whole truth rests not alone in either; but in both.

A man cannot truly believe in God without believing in the final inevitable triumph of truth, If *you* have truth on your side you can pass through the dark valley of slander, misrepresentation, and abuse, undaunted as though you wore a magic suit of mail, that no bullet could enter, no arrow could pierce. You can hold your head high, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the lead of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great

expansive wave of moral health surging' through you as the quickened blood courses through the body of him who is gladly, gloriously, proud of physical health. You will know that all will come right in the end; that it must come right, that error must flee before the great white light of truth as darkness slinks away into nothingness in the presence of the sunburst. Then with truth as your, guide, our companion, our ally and inspiration, you tingle with the consciousness of your kinship with the Infinite; and all the petty trials, sorrows and sufferings of life fade away, like temporary, harmless, visions seen in a dream.

Such was the experience of Jesus when he realized that His course had met with full Divine approval. He was able to face the agonies of the hours leading to His crucifixion with a demeanor which must have commanded the astonishment of all who beheld Him. No wonder Pilate exclaimed, "Behold the man!" And, may we not say in replying to his question, What is Truth? that Truth is the living, pulsating, breathing of the virtues of life. Jesus came into the world that He might bear witness to the truth, and every one who is of the truth will, hear His voice calling them to follow Him in the paths of truth and righteousness.