

THE HERALD OF CHRIST'S KINGDOM

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The Institute's Annual Report

ASSEMBLING again on the -occasion of another Annual Meeting we look back not only with rejoicing to note "what things our God hath done for us," but also with regret to discover how little we either collectively or. individually have had to do with the dispensing of these blessings, and that whatever part we have had has been in spite of our imperfect works and because of the Lord's overruling providences. But even in this apparently lamentable fact we find our greatest occasion for rejoicing, since in our weakness His power 'has the revelation of its perfection. Though believing that there has been a measure of improvement in the overriding of these imperfections of the flesh, we still find our greatest rejoicing in the fact that "we have this treasure in earthen vessels that the excellency of the power may be of God and not of us," and that His love has in no way permitted our frailties to interfere with His plans for the "perfecting of 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."

For Spiritual Upbuilding and Edification

The brethren having the responsibility of endeavoring to direct the affairs of the Institute in harmony with the wishes of the members this past year have sought to keep in mind that the chief objective before them should be the edifying and building up of their fellow members in the Body of Christ along the lines of love and good works. Their chief concern has been to be spent in the service of the truth and the brethren, inspiring them to live the Truth daily and to preach it by word and, by pen to the extent of their time and ability. The exhortation to go into every nation preaching the Gospel, has not been forgotten in the effort to prepare themselves and the brethren, as they .have opportunity, for the time when that message shall reach not only every nation but every individual. The limitation of numbers and finance which the Father has permitted- to be placed upon our joint activities has precluded the possibility of any large witness to distant nations, or even to our own, but this has only served to make more precious the privilege of devoting- our energies to the building of one another up, giving first consideration to our own

spiritual necessities, guarding carefully, however, against the evident danger of failing to be faithful in that which is least because larger opportunities are lacking. The Institute was founded not as a church organization with creedal and other bondages, but merely as a voluntary association of believers for mutual encouragement, comfort, spiritual upbuilding and edification. While the importance of stressing spiritual development as the chief purpose of our ministry has always been recognized, it has not at any time been to the neglect of the witness to the public, the "Divine Plan of the Ages" having this last year reached its third edition with us, and a good supply of tracts being at all times on hand. During this past year we have also had the privilege of circulating a special, abbreviated edition of the "Divine Plan of the Ages," printed by some of our British friends. This was published in the hope that some who think they have not time for so large a volume as the original edition might become interested through the smaller one.

We had tried this method with some of our tracts, eliminating certain portions, and making them about half the original size, and it is now being followed with all the tracts. Both our latest edition of the First Volume of "Studies in the Scriptures and the abbreviated form, have been made good use of by the friends, selling, lending, and giving them away. The recent need for greater economy in all lines has no doubt somewhat curtailed this service, as it has also made necessary the development of a different method of tract distribution. Apparently considerable success has resulted from the canvass method for the tracts as well as for the volumes-having a short conversation with some one in each house to arouse an interest in the subject, and if possible getting an assurance that the party will read the tract and if interested, send for further reading matter. This method has the advantage of finding those who have a serious desire to be enlightened. Through it an opening is given for securing orders for the "Divine Plan of the Ages," the special issue of the "Herald" covering the questions of Hell and our Lord's Second Coming, and also for securing subscriptions for the "Herald."

The Herald's Ministry

As in all previous years, we feel that the "Herald of Christ's Kingdom" has filled a most important place in our service, ministering to the deeper spiritual interests of the brethren. This, our correspondence gives us confidence to believe. Testimonies still reach us from brethren who read each article several times and assure us they find additional spiritual assistance with each reading. Better evidence could not be asked of the value of the "Herald" to its readers than the slightness of the decrease in our subscription list-a decrease due we believe to various causes, the chief of which perhaps is the present financial distress. We trust, however, that the main reason we are able to continue the publication of the "Herald" while many other magazines are succumbing to the depression, is that its mission is one in which our God is interested. The reports that have come to us both through our correspondents and through the traveling brethren indicate that the present attitude and conduct of the "Herald" is well pleasing to practically all the brethren, especially in that the larger portion of its space is usually devoted to character building articles. We are glad to be able to report that it is exceptional to find any who are not well grounded in the fundamental doctrines, and keeping themselves well established by a faithful use of their Bibles which the "Helping Hands" the Lord has provided for this purpose have opened to them.

Those who have taken advantage of the offer of an extra copy of the "Herald" each month are evidently making good use of them, in some instances furnishing them regularly to one or even several readers who are unable to subscribe, and in other instances placing them in turn in the hands of different ones who could afford the subscription price but who have not as yet seen the advisability of having the paper regularly for themselves. The depression has placed additional

names on our free list, but, we feel that there is still an important service to be done in this connection by the brethren, in encouraging those who cannot afford to pay for their copies to have no hesitancy in asking that their names be placed on this list. We of course have no way of reaching these brethren except, through our readers. This service may be performed by having an extra copy come to you each month; by having us send you several copies occasionally. of such issues as appeal to you most, or such as you think would appeal most to brethren you are in touch with; or by sending us lists of addresses that we may send sample copies to, or if you think 'best; placing them on our list for three months to give them an opportunity of becoming thoroughly acquainted with the nature of the articles in the "Herald." The faithful use the brethren have made of this privilege in the past is much appreciated.

Those Who Minister to the Classes

To a large extent our monthly magazine takes the place of the evangelistic ministry of the Apostle's days, but not entirely: for the brethren who are doing Pilgrim service are continuing that same service and without change except in the modes of travel. The letters of appreciation coming to us tell that the year just closing has been an especially blessed one for this service. There seems to be no need of our reviewing in particular the work of these brethren, for it is evident that our readers have kept in close touch with the four brethren who have given practically all their time to this ministry as well as with those who have had just as precious though a less continuous service. One means of contact has manifestly been that of prayer, for the brethren have found the prayers of the friends preceding them and preparing the soil for the spiritual planting which it has been their privilege to do. In fact, we have realized the great benefit of prayer on our behalf; in all the departments of the work, and would only urge that there be **no** slacking of earnestness or frequency along this line. While there can be no doubt that in almost every quarter the message the saints are hungering for is the deeper spiritual one, the brethren have rejoiced in having occasional privileges of telling "the old, old Story" to some who have not heard its sweet strains before, or having 'heard, have failed yet to comprehend its meaning.

In planning the pilgrim trips this last' year a special effort has been made to reach some isolated brethren who have not previously been visited. The results have abundantly justified the effort and expenditure in most instances. This service has been much assisted by those who have, encouraged some of the timid ones to make application for pilgrim, service. Some seem loath to request visits, feeling they would not be justified in asking a brother to: Come where the number is small. This is manifestly an error since some of the most blessed results have been in visiting the ones and twos, Here is where the greatest hunger and need for fellowship is felt. Then, too, these visits have at times resulted in awakening some others who were losing interest, thus restoring to the isolated permanent fellowship. The pilgrim service of the Institute extended this year to Great Britain and Europe, and the inspiration received from the reports of the visit of Brother Hoskins with these dear brethren amply compensated for our sacrifice in sharing him with them.

Miles Traveled 94,168
Meetings Held 1,314
Total Attendance 25,034

While still considering as of the greatest service the "Herald," the tracts, and the "Divine Plan of the Ages," we have been very much encouraged by reports of exceedingly rich blessings received through the' volumes published by our Institute, dealing with the prophecies of the Revelation and

Daniel. As the distress of nations increases the interest in these prophetic lines grows, and the blessings are manifold because of this greater interest.

The Ministry of the Correspondence

The running to and fro, which encourages us to believe that our labor is nearly ended, has also been the means of bringing us in closer touch with the brethren of the entire globe, much to our (blessing and We trust also to theirs. The vast majority of the letters received have been of a nature which emboldens us to feel that though "unprofitable servants," there was a divine blessing upon our feeble efforts, attaining results out of all proportion to our weakness. None of the letters tell of brethren without testings, but a larger and larger percentage tell of brethren who are being daily and hourly victorious. To hear from this company of often way-worn but eager visaged travelers is an inspiration that we wish we might more often share with the readers of the "Herald." All your messages are welcomed, but we would especially encourage the isolated-to make use of this means of fellowship.

Number of letters received 3,920

Number of letters sent out 5,027

While the major portion of our contacts are with the brethren of North America, it has been our privilege both through the "Herald" and our correspondence department to have fellowship with the Lord's own in Great Britain, Australia, New Zealand, Germany, Switzerland, Scandinavia, Denmark, Holland, British West Indies, South America, and South Africa.

It is not our thought that we have by any means this year, served all the consecrated in North America and other lands, but it is our confidence that the Lord has other agencies of reaching all and of delivering to them just the spiritual assistance needed at this time of special testing. It should be quite manifest to all that different spiritual needs require different modes of assistance. Our prayers are for all those whom the Lord is using that they may be conscious of His experienced and powerful Hand guiding to a successful issue all their consecrated effort.

Hoping for Still Greater Blessings,

The small showing which our Institute is able to make from year to year should preclude all possibility of any one thinking this report is made in the spirit of boastfulness. As, the by-laws of our association provide that the membership shall be "of those who are "in full harmony with the purpose, spirit, and policy of the Institute," we make this report to satisfy that interest-that you may know whether your directors are themselves in harmony "with the purpose, spirit, and policy of the Institute." Your servants rejoice that in offering their service to the Lord this past year it has been their privilege to be of some slight service to you. They would close this year 'with a prayer that the coming one may see in still greater measure the blessing of the Lord, manifested not perhaps in numbers, but surely in spiritual growth on the part of all the Lord's people wherever found, a growth that shall be continuous whether it be one or more years before He shall see fit to call us Home. To that end, dear brethren, while giving diligence to make our calling and election sure, let us not forget to do with our might what our hands find to do, lifting up the hands that hang down and the feeble knees, being found faithful in that which is least that we may be counted worthy of the greater services of the glorious Kingdom.

Treasurer's Financial Statement

May 1, 1934 to April 30, 1935

Balance on hand May 1, 1934		\$ 177.62
Receipts during year:		
Contributions	\$4,420.21	
Herald Subscriptions	2,066.56	
Revelation Volumes	56.05	
Daniel Volumes	22.75	
Volume I	58.40	
Bibles, Mottoes, etc	730.20	
Sale of U. S. Bond	967.13	
Interest on U. S. Bonds	75.33	
Sale of Other Securities	2,006.37	
Interest on Notes Receivable	105.90	<u>\$10,508.90</u>
		\$10,686.52
Disbursements:		
Investment in Notes Receivable	\$ 500.00	
Herald Expense	2,886.95	
Free Literature	318.91	
Pilgrim Expense	3,748.14	
Office Expense	529.24	
Bibles, Mottoes, etc	733.60	
Volume I	504.04	
Administration Expense	54.40	
Maintenance of Property	554.45	
Interest on Mortgage Payable	420.00	<u>\$10,249.73</u>
Cash balance on hand April 30, 1935		\$ 436.79

Statement of Auditors

To the Directors and Members June 1, 1935 of the Pastoral Bible Institute:

The undersigned, appointed as a committee to audit the accounts of the Institute for the fiscal year ended April 30, 1935, have examined the books and financial records and find them to be well kept and in good order. The Balance Sheet as of April 30, 1935, has been checked and verified so far as reasonably possible in the time at our disposal, and we believe the totals and the individual items to be substantially correct.

Respectfully submitted,

W. J. HOLLISTER
H. L. YOUNG
L. NEWMAN

The Annual Meeting

THE seventeenth Annual Meeting of our association convened Saturday afternoon, June 1, in accordance with the provision of the Institute's Charter. The meeting was opened with the usual devotional service and continued in this spirit to the end. The visible attendance was not large, but the Lord's presence was felt in an unusual degree, and we had occasion to believe that there was present in spirit a large percentage of the members, and many of our readers, who though separated from us by many miles were effectively bridging that distance by their prayers. Judging from the good, number of proxies received this year, we believe the friends are realizing their privilege, as in the past, of expressing their favor or disfavor of the management of the affairs of the Institute.

Following the election of a chairman and secretary for the meeting, the Minutes of the previous Annual Meeting were read and approved. The report of the Chairman of the Board, the General Report, the Treasurer's Report, and that of the Auditing Committees all of which appear in this issue; were next given and approved. The healthy spiritual condition of the friends in general indicated by all these reports was no doubt an inspiration to all who heard them. The item of business to follow was as usual, the casting of the votes of the members present for directors to serve the coming year. While the Auditing Committee, who were appointed to act as tellers, retired for the counting of the votes and proxies, the assembly engaged in a song service, after which announcement was made of the re-election of the retiring Board members. The Chairman spoke for all in expressing gratitude for the privilege of another year's service and in asking that all faithfully bear the Directors daily to the throne of grace, that wisdom and grace be given them for their service and ministry that the name of the Lord may be glorified.

As a memorial service to Brother Margeson was to be held on Sunday, June 2, in Boston, Mass., a message appropriate for the occasion, expressing our appreciation of our Brother and our love and sympathy, was sent.

In the evening following the *Annual Meeting*, six *of the* brethren elected to act as directors (the other one, Brother Read, being unavoidably absent), met to acknowledge with thanksgiving the blessings of the Lord in the past and to pray for His guidance in the months to come. The following officers were unanimously elected by the Board: B. A. Parkes, chairman; S. D. Bennett, M. D., vice-chairman; P. E. Thomson, secretary; I. F. Hoskins, treasurer and assistant secretary. The personnel of the Editorial Committee remains as it was "The brethren acknowledged, with gratitude the guidance and spirit of the Lord in the transacting of this and all other business of the evening.

The brethren who had gathered for the afternoon meeting, some of whom had come from considerable distances, during the evening and through all of the following day met for services which were without doubt of deep spiritual significance and benefit to them.

A Happy Day in Brooklyn

The assembly of upwards of one hundred brethren in Brooklyn, on Sunday, June 2nd, measured up well to anticipations, and without doubt, the friends will long cherish the memory of this day of fellowship. As they gathered, some from distant points, for the early devotions of the day, smiling countenances spoke of inward joy; and when given the opportunity of testifying to the Lord's praises, they freely spoke of what great things the Lord was continuing to do for them in their Christian experience.

From the beginning of the day's exercises, the words of the Prophet seemed to have been remembered: "Prove Me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) Truly the Lord hearkened and heard, and according to His promise a rich blessing was realized by all. There were good reasons why so many of the friends at the close of the day spoke of what a happy season of spiritual refreshment it was. "Draw nigh to God," the Apostle admonishes, "and He will draw nigh to you." (James 4:8.) The secret of the highly spiritual character of this conference was due no doubt to the fact that the thoughts of the friends were directed toward the Lord and throughout the day they drew nigh to Him. The prayerful atmosphere was much in evidence, as the hearts of the brethren were uplifted to the Lord in thanksgiving and in earnestly seeking the Divine blessing for the Lord's dear people in all lands as well as for themselves. The example of holy ones of the past was recalled-their faith and perseverance in prayer; and of how down through the ages, as His trusting children have waited upon Him in prayer, the Lord has manifested His good pleasure, upholding, sustaining, and keeping them in the midst of sore trials, distress, and adversity.

Those who addressed the convention gave assurance that the burden upon their hearts was that of encouraging fellow members of the Christ to lay hold more abundantly of the favor of God, even as the beloved Apostle admonished Timothy, "Lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Evidently the good resolves of all were greatly strengthened to follow more closely if possible in the footprints of Him who has called us out of darkness into His marvelous light.

The Sacrifice of the Christ

FROM THE WATCH TOWER, AUGUST 15, 1912

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptized, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is your will; Father, shall be My will. I shall do anything that you will have Me do; not merely those things required in obedience to the divine Law-failure to do which would be sin-but all the things written in the Book. I have given up My life. Direct Me through your providences and through your words that I may see your will and do it." This was not a giving away of life in the sense of giving it to the world; for He was giving Himself to God. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will. - Psa. 40:7, 8; Heb. 10:7.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will, He submitted Himself to every thing that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 10:7), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be 'healed of their diseases; and they that were vexed with Unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue [vitality] - out of Him and healed them all.'" (Luke 6:17-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will; He was, therefore, doing the things pleasing to God everything that God wished to have Him do, as well as the things written in the Law.

"It is Finished!"

When on the cross our Lord cried, "It is finished." He 'had "poured out His soul unto death"; He had "made His soul an offering for sin (John 19:30; Isa. 53:12, 10); He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognized everything particularized in the Law -- whether by direct command or in type -- as God's will. He declared that men did not take His life from Him, in the sense of doing something that He was unwilling to have them do. He had truly said, I delight to do Thy will, O My God; Thy Law is within [in the midst of] My heart" (Psa. 40:8), and He permitted them to put Him to death, because He was submitting to God's will.

Our Lord realized that His life was taken away fraudulently. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever divine providence might indicate to be the Father's will. He had entered into a positive contract under which He had obligated Himself to be faithful to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given to Him the Holy Spirit as a bond of that contract.

Human Life Rights Belong, to Our Lord

There is a wide difference between making an exchange and bestowing a reward. To exchange is to part with something in return for something else regarded as an equivalent. To reward is to give something in acknowledgment of merit. This word conveys no idea of obligation. Whoever gives a reward acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race -- either to the Church or to the world of mankind.

On the contrary, the Father was to reward our Lord by exalting Him far above angels, principalities and powers as an acknowledgment of the Son's obedience even unto death. The earthly, life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the right to that earthly life.

We do not understand that our Lord Jesus agreed with the Father merely to lay down His life. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do Thy will, O God." How much of God's will (did this assertion involve? "In the volume [the roll] of the Book it is written of Me," I come prepared to do everything that is written in the Book. Not only had He come with God's Law written in His heart, but He had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew how much was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him: and following this enlightenment He went into the wilderness to study and meditate upon them.

Dead to Everything but the Will of God

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His consecration was complete. He had pledged His whole life to the doing of God's will. His own will was dead to all else. Later, He realized that His Covenant meant also actual death as a malefactor.

The question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "heir of all things? - Heb. 1:2.

This, like many other subjects, is capable of various-shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely

free from risk of loss. Then, if some one, contrary to Law, cut Him off from His rights, this cutting off did not cause Him to forfeit any of them.

In other words, we cannot see how any one could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not destroy any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the right which God's Law had given and which He had neither given away nor forfeited. He had merely allowed men to take His life from Him, thus separating Him from His rights, which remained His.

How Our Lord Becomes Father of Mankind

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was His irrespective of anything which the Father gave Him. It is because He holds this right to human life as an asset--His legally and not as a gift--that He is said to be the life-giver.

During the Millennial Age, in fulfilment of the divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given Him, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the life-giver. But since He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be the life-giver. He cannot be the life-giver to angels nor to any other than mankind, for His right appertained merely to Himself as a perfect human being. What He will give away to humanity in general, is what He now imputes, or loans, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

Right to Human Life Our Lord's Personal Gift to Mankind

We do not see how as "heir of all things" our Lord could gain any additional control of His earthly nature and earthly life-rights which were His by obedience to the Law. As heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity--that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.

If He had already applied that life and had actually given, it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and

privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law. - Lev. 18;5.

Scriptural Usage of the Term "Sacrifice"

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give up to the Lord our life, our human' bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some special manner. Some may spend their lives in serving the Lord's Truth, and may be said to be sacrificed as truly as though they had died at the stake. We may say to the Lord, All my life is in your hands; do with it as you please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." - John 6:38.

What Do We Sacrifice?

The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His will. And so with us. Following 'in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the parting with our rights. When Jesus becomes our Advocate, He takes us in charge. From the time we give -tip our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for Him to dispose of. He attends to the sacrificing; for He is the High Priest; we are not.

Similarly, the great outcome is . in the Lord's hands. During the Gospel Age He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the sacrificing. We leave it all to our Attorney, or Advocate.

The New Creature is certainly the owner, or controller, of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants, we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

Life-Rights Merely Imputed to the Church

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to impute to us, our great Advocate will count us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us all rights passed to Him. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the world, He will be quite competent and privileged to do so. Having never violated the divine law He will have the full right to use, command and direct in respect to all of His earthly rights, which He did not forfeit, but which He laid down with the understanding that He should use them again in giving life to the world, so that He would be called the Father of mankind, in respect to their future life.

Nowhere in the Scriptures is the statement made that Christ came to sacrifice Himself. What the Scriptures say is that He came to do the Father's will. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this will, even unto death—no matter how long or how short a time the Father should be pleased to have that life continue—He received the reward. He gave over all into the Father's hands. This was a sacrifice; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

Temptations of the Consecrated

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." - James 1:12.

NO ONE is without temptations. The mind of the flesh may be so agreeable to suggestions of evil as to be unconscious of their nature, but he who "loves righteousness" can never fail to be painfully aware that "evil is present" with him. Even the one who has made the greatest advancement in the Christian course is not exempt, for the attributes of the fallen human nature are still present in his flesh, though brought into subjection to the divine will and thus deprived of the privilege of exercise. "The person in whom faith and love exist in the highest degree attainable in the present life, hungers and thirsts like any other person; he is the subject of the propensities and affections which lay the foundation, and which furnish the support, of the various family relations; he loves his children, parents, and other relatives, and is the subject of other natural ties and sympathies; he suffers from fatigue and sickness; he is grieved, troubled, and perplexed in various ways. While, therefore, it is our privilege, even in the present life, to be exempt from the commission of voluntary and known sin, it does not appear—retaining, as we do, our constitutional tendencies, and remaining subject to constitutional infirmities -- that we either have, or can reasonably expect, any such exemption from temptation. We cannot suppose that any of us, in the present life, can be in a better situation than our Savior, who was 'without sin,' but who nevertheless 'was tempted in all points as we are.'"

Success in meeting and resisting temptations should give no feeling of security in them that would result in a tendency to trifle with them. To linger one moment under the influence of any temptation which could be escaped is not only a great lack of wisdom but also a sin of presumption. All have been promised "grace sufficient for every time of need," but this assures

no measure of grace for temptations to which we are being subjected merely because of our careless lingering under the influence of their seduction. Instead, the exhortation is, "Watch and pray, that ye enter not into temptation." "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" -- (Matt. 26:41; Prov. 6:27, 28.) Manifestly it is only an empty boast to claim a love for righteousness and still to place ourselves where evil is; or to linger, even in our thoughts, in its vicinity. The thing or circumstance which we realize might suggest any course out of harmony with God's will for us, if even but a trifle, will be shunned, and with the same haste that we would draw back from the vilest of Satan's proposals.

Satan's Vigorous Opposition to Holiness

Since we are not ignorant of the devices of the wily foe who is opposed to every step of progress toward righteousness, there is no occasion for surprise as each resistance to sinful suggestions is countered by correspondingly violent attacks of the Adversary -- the one in whom the first seed of self-seeking blossomed into the noxious weed of utter hatred of every form of righteousness. This no doubt explains in part how it is that some have attained a very high degree of Christian development only to later through subtle temptation be degraded to a plane lower than ever before experienced. The result has been equally lamentable for those who, because of their very attainments have developed a false feeling of safety, and have grown careless--a condition of which Satan is quick to take advantage. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." - Luke 11:24-26.

The one who makes little or no resistance to temptation knows little or nothing of its power. There is little inducement for Satan to exert his strength toward one who yields easily. But once he becomes fixed in God's will, that same power may seem to be verily dismembering him. Before there is danger of violent attacks on the part of Satan, it is necessary to have irrevocably decided that God's "favor is better than life," and that to die would be far better than to willingly and consciously commit one sin. If we have reached a new decision in the life of, holiness and taken our stand which we recognize as the only true one, and are in any new and untried circumstance, we are apt to be special marks for Satan's darts. There will be no doubt but that he will redouble his efforts to discourage us, for he is the adversary of holiness and everything related to it. Therefore he who aims at entire holiness may be sure of the vigorous opposition of Satan.

"Temptations Within"

In an endeavor to understand temptations it is necessary to know their specific nature as well as their general nature; that is, we should thoroughly understand what would be special temptations to us in distinction from general temptations. We should as far as possible know the various weak points in our character and the forms of temptation by which these weak points may be most successfully attacked. At these points and against these temptations our strongest Scriptural defenses should be raised.

As noted in a previous article, on those occasions when we are doubtful as to whether or not it would be wrong to follow a suggestion that has come to us, or doubtful as to how far we may follow it in righteousness, the difficulty should be laid in faith before the Lord, nothing doubting that He will guide to a clear understanding of the issue in His due time. Then we should wait upon the Lord until He shall see fit to make the way plain. Rather than run the risk of displeasing Him we should take no step until it becomes clear that it is in harmony with His 'will. The Apostle seems to be 'giving instruction along this very line when he says, "Whatsoever is not of faith is sin" -- whatsoever is done without the full assurance', of its righteousness is sin, because such conduct indicates a willingness to hazard a violation of God's law. On the other hand, there may be temptations to inactivity when the Lord's will is that we should be active. To succumb would be the sin of omission.

Fires of the Great Refiner

True safety under temptation lies in having formed the habit of unfailingly looking heavenward for guidance under every circumstance and of having accustomed ourselves to waiting upon the Lord always for, the revelation, of His will, all the while maintaining the calmness of one who knows by experience that not one of all His good promises can fail. By some means this heaven-born peace must be disturbed if Satan is to find any means of influencing us to sin. Once introduced it depends upon our reaction as 'to whether the temptation shall become an emissary of Satan to draw us from the narrow way, or the fires " of the great Refiner for the perfecting of the gold that shall eventually be to the praise of His eternal glory. It is thus that, while God is not the tempter, He permits the temptation that it may both prove and develop this chosen class, at the same time burning all the dross away. Knowing that our God supervises the refining is our assurance that not gold but dross will be burned away. - Mal. 3:3.

The preciousness of this class predestined to show forth His praises is pictured under the figure of "jewels," carefully chosen and patiently shaped and polished for their places in His diadem. We may be confident that He who is supervising the great work of preparing them to shine as the brightness of the firmament -in His Kingdom, as another forceful figure pictures it, "will not suffer them to be tempted above that they are able; but will with the temptation make a way to escape, that they may be able to bear it." It should not be overlooked, however, that there is no assurance in this statement that some will not find themselves in temptations greater than they are willing to bear "to the praise of His glory." Those who are willing to bear the temptations, the testings, will be able to bear them, for they, like the three Hebrew children, Will find one "like unto the Son of Man," in the furnace of affliction with them. Manifestly it is not His desire that any should perish in their testings, but that by them they should be induced to flee to His protecting arms. This blessed assurance should preclude all possibility of any 'disquieting thoughts. Each day those who are faithful to their covenant may realize a deeper peace, because an unwavering faith in the unchanging promises of the Word are leading to a more complete submission to His will.

"The Lord Knoweth How to Deliver"

As we have intimated, though it is of the Father's arrangement that our entrance into the Kingdom is to be through much tribulation, that through such experiences we are to 'be sanctified and made meet for the Master's use, this does not mean that any of our temptations to .commit sin come from God, even though by various means He tests and proves us. Nor need we 'be in any fear

because some temptations come from Satan. He maybe the author of the trial that results in grinding and polishing, but it is a wise and loving Father that holds the jewels against the stone, with great nicety determining just how much shall be ground from this side and from that. There is only a certain work, a certain. degree of cutting away' required for each stone, and not one has been submitted to more than is necessary.

There is an example of divine intervention on behalf of the Lord's people in that those living at the end of the Age have the assurance of deliverance in connection with the time of trouble such as has never before come upon the earth. "Watch ye therefore, and pray always, 'that ye may be accounted, worthy to escape all these things that shall come to pass, and to stand before the Son of man." Strikingly similar are the,, promises of deliverance from the severe troubles of the consummation of the Age and the deliverance out of the testings met in the ordinary course of life. At all times "the Lord knoweth how to deliver the godly out of temptations," for "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." - 2 Pet. 2:9; Heb. 4:15 2:18.

The Shield of Faith

Tongue cannot tell how blessed are they "who are kept by the power of God through faith unto salvation ready .to be revealed in the last time, Wherein ye greatly rejoice, 'though now for a season, if need be, ye are in heaviness through manifold temptations." (1 Pet. 1:5, 6.) There was no strange thing happening to Peter but just such as is common to all of us when the Lord said to him, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat." But He who "ever liveth to make intercession for us" 'all, strengthened the poor trembling Peter with the assurance that He was, on his part. What strength must have come to Peter when in after years he recalled that loving voice saying: "I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." That same loving One still liveth to make intercession for us, and has promised that though at this end of the Age "there shall be. a time of trouble, such as never was since there was a nation, even to that same time: at that time thy people shall be delivered, every one that shall be found written in the book."

Under the picture of a warrior's armor the Apostle Paul tells us our protection against the cruel assaults of our Adversary is the shield of faith. The question with the soldier carrying this defense is not how many nor how fiery the darts of the enemy are, but how experienced he himself is in the use of the shield of faith in quenching Satan's darts. The shield must be larger than the arrows, and effective faith must be larger than the tests, and only those whom the Captain of our salvation has trained in using the armor will be protected by it. Our courage would fail, none would fight this good fight of faith, except he knew that our Forerunner is always with us in the battlefield. Yes. He is our Forerunner, or more literally our File-leader, our Prince-leader. There is never a conflict that He is not there ahead of us to meet and vanquish the foe for us. Since it is faith that calls our Lord to our aid, how evident it is that without faith the Christian life would be but a long series of defeats; but with it, each soldier can go from victory to victory, finally to sing the triumph song of the more than conquerors through **Him** that loved us, and proved His love in the victory He gave us.

"Clad in the Armor of Prayer"

The victorious life cannot be the lot of those who do not have the habit of prayer, or of those who pray only on special occasions or at stated intervals. The habit must be so fixed that there need be no time lost when temptation threatens. While the danger is still 'but on the horizon, ere it has time to reach us, if we would have safety, the prayer of faith should ascend and the answer be returned to meet and vanquish the Tempter. There is no time for the forming of rhetorical phrases. The, victorious prayer of living faith is more apt to be the simple prayer -- the prayer of weakness come to beseech that its feebleness may be rounded out -- to perfectness in His strength, for has He not said "My strength is made perfect in weakness." No amount of oratory could ever add anything in the way of power to the simple prayer the Master gave as our model. It, is not God's majesty we would call to our aid, 'but His tenderness; not the glory of a monarch, but the love of a Father. For this, the simple phrases of a child are all that are needed. Appropriating the blood of our Elder Brother shed for us, we are washed in the ceaseless flowing of this fountain, ever cleansed, and thus have ready access into the presence of the God of all comfort, our Strength, our Shield, our Rock of Defense, and our Buckler.

There may be, and there certainly will be, trials greater than we are able, to bear if we depend on the faith of yesterday for the trials of today. The promise is "strength sufficient for every time of need," not strength for a life time, but for each and every time of need-just the strength that is needed at that time. "God does not open paths for us in advance of our coming. He does not promise help before help is needed. He does not remove obstacles out of our way before we reach them. Yet when we are on the edge of our need, God's hand is stretched out. Many people forget this, and are forever worrying about difficulties which they foresee in the future. They expect that God is going to make the way plain and open before them, miles and miles ahead; whereas He has promised to do it only step by step as they may need. You must get to the waters and into their floods before you can claim the promise. Many people dread death, and lament that they have not 'dying grace.' Of course, they will not have dying grace when they are in good health, in the midst of life's duties, with death far in advance. Why should they have it then? Grace for duty is what they need then, living grace; then dying grace when they come to die."

Every day and every moment brings its duties and trials, and needs its appropriate grace. "There must, therefore, -be constantly repeated acts of faith; and, by means of faith, a constant application of the atoning efficacy of the blood of the Cross, both to preserve against the power of existing temptation, and also to wash the mind from the impurity of its stains," if we have even in a measure yielded to it.

"Learning to Attentively Harken"

"My brethren [whose faith is exercised to appropriate "strength sufficient for every time of need"], count it all joy when ye enter into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Blessed is the man that endureth temptation [not in his own strength, but in the overcoming strength of Him who loved us and bought us with His own precious blood]; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." - James 1:2-4, 12; 1 Pet. 4:12, 13.

Since they are truly grievous for a time, trials can be an occasion of rejoicing only because they work out the peaceable fruits of righteousness, purifying our hearts and strengthening our faith. Even of the Savior Himself it was said, "He learned obedience through the things which He suffered," or, better yet, "He learned attentive hearkening." (Heb. 5:8.) Is it possible it could ever have been written, "By faith Abraham, when he was tried, offered up Isaac," if there had not been many years in which he was learning to attentively hearken for the voice of God guiding in his daily path? Each one of Jesus' footstep followers must some day ascend the mount to his final test, and the record will be glorious only for those who have "learned submission by the things which they have suffered," whose ears have attentively hearkened for His faintest whisper, whose prayers have unhesitatingly ascended to Him not only in the great crises of life, but also in the smallest of testings-"in every time of need." Abraham had made his covenant with God and had established his place and habit of prayer before we read: "And it came to pass after these things that God did tempt [test] Abraham." He, without testings, could never have been the "Father of the faithful." Without testings no one can merit the title "Abraham's seed. But to every one who has made a covenant with his God, there will be the same privilege of establishing prayer and its power in his life before the supreme test in the mountain top.

Priestly Faithfulness in the Final Hours

[Contributed]

"But to do good and to communicate forget not: for with such sacrifices God is well pleased."-Heb. 13:16.

THE thoughts herein set forth are offered to the antitypical sons of Aaron with the prayer that they may serve to encourage this priestly household to, a realization of the solemnity of their position and to a determination to discharge their duties more faithfully if possible. For soon will come the end of the probationary priesthood and its final induction into the office of the royal priesthood. Yea, we believe we are standing in the last few hours of that period allotted by God when members of the fallen -human race are invited through successive stages to aspire to and enter 'into the inestimable privilege of worshiping God and serving Him in the Holy.

The priesthood stands in the Holy, shut in with Christ and God; it has no part with the outside, its communion is with heaven. It cannot be observed by the world outside, its food and light are spiritual. Blessed portion for one who has attained to such a state! Yet there is more. Beyond the veil, there is the Holiest of All. Christ has already entered in, and He now sits on the right hand of God. Heaven itself is just beyond. Those who now stand in the Holy will soon be there, if faithful-will soon be associated with the High Priest in glory. Then will the congregation of Israel and the world behold the Royal Priest coming forth to bless them.

This is a wondrous prospect. How soul-stirring as we ponder upon the grace that made it possible for us to enter this Holy. How solemn its import, particularly as we observe the whole creation groaning and travailing, waiting for that hour soon at hand when these under-priests as an institution pass beyond the veil into the Most Holy. Thus will end the Holy on earth and the privilege to participate in its mysteries. Who can meditate on these things and not be moved to a deeper sense of responsibility and a desire to continue on with greater zeal and determination.

Shadows of the Tabernacle

It is blessed to realize that the ceremonies of the ancient Israelites were illustrations of the antitypical experiences of the Israel of God. We view in the Tabernacle rites the perfect humanity of Jesus sacrificed, and the inestimable privileges and blessings afforded those who in this Age become identified with Him. All earthly hopes, ambitions, prospects of restitution blessings are willingly renounced by these. They become dead with Christ. Thus the Church is always identified with Christ, as a part of His Body, sharing with Him in sacrifice, and risen with Him to carry forward the priestly service of the present, and thereby being prepared for the greater service in the Age to come.

One interesting side of this picture is shown in the fact that the body of the animal remains in the Court. That assuredly, is the place of justified humanity. The priest goes into the Holy, but not the animal. The animal is dead-we are "baptized into Christ (Gal. 3:27), ""baptized into His death." (Romans 6:3.) It is the "Christ in you" which moves and has its being in the Holy. The light from the golden candlestick and the shewbread are light and food for the priests, heavenly food and light. A golden altar is there; the fragrant incense burning upon it produces a sweet smelling odor

and rises to God. This pictures the prayers, the acts of loving-kindness and complete devotion to God's will in every act of life.

Notwithstanding that to become a member of the royal priesthood in glory, will be the highest honor ever accorded creatures of any order or kind, there are now at this time, on this earth, privileges in the Holy, which if executed faithfully, bring us closer and closer to the Most Holy and eventually will qualify us for the royal priesthood of which we may now be considered members in an anticipatory sense. - 1 Pet. 2:9.

Essentially, a priest is concerned with the work of offering up sacrifices-as in the type, so in the antitype. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood to offer up sacrifices, acceptable to God by Jesus Christ." (1 Pet. 2:5.) Aside from the great sacrifice of Jesus' perfect humanity, with which the types of Leviticus are chiefly concerned, there are sacrifices which are incidental to the general one. The Apostle mentions two classes in Heb. 13:15, 16: "By Him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. But to do good and to communicate forget not, 'for with such sacrifices God is well pleased."

Here, then, we come face to face with concrete examples of a priest's duty and privilege in the Holy, that is the sacrifice of praise to God and the sacrifice of benevolence to man. As another has put it: "The spiritual priest stands with one hand lifted up to God, in the presentation of the incense of grateful praise; and the other opened wide to minister, in genuine beneficence, to every form of human need." But, may it not be asked with some amazement: "Is praise a sacrifice?" Had we not considered a sacrifice as something which costs? Praise requires no cost, surely. Ah, praise may indeed be something very light, very loosely tossed off when offered without sincerity. But praise when addressed by a priest to God has to do entirely with genuine sacrifice. It thanks Him first for His own offering, that of His only-begotten Son; secondly it turns its gratitude to Jesus Himself, who so freely' gave Himself, and lastly, it thanks the heavenly Father for the opportunity to share in Christ's sacrifice. It thanks the heavenly Father for the cup, the cup which we symbolize at the Memorial-the cup of Christ's suffering in which we share. (Mark 14:23; 1 Cor. 10:16) Surely then, the sacrifice of praise to God is most definitely identified with the matter of giving. offering-it helps to nerve us to a greater determination and zeal for the ministry of giving and pouring out our souls for others. Thus a continual occupation with the offering of praise to God lifts us nearer to the infinite Source of all giving, and enlarges our own capacities for benevolence and checks more effectually than anything else the selfish tendencies of our old nature.

Solemn Duties of the Priesthood

And should it still be maintained by any that such praise is not costly, we point only to the Word of God which credits it as a sacrifice. This is sufficient. "By Him" it acquires the aspect of a sacrifice to God. How dependent we are on our High Priest. How small and unworthy we are of ourselves. Those things which we personally might consider costly to ourselves are as nothing when they are not "by Him." And conversely, things we might consider of trifling importance obtain recognition when they are "by Him." Everything to God is evaluated on the basis of Christ.

To those who are living in a realization of priestly privileges and duties, the path is plain-close, personal communion with the heavenly Father in grateful praise, and a heart ever open to all demands upon its sympathies. Both of these streams going forth from the priest find their channel in

Christ-"by Him." To do this at all times even to the end of the earthly career of the priest means a complete consuming of all his talents, vitality and life, but it also means by the marvelous grace of God, immortality beyond the veil. The loving Apostle John it was who said: "We ought to lay down our lives for the brethren." (John 3:16.) John had just commented on the unmatched sacrifice of our Leader who had laid down His life for us.

In the Authorized Version of the Bible we are urged by the Apostle not to forget "to do good and to communicate." (Hebrews 13:16.) The thought derived (from a first reading would be that of combining with acts of doing good, the writing of letters, or the making of personal visits, or the transmission generally of messages from one to another. Upon consulting Young's or Strong's Concordance we find, however, a much deeper and profound meaning is derived from the original text, notwithstanding of course, that communications of Christian love, encouragement and the like, between the Lord's people are to be highly commended. This word "communicate" in the King James Version according to the above mentioned authorities is more synonymous with the idea of sharing one's resources with others; the extending of benefactions and charities toward others; the contribution or distribution of our goods to others.

Surely this is the very essence of priestly service. It most nearly approximates divine love-the love which could give to a sin-stricken race the only begotten Son, the most precious of all God's limitless possessions; it most nearly approximates the love of our Savior from whom life's vitality flowed in a constant stream to refresh and-strengthen all who drew upon its source-yea, He poured out His soul unto death. - Isa. 53:12.

Our Sympathetic High Priest

The priesthood is and will ever be an institution whose members must qualify as true givers-not as those whose gifts are out of a mere sense of duty, or out of a desire to self-glory, or out of custom; but they must give where any need calls upon their resources-sincerely and willingly, yes gladly, though they may be rendered poorer in physical wealth and energies. Our Lord with high praise commended the widow who had cast in two mites and declared that she had given more than all the rich men because she had of her penury cast in all the living that she had. - Luke 21:1-4.

Our Lord Jesus has never ceased to act toward us as a High Priest full of sympathy, ready to dispense grace to help in time of need. The Apostle in Hebrews 4:15, 16 emphatically negatives the thought that we might have a High Priest who cannot be touched with, the feeling of our infirmities and he enjoins us to come boldly unto the throne of grace, when we are in need. Blessed assurance! The Fountain-head of all giving; is still pouring forth His benefits as Paul well testifies: "But my God shall supply all your need according to His riches in glory by Christ Jesus." (Phil. 4:20.) And commending the Philippians for their thoughtful generosity toward him in the verse preceding, he acknowledges receiving from Epaphroditus the things that were sent by them, an "odor of sweet smell, a sacrifice acceptable; well pleasing to God."

How often we find this same emphatic approbation by God, and by our Master upon these acts of charity. It gives us an indescribable emotion of joy to come so near the secret of pleasing God and not only is He pleased but "well pleased." No word in the Scriptures is superfluous or light. When we read "well pleased" we know that there is an added force to the expression-there is special approval here. And should we meditate as to why this should be, might we not conclude that it is because such acts springing from the hearts of human beings more than anything else resemble

the divine pattern? God who is the giver of every good and perfect gift delights in a heart attuned to giving. And the royal priesthood of the future will be a sympathetic and generous one, who like our glorious High Priest, now touched with a feeling of our infirmities, will also be able to be touched with a feeling of the world's infirmities and dispense freely where the needs arise. What a glorious design of giving! What showers of blessing for all creatures, coming down first from the God of all, through Christ and by His grace, His associates, who have qualified by the priestly ministry of sacrifice on this earth.

What have we to give in this poverty-stricken world? But precious little when measured by worldly standards. Some few have money talents. Such may distribute to the needs of the poor. Some have the ability to apply the balm of comforting words to the wounds of life. Some there are whose letters and visits gladden the heart. There are some great leaders whose lives have been spent in serving the household of faith with meat in due season. But there are countless ways of lifting burdens from others, wherein we may all have part," by physical help or by spiritual counsel. Small they may often seem if appraised according to earthly values, but great in the eyes of God when done "by Him." Money, goods, hospitality, time, energies, prayers, sympathy, kindness-let us bestow them as we observe the needs about us, making full use of those particular talents we possess, first to the household of faith, but to all men as we have opportunity.

There is much opportunity for this kind of charity. The past few years of depression which we feel are evidences of the world's travail that will soon usher in the Kingdom of God on earth, have reduced many to need. We believe it providentially time for all to exercise themselves in this field. Not that we expect charity to solve the world's difficulties, or that our hope is to alleviate more than the slightest fraction of the sufferings of human beings-such is not what God looks for, but there is a work accomplished in the heart by giving, the training for the great giving which will be the privilege of the royal priesthood in the time when there will be no dearth of resources. When Paul thanked the Philippians for their charity and generosity toward him, he added that it was "not because I desire a gift: but I desire fruit that may abound to your account." (Phil. 4:17.) Yes, he was infinitely better satisfied that their giving benefited themselves primarily. Such a seeming paradox may not be understood by the world generally but such is the divine order, and for the priesthood who are to become proficient givers in the future, a course of training in giving or sacrificing is necessary on this earth, this side the veil.

Soon, when the fire of anarchy and the chaos of world upheaval are upon the world, these blessed privileges will quietly cease, for the priesthood in the flesh will pass beyond the veil. Only a few hours remain. May we not gird ourselves anew with a determination to follow closely the example of our Master whose life on earth was spent in the most complete sense in this double-featured aspect of the priest.

In Leviticus 10, there is an account of two priests, sons of Aaron, who suffered sudden death by reason of offering "strange fire before the Lord." What the specific act of disobedience was we are not informed, but disobedience it must have been, because the account adds, "which He commanded them not." -Whatever the specific offense was, it must be presumed that this is a warning to the antitypical priests, inasmuch as all these things were written as admonitions to us. May the experiences of these two priests not be fairly taken as a picture of the distinction between proper and improper sacrifices? And following this thought to a conclusion, may we not assume that an offering or sacrifice which comes from self-will instead of one which emanates from a heart truly and completely submissive to God, is the one judged and condemned? A truly and completely submissive will is that which is thoroughly submerged into Christ. Let Christ ever be the basis of every offering, of every sacrifice. -Whatever service a spiritual priest may or can

offer should never be made except on the ground of Christ's merit. Nothing of ourselves alone could ever be acceptable to God and throughout our entire priestly career on earth this principle must ever be guarded carefully. As Nadab and Abihu were priests when this judgment came upon them, it follows that antitypical priests must scrutinize their sacrifices most carefully.

Few Acceptable Sacrifices

This is a most searching matter. We would not attempt to alarm or frighten any of the Lord's dear ones, but God's Word speaks out plainly. Those who profess to be serving God, and who are performing works of various sorts, must exercise the utmost diligence to see that none of these acts or works are the product of self or of natural inclinations or of a desire to find satisfaction in accomplishments, but that they issue out of a heart truly and fully submissive to God's commands and that they are done "by Him." The history of the Gospel Age is evidence of very telling conviction of how much "strange fire" has been offered by the professed people of God. How few have been those whose sacrifices have been "by Him." Nature and self have ever asserted themselves, sometimes by almost imperceptible degrees in the beginning, but through lack of vigilance like flames leaped higher and wider until practically uncontrollable.

The life and undertaking of an earthly priest are very solemn. Perhaps we feel discouragement creeping in as we look at ourselves and consider how perfectly our Master fulfilled His priestly mission on earth. What failures we be! But let us not dwell upon ourselves-let us behold Him and keep Him before us as a perfect model and strive by the power of the Holy Spirit to grow into-conformity to Him. Goodspeed, a translation not so commonly used, renders 2 Cor. 3:18 most beautifully and fittingly to this thought: "And all of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to Him, from one degree of splendor to another, for this comes from the Lord who, is the Spirit."

Only a perfect standard could satisfy us, though we measure far short of it, but by His grace and by the power of the Holy Spirit we may rise higher and higher and finally be conformed in all things to Him, albeit this may not be fully consummated until "that which is perfect is come."

Aaron's person was washed in pure water and robed in white linen garments as priest, and he is thus a beautiful type of Christ in all His essential holiness. Christ needed not to do or wear anything to be pure and spotless. "Wherever we behold Him, we see Him the same spotless, perfect, glorious, peerless Jesus, 'the fairest among ten thousand, yea altogether lovely.'" And we see Him best as we read over and again the records of His acts and His words in the precious Book of Life, the Holy Spirit unfolding Him to us in all His count-s less graces. May we, if we have allowed our spiritual eyes to be the least dimmed by any lack of diligence in pursuing the study of the Word of God, renew our determination toward this end, being careful the while to offer sacrifices with which God will be "well pleased. "Be thou faithful unto death and I will give thee a crown of life." - Rev. 2:10.

Heavenly Manna

Many of the friends will doubtless be much interested in the announcement which we are able to make at this time, that there is under way a fresh supply of the "Heavenly Manna." Our friends in Australia have published a new edition of this book, a reprint of the Manna issued by Brother Russell in 1905, and which we have been supplying until recently. It is the small vest pocket edition and is prepared in two bindings; cloth, 36 cents postpaid; leather, 60 cents. While it will be some weeks before the supply will reach us, orders may be sent in at once and will have attention as soon as the books are received.