

THE HERALD OF CHRIST'S KINGDOM

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A Word of Explanation

By Brothers S. D. Bennett, J. J. Blackburn, J. C. Jordan, P. L. Read, and P. E. Thomson

FROM correspondence reaching our office it is evident that a difference of opinion exists as to the extent of responsibility which is or which should be assumed:

(1) By our Directors for the public and private expressions and conduct of those brethren whom from time to time they invite to engage in the Pilgrim branch of our ministry, and

(2) By our Editorial Committee for such articles as they approve for publication in our journal, and which do eventually appear therein.

Some of the friends have urged the Directors to clarify their position by a statement in these pages. A unanimous statement from the Directors, however, is not possible, as the same difference of viewpoint obtains on the Board as appears in the correspondence above mentioned. Under the circumstances, and in the conviction that an expression from us would be timely and appreciated, by those who differ with us, as well as by those who agree, we five brethren, Brothers Bennett, Blackburn, Jordan, Read, and Thomson, address the following statement to the members of the Institute, and publish the same in these pages for the information also of "Herald" readers and all other friends in any way interested in this ministry.

Most, if not all, of our readers are aware that this Institute came into being as the result of a desire to continue the work in which many of us were associated with Brother Russell in the dissemination of Bible truth and the service in spiritual matters of consecrated Christians who might desire such service. It was based upon the realization that a great body of doctrinal and prophetic truth had been accumulated, and harmonies discerned between doctrines which, in earlier periods of the Church's history, had been considered irreconcilable, and hence ignored for the sake of corporate unity, or permitted to become the basis of division into various denominations. Additionally, it was realized that, as the work of harmonizing supposedly conflicting doctrines had progressed, some of them had been shorn of previously undiscerned incongruities and errors, so that the individual doctrines, separately considered, shone with added luster, bringing such mental rest and heartfelt satisfaction in the character and purposes of our God, as thus revealed, as we had not hitherto enjoyed. We have long been accustomed to think

and speak of this additional light on the Word of God as "Present Truth" or "The Divine Plan of the Ages," and while intensely interested in any further unfolding of God's character and plan, and watching thereunto, the conviction has been strong with us that not until we pass "beyond the veil" are we likely to experience a more abundant feast than that spread before us by our Lord, largely through the consecrated labors of this highly talented and devoted man of God.

Nearly twenty years have passed since our Brother left this scene of his earthly labors -- years marked by general increase and widespread diffusion of knowledge along every line. Notwithstanding this, and without depreciating in any manner or degree the labors of others who have faithfully served the Church during that time, notably our dear Brother Streeter, we find in our own studies of the Lord's Word that the writings of Brother Russell, providentially preserved to us in the six volumes of Scripture Studies and the old Watch Towers, continue to hold first place amongst the helps to which we turn for assistance in understanding that Word, and we are conscious of the fact that they cannot be neglected or ignored by us without appreciable loss to both our clearness of vision and consequent walk in life. It is in the conviction that the foregoing views substantially reflect the viewpoint of the Institute's members that we five brethren now serving as directors accepted that service; -- furthermore to its Editorial Committee and its Pilgrim Staff we have approved the appointment, from time to time, of only such brethren as we had reason to believe could conscientiously subscribe thereto.

In reiterating our loyalty to the memory and ministry of our beloved Brother Russell, as we have foregoing, we think it wise to add a word of caution. It is possible, we think, to make the mistake of too minute and rigid an application of certain lines of teaching found in his writings. Truths which, because of one's special turn of mind or other circumstances, have been most prominently identified with one's progress in Christian grace very naturally seem to that one as worthy of an equally prominent place in the life of another. Yet this by *no* means follows. Other truths, seemingly of lesser importance to the one, have, under the all-wise care of the Master been the means of accomplishing what likeness to Himself another has succeeded in developing. As bearing on this point perhaps we can do no better than quote here a choice passage from Brother Russell's own pen

"Unity of faith is desirable; it is to be striven for-yet not the kind of unity that is generally aimed at. Unity is to be along the lines of 'the faith once delivered unto the saints' in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human speculations, theories, etc. The scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by demonstrated faith therein. (2) Our sanctification, setting apart to the Lord, the Truth and their service-including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship-upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the divine Plan in its every feature and detail. Thus each member of the Body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members, that it will be his pleasure to lay down all, even life itself, on their behalf."-S. S. Vol. VI., page 240 (F240).

With the foregoing general statement of our position in mind we are now ready to take up the questions of responsibility presented in the opening paragraphs of this discussion. First, let us consider the Pilgrim ministry, and the responsibility of the Directors in connection therewith. Here, we think, the Directors' responsibility may very well be compared to that of a Convention Program Committee. As it is the duty of the latter to invite such speakers only as they have reason to believe will prove generally acceptable to the conventioners, so our Directors are under a

similar duty in inviting brethren to share in the Pilgrim ministry. However, no one would think of holding the Convention Program Committee responsible for every point of doctrine or interpretation to which a speaker might give expression. Provided the brother was sound in those fundamental doctrines so well presented by Brother Russell in the Watch Tower Article of August 1, 1913, captioned, "Doctrines More or Less Important" (which we reprint elsewhere in this issue, and heartily endorse) full liberty of thought and utterance would be accorded him. Experience has shown that a Pilgrim ministry can operate satisfactorily only when a similar measure of liberty obtains.

Where not one or two, but a substantial number of conventioners take exception to a speaker and so inform the Program Committee, the latter would be ill-advised to invite that speaker to participate in future programs. Correspondingly if our Directors are notified by any Class receiving our ministry that the services of a particular Pilgrim brother are for any reason unacceptable to it, such Pilgrim would no longer be sent to that Class. If, instead of one or two Classes, the exception to a particular Pilgrim was quite general, we should feel that we had ample reason for concluding that the brother's talents could probably be best employed elsewhere than in our Pilgrim ministry, and he would accordingly be retired therefrom. We are happy to be able to state that out of over three hundred Classes now served by our Institute only eight have ever taken any exception whatever to our Pilgrims. Not even these few exceptions have had exclusive reference to one brother, nor have they been exclusively in reference to the brethren now serving in the Pilgrim ministry. The wishes of these Classes have, of course, been complied with, as indicated above.

Coming now to the question of responsibility as it relates to the "Herald" Editorial Committee, it seems necessary to observe first that whatever responsibility this Committee has, it is not shared equally by all five members, but is limited in the case of each article to the particular three *or* more members who approve its publication. This would be especially true where an article is published notwithstanding the disapproval of one or two of the Committee, as sometimes happens.

In regard to its responsibility as a whole, we five brethren readily agree that the extent of the Editorial Committee's responsibility for matters appearing in the "Herald" is greater than that of the Directors for the expressions and conduct of the Pilgrim brethren. The opportunity is theirs of taking exception to particular words or phrases, before publication, and each article is separately considered and voted on. Nevertheless, here again, while as members of the Editorial Committee, we who have served in that capacity have held ourselves responsible for all articles appearing in the "Herald, both those contributed by the members of that Committee as well as those by other contributors, yet we have done so only in a most general sense, and we should not be understood as necessarily endorsing each and every expression published. Our aim has been to afford full liberty of individual expression in the case of any brethren, on or off the Committee, whose consecration is unquestioned, and whose ability to contribute is recognized.

It is our thought that the value to our readers of the various articles published is very largely dependent on each contributor being free in his presentations, provided such presentations are in general harmony with the character and purpose of our journal, and we therefore content ourselves, usually, with offering criticisms, urging the consideration of alternative interpretations, etc., and as a rule leave the adoption of these suggestions to the discretion of the contributor.

If the members of the Institute feel that the foregoing position does not reflect their views they should not elect us five brethren to serve as directors, but should vote for brethren whose position they can endorse. On the other hand, if the members are satisfied that our views, as expressed

above, do faithfully reflect their own, if they wish us to serve them another year, they should not only re-elect us to office, but they should vote also for two other brethren who can work harmoniously with us. We have pleasure in nominating for this service the following named:

CHESTER A. STILES
BEN J. BOULTER

Most of our readers are well acquainted with these two brethren, but for the benefit of those who are not we submit this brief word of introduction.

Brother Stiles is an esteemed elder of the Class at Washington, D. C. Our readers are already indebted to him for several contributed articles which have appeared in the "Herald," the most recent being the series on the Life of Joseph.

Brother Boulter served the Institute as director for a number of years in the past, but resigned that he might have his time free to serve the Lord in other ways which appealed to him. He has indicated his willingness to serve for the coming year, and we five brethren would be glad to welcome him back with us again.

In regard to Brother Jordan, the other four brethren, whose signatures appear hereunder, desire to make a brief statement. Brother Jordan was elected as a director to fill the vacancy on our Board occasioned recently by the resignation of Brother Greiner. He has been identified with the Institute from its organization. During the whole of that time he has served as an elder of the Pittsburgh Class, and for the past seven years has shared with Brothers Wilson and Johnson the arrangements for the annual Pittsburgh Reunion Conventions, which have proved so uplifting and encouraging to many. We are hoping that his re-election to our Board will prove to be yet another tie to bind us more closely to our Pittsburgh brethren, as they seek to honor our Lord and bring blessing to His people.

Sincerely your brethren in His truth and fellowship,

S. D. BENNETT, M. D.
J. J. BLACKBURN
J. C. JORDAN
P. L. READ
P. E. THOMSON

PS. -- Since the foregoing was prepared, the opportunity has been ours of reading the statement of the two dissenting members of our Board, Brothers I. F. Hoskins and B. A. Parker, which appears on page 71 of this issue. In view of some of the statements therein expressed it is possible that, at a later date, we may decide to offer some further remarks in amplification of our position. For the present, however, we prefer to refrain, believing that our position, as above set forth, will be sufficiently clear to our readers, and assuring all that, in the event of our re-election, the "Herald" and the Pilgrim ministry will proceed in the future, very much as in the past, except that, in view of the evident need, a little more space will be devoted to the discussion of "Present Truth" and other doctrinal features of the gracious Plan of God. As in the past, so in the future, we shall hope to keep clearly before us, as was so well expressed by our dear Pastor, that "the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age. -- Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6."

The Institute's Annual Meeting

As announced in the March issue, the next annual meeting is due to be held on Saturday, June 6, 1936 at 2 p.m., in the offices of the Institute, 177 Prospect place, Brooklyn, N. Y.

The annual meeting is primarily for the election of directors to serve for the coming fiscal year, June 1936 - June 1937, and for the consideration of such other matters as may properly come before the members at that time. While only members may participate, all friends of the truth and lovers of our Lord Jesus are welcome to attend the meeting. Proxy forms are being mailed to the last known address of members. Those who for any reason are unable to attend in person, may vote by proxy, if they wish. Such should fill in the proxy form and after seeing that it is duly signed and witnessed, mail it to the Secretary of the Institute, 177 Prospect Place, Brooklyn, N. Y.

In addition to the brethren who have been recommended for election in "A Word of Explanation" and "A Word to the Watchers" the name of Brother John G. Kuehn, Rutherford, N. J., has been received as a nominee.

Doctrines More or Less Important

THERE are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord as one of His followers. There are other features which would seem to be useful, helpful, blessed, but not fundamental-not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

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

The fundamental theory of the Atonement is as follows

- (1) All men-all of Adam's children-are sinners.
- (2) None can be reconciled to God without a Redeemer's sacrifice.
- (3) Jesus came into the world to be that sacrifice-and later to apply that ransom-price for the sins of the world.
- (4) On the basis of faith in the Redeemer's work, the believer may consecrate 'himself to the divine service, in acceptance of the divine invitation, "Present your bodies a living sacrifice.'
- (5) So doing, the believer may-up to the time of the completion of the elect number-exercise full assurance of faith that his sacrifice will be accepted of the Father; and that he will receive a share of the anointing of the Holy Spirit -- the begetting.

(6) Such as meet these conditions are to be accepted as brethren in the highest sense of the term. This much would seem to have been always necessary, and more than this we believe is not necessary today. But if by reason of our favorable day we have more knowledge, we may also have corresponding trials, which our greater knowledge will offset.

Our advice to the Lord's dear people everywhere is that they put no yoke upon each other, beyond the fundamentals specified above-that otherwise they stand free, and leave each other free, and fellowship and agree as much as they can with each other.

If there be a disposition to crowd each other on more than this basic faith, and if it be considered necessary to separate in order to the progress of either of the parties, then doubtless rather than a continual contention a separation would be the wise course.

We are not criticizing the views of any one. Each has a perfect right to hold whatever he believes the Bible to teach, and our views are doubtless well known to all of our readers. Briefly stated, they are as follows:

- (1) That the one that sinned was Adam, and that he and all his posterity were involved.
- (2) That a Redeemer was necessary, that Jesus became that Redeemer, and "gave Himself a ransom for all."
- (3) That God has invited some of the redeemed sinners-not to be the ransom-price, nor to redeem anybody else, but-to be associates of the Redeemer, members of His Body, His Bride.
- (4) The terms and conditions upon which these may have fellowship are that Jesus as the great Advocate shall accept them as His members-their flesh as His flesh-and that He shall impute to them the share of His merit which would be coming to them as members of the Adamic race. Then they are legally justified from all the shortcomings, weaknesses and imperfections inherited by them; and their own wills and all their remaining powers and talents being consecrated, their sacrifice may be acceptable to God -- as part of the Sin-offering by the great High Priest.
- (5) Sharing thus in the Redeemer's **death**, these are privileged to share in His **life**, by the First Resurrection. The Redeemer does not now make application of His merit to the world, aside from the newly-accepted and added members. He will carry out the divine program, and sacrifice all His members before presenting, at the end of the Age, the merit of His sacrifice on behalf of the sins of the whole world, and will thereby seal the New Covenant for them.

In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrificings at all. To us it seems like the swing of the pendulum from one extreme to the other; whereas **our** view lies in the center, as we have stated the matter.

If after fully considering these matters, a Class finds that it cannot agree, and would make better progress as two Classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a division. Such a separation would not necessarily alienate either Class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that His blood is primarily efficacious. - *Watch Tower, August 1, 1913.*

A Word to the Watchers

By Brothers I. F. Hoskins and B. A. Parkes

THE undersigned members of the Board of Directors of the Pastoral Bible Institute, address the members of the Institute and readers of the "Herald" regarding matters that we believe are of grave importance at this time. Over a period of considerable time there has been developing in our midst a state of affairs amounting to a crisis which we believe calls for a frank explanation in some detail, in view of the approaching election June 6th.

Briefly, the point at issue in this situation is one in which it is now proposed that the principle or policy, according to which this ministry was organized some eighteen years ago, shall now give place to another, a "broader," a "more liberal policy." In placing this matter before the members of the Institute, in order to make our position clear, it is important to have before us a number of facts as to the object and purpose in the original formation of this association.

Most, if not all of our readers, are aware that out of the crisis and upheaval that immediately followed Brother Russell's death, in which various problems, questions and issues of vital importance came before the brethren the world over, this Institute came into being and was the result of a desire to continue the work in which many of us were associated with Brother Russell in the dissemination of clearer light on Bible truths with which the Lord had richly blessed him.

We have been accustomed therefore to think and speak of this additional light on the Word of God that has come in our time, as "Present Truth," or "Dispensational Truth," signifying the truth of divine revelation that becomes due with the progress of the dispensation. Accordingly, in the light of this "Present Truth" this "Dispensational Truth," there has been disclosed to the view of earnest watchers what with one consent we have been happily calling the "Divine Plan of the Ages." We need not here take time nor space to accumulate evidence establishing the vast importance of Brother Russell's ministry in these last days, in connection with the development of "Present Truth." Nor need we add to the evidence that we already have, that he ranked amongst the foremost of those who have been used in the ministry of the Church. Accordingly we have a strong conviction that the glorious message of "Present Truth" now represents the fulfillment of the final features of the Lord's parable as recorded in Luke 12:35-37, the "feast" which the Lord promised to spread for His watching servants upon His return. Hence this feast of Bible truths, which we have experienced, and which it is promised will continue to be ours so long as we continue to "walk in the light," has become to us also an additional evidence of our Lord's presence and the imminence of His Kingdom.

Brother Russell's confidence that the Lord's presence was indicated by the clearer light of "Dispensational Truth," was his constant inspiration; and this thought runs through all his writings. It is a prominent and inspiring feature of the message he delivered, which aroused the enthusiastic response of many consecrated Christians and their self-sacrificing- cooperation in the Harvest Work. Likewise it has been our desire to retain in our own consciousness and emphasize in the minds of the brethren generally, and those served by the Pilgrim brethren, not only the heart-satisfying message of "Present Truth" in all its harmony and beauty, but also the glorious implication that this is the result as well as the evidence of our dear Lord's presence, for which His members in the flesh have so long prayed with earnest longing and joyous anticipation.

A word of caution is in order here: Let it be clearly understood that we are using the term "Present Truth" not in any loose or general sense but in the specific sense in which Brother Russell used it. Certain definite doctrinal interpretations and truths were signified by this designation "Present Truth"* and the value he placed upon a clear understanding of those truths may be readily seen -when we consider the vast amount of time he consumed in disseminating them. We have reference among other items, to such matters as the New Covenant, the time of its operation in the future Age-the Sin-offering, and the Church's share therein; the Church sharing with Christ in the Mediatorship of the world in the future Age; the resurrection of the saints and related subjects. As may be seen from his voluminous writings, our Brother considered all these subjects as comprising no insignificant part of "Present Truth," and we heartily agree with him in that thought. In this connection we do well to note his sage advice as found on page 28, Vol. II of "Scripture Studies":

*In this connection we suggest a careful re-reading of the article appearing in the April issue of the "Herald" entitled, "Established inn the Present Truth."

"It is a serious error into which many fall, to suppose that a knowledge of God's doings and plans is of little importance, that the graces of Christian character are all that God requires and that these are better conserved by ignorance. How differently the Scriptures present the matter! They counsel us, not only to cultivate the graces of the Christian character, but to preserve constantly that condition of heart which will enable us to discern the truth-especially that great truth of the Lord's presence when due-and when dispensational changes take place. A knowledge of dispensational truth is quite as important in the end of this Age as it was in the end of the Jewish Age. Those who did not discern the truth then due did not receive the favors then due. And just so in the end of this Age: Those who cannot discern the troth now due, being blinded by unbelief and worldliness, cannot receive special favors-now due. They are not overcomers, and hence are unfit to be the Bride of Christ, and to enter into the glorious inheritance of the saints as joint-heirs with Him. Truth, in this Age, under the adverse circumstances for its reception, becomes a test of our faithfulness to God, and therefore as a sickle separates the fit ones from those unfit-the wheat from the tares."

In harmony with the foregoing, and in agreement with the thought that the doctrines above mentioned do represent important features of Present Truth, and thus have their part in comprising that which the Apostle designates as "the whole armor of God," and which he counsels the Lord's people to put on in these "last days," it has been the policy of the Institute through the years to employ on its Editorial Committee, the Pilgrim Staff, and in the office, only those who have shared the foregoing conclusions. Moreover, confirmation of the assertion made earlier that this association was originally formed for the purpose of carrying forward the ministry begun and so ably conducted by Brother Russell may be obtained by reference to the pages of the very first issue of the "Herald" which bears date of December, 1918, wherein such purpose is unequivocally stated as follows:

"This journal is set for the defense of the Truth as expounded by the great Founder of Christianity, the central feature of which truth is the doctrine of the ransom given once for all, around which all the other features of divine grace revolve. Our endeavor shall ever be to lift high the banner of the cross -- 'that Christ died for our sins, and rose again for our justification.' And we shall recognize as in full fellowship with the Lord, and as our brethren in Him, all consecrated believers, sharers in the merit of the atoning blood of Jesus and partakers in the Sin-offering with Christ. Living as we are at a time when this all-important doctrine of the ransom-redemption through the precious blood-is being assailed and gaining an increasingly large number of

adversaries whose methods and arguments are of a subtle character, surely every true soldier of the Cross should be anxious to enlist all his powers in defense of this great foundation truth.

"It is the aim of this journal that its readers shall always be able to see clearly in its columns a very close likeness to the spirit and influence that animated the Lord's servant during the forty years of his faithful ministry to God's people. We trust never to lose the sacred and hallowed memories of that faithful example and ministry; that we shall always remember with heartfelt appreciation his devotion and loyalty to the Word of God, together with his peerless defense of the sacred truths of that Word, regardless of the persecution, loss and suffering entailed.

"We would have our readers fully assured that this journal stands firmly in defense of the ideals, principles, and teachings of this servant of God, not because we believe he was infallible, nor because of any blind superstitious reverence for him as a man, but because we have proven those ideals, principles and teachings to be well grounded upon the only sure foundation-the infallible Word of God. We shall follow his example, therefore, inasmuch as we believe 'he followed the Lord... .

"While thus expressing ourselves, we do not wish to be understood as fencing ourselves about, as halting in the path of light and making no advancement therein; for the path of the just is still as a shining light, 'shining more and more,' etc. But looking again at the life of the one whose memory we hallow, we note that his experience was one of continual advancement in the light; he walked in the light as Christ was in the light, and enjoyed and shared with others the abundant blessing thereof. This, we believe, is the aim of all the saints in light; and if it be our Father's good pleasure to make additional revelation of Truth to His people, we trust that we shall all be in that attitude of heart, and be possessed of that open mind, that will enable us to be ready to advance as He may direct the way."

Now it can be truthfully said that generally through the years since the commencement of this ministry, the brethren having charge of its affairs have earnestly endeavored to adhere to and sustain the policy and purpose originally outlined; and the thought that there was any brother in our midst as a successor to Brother Russell, was far removed, from our minds. The fact that some of the Institute's publications have at times presented reviews along chronological and prophetic lines in addition to those of Brother Russell has not signified any digression whatever from the general system of doctrinal expositions by Brother Russell, but was in keeping with Brother Russell's advice that we take heed to the more sure word of prophecy, as the march of events brought us further on into the Day of the Lord wherein we might expect to see some of the chronological and prophetic features more clearly.

Coming to the point at issue, namely that serious and important changes now be made in the policy and conduct of this ministry, this attitude has arisen out of the fact that within the recent past some of our number have undergone a change of mind with regard to Present Truth ministry, as a whole. At least three brothers who have gone on extended, Pilgrim tours under the Institute's direction during the past fifteen months, have taken the attitude of denying or discrediting as doubtful, one or more of several of the important considerations or features which through the Harvest time have been classified as "Present Truth," or "light for the last days." and have therefore ceased to hold or to teach them in their ministry, and contrariwise have privately imparted other impressions much to the distress of some of the friends. Amongst such items thus discarded or shelved as doubtful, are,

(1) That which was regarded by Brother Russell and all of us as clearer light on the Church's participation with Christ in His sacrificial offering -- the Sin-offering, involving the rejection, of course, of Brother Russell's exposition of Tabernacle Shadows, the Levitical offerings, etc.;

(2) The presentation in which we have all concurred regarding the great Covenants and particularly the purpose and operation of the New Covenant-not in operation in this Age in any sense, **but exclusively for the Millennial Age;**

(3) The Mediatorial work of Christ as **not in behalf of the Church** but a work in which **the Church shares with Christ** in the Millennial Age in behalf of mankind.

(4) Other points of exposition occupying an important place in this latter day ministry, and now being discarded, are that of our Lord's presence and the accomplished resurrection of the sleeping saints.

The opinion in our Board is divided as to whether or not brethren who have undergone a change of mind with regard to the foregoing and other features of the truth, should still be sponsored as public speakers and teachers in the ministry, some taking the view that present truth ministry need not be one of the determining factors in selecting Pilgrims or Editors. With a divided attitude and opinion in our midst as to the soundness and validity of these various features of Present Truth, their importance, etc., there is a lack of unanimity in our Board, and a state of inharmony exists and unsatisfactory results generally, obtain, both as regards getting matter approved for publication in the "Herald," as well as in the conduct of the Pilgrim ministry.

As a remedy for the present unsatisfactory and inharmonious situation in our Board, a more "liberal policy" is proposed to be set in operation, namely that the Directors of the 'Institute shall be relieved of the responsibility of determining a brother's doctrinal fitness or qualification for the Pilgrim ministry, and that such brother, engaging in the Institute's ministry, shall not be held to account as to, his teachings, interpretations, or doctrinal belief; that acceptance of and adherence to the various features of Present Truth shall no longer be a required condition or evidence of his fitness for the Pilgrim ministry as heretofore. But that the mere fact of the Brother's acceptance of the foundation truths, justification and sanctification-namely, faith in the blood of Christ and consecration to God-shall alone constitute the required qualification **doctrinally**, for the ministry. And it shall be understood, according to this "more liberal policy," that such a Pilgrim Brother may entertain, and proclaim at will, a variety of ideas and interpretations divergent from Present Truth, or differing from another Pilgrim Brother also sponsored by the Institute, unless, and until, the brethren served discern these deflections from Present Truth and sufficient of them so report to the Institute office and request his services be discontinued. Thus, under this proposed "liberal" policy, when a Pilgrim Brother is sent to you, there will no longer be possible the assurance that he is, in fact, in enthusiastic accord with the sublime message of Present Truth which has been proclaimed for 60 years to the profit and inspiration of the brethren and those of the public invited to the meetings addressed by the Pilgrims. But the question will now be constantly in the minds of the brethren served, "Is this Brother really in accord with the Truth?" And the misgivings thus aroused can only be answered by constant interrogation of the Pilgrims as they travel about, with the many possibilities of misunderstandings arising therefrom, and the loss of precious time from the more important and intended purposes of the Pilgrim Brother's visits.

The same principles, according to this more "liberal policy," shall also operate with regard to the brethren of the "Herald" Editorial Committee. The Rule governing our Editorial Committee heretofore has been one of strict surveillance of all matters submitted for publication, and the Editorial Committee have been definite and positive in their attitude toward what has been

submitted, with the result that a considerable number of articles have been disapproved and rejected. But according to the "more liberal policy" "Present Truth," as we understand that term, and as set forth above, shall no longer be the standard by which a Brother's qualifications, **doctrinally** for the Editorial Committee shall be tested or determined; but, merely as in the case of the Pilgrims, a confession of the foundation features-faith and consecration -shall constitute his **doctrinal** fitness. And each of the Editorial Committee shall be responsible only for the teachings and interpretations presented in his writings in the "Herald"; such Editor, contrary to what has been the order in the past, may then, as in the case of the Pilgrim Brother, entertain and set forth whatever he may wish regardless of whether or not it harmonizes with "Present Truth" or with the views of his fellow Editors of the Committee.

The undersigned, setting forth this statement, find themselves definitely unable to subscribe to any such policy; as we are confident that such a program would let down the bars and open up a vast field for the spread of error and uncertain doctrines, both as respects the Pilgrim department and in the columns of the "Herald." In view of what has been presented earlier in this statement, we believe that we need not take more time or space to enlarge upon our objections to the new program such as has just been outlined.

We most certainly urge against a misunderstanding in connection with issuing this statement None should in any wise understand us as limiting our recognition as fellow Christians to such only as agree with all the views and convictions embraced in the term "Present Truth." In the Watch Tower of August 1, 1913, Brother Russell has well expressed the basis of Christian fellowship in the article entitled, "Doctrines More or Less Important," which we heartily endorse and subscribe to. The basis of Christian fellowship therein expressed is repentance, justification by faith, consecration unto death, and a life consistent therewith, and Spirit begetting. Beyond these fundamental doctrines, each brother or sister in the Lord should be permitted liberty as to his or her understanding of the Lord's Word without discrimination as to fellowship or recognition as fellow Christians; and we would discourage divisions in the Classes over these points even as did Brother Russell. Let the fact be clearly noted therefore that the point at issue, in this present crisis, is not that of the basis upon which we recognize each other as Christians and fellowship one another as such; but it is wholly a question of teachers and teachings, and what shall be the standard of eligibility for the ministry, conducted by Pilgrim brethren and the Editorial Committee of the "Herald."

In view of the facts and considerations as to the original purposes and objects of this ministry, it is our thought that harmony of view among those engaged in the work of the Institute should go further than these fundamental doctrines such as we have just named. We are not unmindful of the fact that the dear Lord's object in providing His people with the various features of His precious truth from time to time is that they shall proclaim it on all suitable occasions, and we share Brother Russell's thought that the doctrines mentioned foregoing as now being discarded by certain brethren, embrace important features of "Present Truth," and we hold with him that it is not only our privilege, but also our duty to present them as a part of our present ministry. It is obvious, of course, that this cannot be effectively done so long as the present inharmonious conditions continue to exist amongst the Editorial Committee and Pilgrim staff of the Institute. We do not feel it would be safe to assume that because these doctrines have been presented many times their further dissemination is now unnecessary. On the contrary, we remember Brother Russell's example in this regard, namely that he continued to present them up to the time of passing from the scene of his earthly ministry, and we are convinced of the soundness of his course, and that it is therefore worthy of emulation on our part. We repeat, therefore, that to us, practical unanimity of doctrinal interpretation of those features of Present Truth now under discussion, as well as agreement on fundamental doctrines, is quite necessary on the part of its

representatives if the Institute is to continue the ministry for which it was organized and not be found giving forth "an uncertain sound," but that it shall on the contrary impart a message which will be as effective as possible for the encouragement of that class with whom the Lord is now dealing.

Finally, we earnestly desire that there be no doubt in the minds of any who read this statement as to the position and attitude of the undersigned. The important question raised in this crisis is whether or not the management of the Institute is to continue the principle and policy definitely announced when this ministry was started eighteen years ago. That principle and policy were that the Directors were to assume full responsibility not only for what appeared in the columns of the "Herald," but also for the ministry of its Pilgrim staff. The fact is sometimes cited that when Brother Russell first published the "Watch Tower" he accepted articles for publication from contributors; and in that connection published the following note:

"In no case will the Editor be responsible for all sentiments expressed by correspondents, nor is he to be understood as endorsing every expression in articles from other periodicals."

But within five years his mind had undergone a change and that note read somewhat differently:

"The Editor recognizes a responsibility to the Master, relative to what shall appear in these columns, which he cannot and does not cast aside; yet he should not be understood as endorsing every **expression** of correspondents, or of articles selected from other periodicals."

This indicated that she was feeling more keenly the matter of responsibility for what appeared in the Watch Tower. By the end of ten years it was evident that he was not publishing contributed articles for which he could not accept full responsibility, so important did he regard the matter of placing the Truth before the people.

Having in the foregoing paragraphs frankly stated our position, we are earnestly urging that the Institute continue its ministry in accordance with the principle, policy *and* program outlined above, and in which this work was originally instituted; a policy in which the brethren may have confidence that the great system of truth we know as "Present Truth," will be faithfully presented by both the "Herald" and the Pilgrims; and none, in financially supporting this ministry need feel any fear that a Pilgrim will present views subversive of the Truth or divergent therefrom, nor that the "Herald" will contain articles not in full accord therewith. Responding to requests, as to the names of brethren who are willing to serve as directors during the ensuing year, who are wholeheartedly loyal to the life-ministry of Brother Russell -- Present Truth ministry -- and the program and policy herein above presented, we are after careful and prayerful deliberation, submitting the following list of five brethren, (in addition to the undersigned) making seven, who have so indicated their willingness that their names stand in nomination for the coming election:

P. A. GATES, Memphis Tenn.
C. H. S. KuEHN, Toledo, Ohio
C. W. McCoy, Spokane, Wash.
S. N. McELVANY, Pittsburgh, Pa.
G. C. STROKE, Buffalo, N. Y.

A word of explanation is due with regard to the above mentioned brethren:

Brother Gates, formerly of the brethren of New Orleans, has been associated approximately fifteen years with the friends in Memphis, and his zealous and efficient services as an Elder of the Class there are very highly appreciated.

Brother Conrad Kuehn, of long standing in Present Truth and its service, and for a time associated with Brother Russell at headquarters, is well be loved for his deep spirituality and his faithful ministry with the brethren in Toledo.

Brother McCoy, well known on the Pacific Coast and especially in the Northwest for his very valuable Pilgrim ministry is greatly loved and esteemed by the brethren in those parts.

Brother McElvany has been active in the capacity of an Elder in the little Class of brethren in Pittsburgh as well as amongst some outside Classes since 1918, at which time he became associated with the Institute.

Brother Stroke's zealous labors and assistance oaf the brethren. of Buffalo in the capacity of an Elder is very warmly appreciated by the brethren there.

The grace of our Lord Jesus Christ be with you all.

I. F. HOSKINS
B. A. PARKES

Lessons from the Life of Joseph

[Contributed]

Scripture Reading: Psalm 105:17-23; Genesis chapters 37, 39-50

EVERY side of Joseph's character is beautiful. Everywhere we see him he bears himself nobly. We pass now to another chapter in his life, and here, too, we shall find the beauty unsullied, the splendor undimmed. We look at Joseph and his father, and we see that through all the strange and varied experiences of life he kept his love for his father warm and tender.

There is one incident which at first thought seems to have shown forgetfulness of his old home. When his first son was born he named him Manasseh. "For God," said he, "bath made me forget all my toil, and all my father's house." But he did not mean that the coming of this child into his home blotted out all memory of his father. The words reveal the heart hunger of Joseph for home, love, and domestic ties. He had been torn away from these, and for more than thirteen years had lived unblest by human affection. Now the hunger of his heart was met by the child he held in his arms. He had now a home of his own, and in the new joy, the years of hungry, unmet love were forgotten, as the earth forgets the desolation of winter when spring comes with all its glory of bursting life and bloom and foliage.

But his father was not forgotten even in the gladness of his own happy home. All through the story of the brothers' visits we have glimpses of Joseph's love for his father. Little did those men from Canaan know how eagerly the great governor watched their words to hear about their father. And when he pressed on them the charge that they were spies, they dropped the words: "Thy servants are sons of one man. . . . The youngest is this day with our father." They spoke

carelessly, but their words told Joseph that his father was yet alive, sending a thrill of gladness into his heart.

The Courtesy of a Tender Filial Love

The brothers went home and came again, and when they stood before the governor, almost his first word was the inquiry, "Is your father well -- the old man of whom ye spoke? Is he yet alive?" The brothers saw nothing in the words 'but the fine courtesy of a noble gentleman; yet under the courtesy there throbbed a tender, filial love. When Judah presented his plea for Benjamin, referring again and again to his father at home, his old age, his loneliness, his bereavement, his love for Benjamin-so deep and tender that he would die if the lad were not returned to him -- he little knew what chords he was touching in the soul of the great man to whom he was speaking. It was this picturing of the aged, sorrowing father which most of all moved Joseph as he listened to Judah's words. When the plea was ended, Joseph broke down-could not refrain himself longer, and said amid sobs, "I am Joseph." Then his very next words were, "Doth my father yet live?"

A few minutes later, after the passionate assurance of forgiveness had been given to quiet the hearts of his brothers in their consternation, he bade them hasten to their father-"my father", he says now-and say unto him, "Thus saith thy son Joseph, God hath made me lord of all Egypt; come clown unto me, tarry not. . . . Ye shall tell my father of all my glory in Egypt and of all that ye have seen; and ye shall haste and bring down my father hither." He sent also wagons to bring his father over the rough roads as gently as possible; and presents-twenty asses carrying provisions and comforts for his father's use on the journey.

Weeks must have passed while the caravan slowly wended its way to Canaan, and while preparations for breaking up the old home and moving were progressing, and while the family journeyed again toward Egypt. At last, however, word came to Joseph that his father was approaching; and he made ready his chariot and went to meet him. Who can tell the tenderness of that meeting! The Bible never indulges in sentimental narration, and yet the picture its words present is very touching. "Joseph presented himself unto him; and he fell on his neck, and wept on his neck a good while." It had been twenty-two years since Joseph, a lad of seventeen, had gone away from home to carry messages and tokens to his brothers, expecting in a few days to return. He had never seen his father's face since that morning, and the pent-up love of all the years found expression in this greeting.

Here again the character of Joseph shines in brilliant splendor. Egypt was then the first nation of the world in its civilization, its refinement, and culture. The court of Pharaoh was a place of great splendor. Jacob was a plain shepherd, lowly, unconventional in manners, without worldly rank or honor, withered, limping, famine-driven. Far apart were these two men, the governor of Egypt and the patriarch of Canaan. But the love in Joseph's heart for his father was so strong and so loyal that he never thought of the difference, and he led the old shepherd into the presence of the great king with pride. He told Pharaoh of the coming of his father as eagerly as if Jacob too had been a king. He made provision for his father, also, in Egypt, and, nourished him as long as the old man lived. When Jacob was dying, Joseph stood watching by his bedside, the Prime Minister of Egypt by the old shepherd, with beautiful filial devotion.

Through all the years his love continued warm and tender. Amid the splendors of rank and power he never forgot the old man, waiting in sorrow and longing, in his tent in Canaan. When his father came to him, bent, withered, limping, he honored him as if he had been a king. During the

remaining years of his life he nourished him in almost royal state. When he was dead he honored him with the burial of a prince.

"Honor Thy Father and Thy Mother"

All this illustrates the nobleness of Joseph's character. The lesson is plain. Children should honor their parents. Nothing more sadly mars the beauty of a life than anything which shows want of filial love and respect. Children never come to an age, while their parents live, when they may cease to treat them with affection and honor, in return for unselfish devotion, self-denial, and care on their behalf in the days of infancy and childhood. These are debts we can never pay save by love that stops at no cost or sacrifice, nor flags in its faithfulness, until we have laid away the revered forms to rest in the grave.

The beautiful example of Joseph should inspire in all children whose parents are living, a deep desire to give them comfort, gladness, and tender care as long as they live. If we are blessed with wealth or with plenty, they should share it who shared their all with us in days gone by, perhaps pinched themselves that we might not want, or that we might be better fitted for life. If we have risen to higher position and greater honor than our parents had, we should bring them into the sunshine that is ours, that the benediction of our favored life may brighten and sweeten their old age. If they are a little peculiar, or odd in their ways, lacking some of the refinements of our more fashionable life, we should remember that these are only outside disfigurements, and that beneath, "beat hearts of -love, and dwell spirits that are noble with the nobleness of Christlikeness. Even if parents have marred their lives by sin which has brought shame, it were better, like Noah's nobler sons, to close our eyes and to fling the mantle of filial love over the shame.

There is another part of the story of Joseph and his father which has its lessons. We turn back to Hebron, to the time when the brothers came home from Egypt after Joseph had made himself known to them. They told their father that Joseph was alive, and that he was the governor of Egypt, but the old man could not believe the tidings. His heart was overwhelmed. For more than twenty years he had mourned Joseph as dead. Now to hear that he was alive in Egypt was too much for the old father. "His heart fainted, for he believed them not."

His sons sought to make him believe, repeating the words of Joseph. While he still listened, bewildered, doubting, the wagons Joseph had sent to carry him to Egypt were driven to the door; and the asses bearing the good things of Egypt also appeared. Now Jacob was convinced; his spirit revived. "And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die." Why did the sight of the wagons help Jacob to believe that Joseph was alive? Wagons were not known in Canaan at that time, at least such wagons as those sent from Egypt. Joseph must indeed have sent them. So the fruits and other things sent to Jacob's door were unmistakably from Egypt. They could not have grown any place but beside the Nile.

"As Seeing Him Who is Invisible"

All this is suggestive and illustrative of the way we are helped in this world to believe in the existence of Jesus Christ in heaven. We know that Jesus died on the cross, slain by wicked hands. We know that He was laid in the grave, and that a stone was rolled before the door. The Gospel comes to us, telling us that He is alive. Note here again the similarity of Joseph to Christ. Joseph was alive in Egypt, that was what they told Jacob. Jesus Christ is alive in heaven, that is what the

Gospel tells us. Not only was Joseph alive, he was ruler over all the land of Egypt. Jesus is alive for evermore, beyond death; and He is ruler over all things, King of kings and Lord of lords. Jacob was convinced Joseph was alive in Egypt when he saw the tokens he had sent. Christ sends us blessings out of heaven, which prove to us that He is really alive there and in power. Do there not come answers to *your* prayers when you plead with God? Do there not come comforts for your sorrows when your heart is burdened?

Canaan was famine-stricken. There was no bread in all the land. The people were starving. In Egypt there were great storehouses. From these supplies certain good things came to Jacob's door. Somebody had sent them -- somebody who knew him and loved him. They said it was Joseph and the old man believed it.

This world is famine-stricken. There is no bread here for our souls. Heaven has its storehouses. Daily there come to you from these reserves of goodness, supplies of blessings. There are blessings just for you. They meet your needs exactly. They come just at the right time. You say, "There must be some one in heaven who knows me; some one who keeps his eye upon me and knows what I need, and then sends his good things to me at the right moment." Yes, that some one is Christ. He is not dead-He is alive and on the throne. These good things that come into your days, with their joy and brightness, are all from Him.

Yes, we know that Christ lives and reigns in heaven, for every day blessings come to us that could have come from no land but the heavenly land, and that no one but Jesus could have sent. The forgiveness of our sins, the peace that fills our heart, the joy that comes in sorrow, the help that comes in weakness the human friendships that bring such benedictions, the answers to prayer, the blessings of providence-who but Jesus could send all these heavenly good things to us? These are the best proofs to us that Jesus lives and rules in the land of blessedness and glory.

Foretaste of Good Things to Come

To know that Christ, though unseen, is yonder in heaven, that He ever lives to make intercession for us, that He sends 'blessings down to us on the earth, heaven's good things, is a very precious truth. Even this is a joy that thrills our hearts. But there is something better: The wagons came and took Jacob away from that land of hunger, with its mere handfuls of the good things of the land of plenty, and bore him right into the heart of the country where his son ruled. He was met on the borders of the country by the son who had died to him, but still lived. He was welcomed by him with love's warmest welcome. He was presented to the king who bade him dwell in the best of the land. There he stayed, close to his son, nourished by him. No longer did he have merely a few of the good things, sent from far away, as tokens of the abundance in store yonder; he dwelt now in the very midst of the storehouses and had all that he could wish.

We see how beautifully true all this parable is, in its application to Christ's believing ones in this world. Here our joy is very sweet, but we have only little foretastes of the heavenly good things. By and by the wagons will come for us to take us into the very presence of Christ.

When Jacob got into the carriage and it drove away, he was not sad. He was leaving his old walks and the place of his sorrows, but he was going to his son. He was leaving famine and want, and was going to a land of plenty. That is what is in prospect for us. We shall leave the place of toil and care, to find rest. We shall leave the land of tears and separations, to go into the presence of the loved and lost. Our Savior will meet us on the edge of that blessed country. He will welcome

us with tenderest love. He will present us to His Father -- not ashamed to own us as His friends, His brothers, His sisters, before heaven's angels. He will give us a place near to Himself. There He will nourish us with heaven's choicest fruits. Our Joseph has gone before us to prepare a place for us: and when we are prepared for the place He will come again and receive us unto Himself, that where He is there we may be also.

Old Age and Death

Word was sent to Joseph one day that his father wished to see him. The old man was thinking of his departure. He knew he must die in Egypt, but he did not wish to be buried in that strange land; he wanted to lie in the land of promise. So he asked Joseph to swear to him, in the rude fashion of the times, that he would not bury him in Egypt.

It was no mere sentiment that made the old man, as his end drew nigh, crave to lie beside his father and his wife in the cave of Macbpeleh; it was his strong faith in God's promise to give Canaan to his descendants. He believed that the promise would be fulfilled and he wanted his grave to be where the future home of his children would be. Then he wanted his family, though still abiding in Egypt, to have a constant reminder that Egypt was not their home. He knew that his grave in the land of promise would continually draw upon their hearts.

Then came another incident. Jacob was sick. Joseph heard it and hastened with his two sons to his father's bedside. Jacob adopted these "boys as his own, taking them in among his own sons, kissing and embracing them, then stretching out his thin, trembling hands and laying them on the heads of the lads, while he uttered this beautiful benediction upon them: "God, before whom thy fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the angel which hath redeemed me from all evil, bless the lads; and let my name be named on them."

Then we have the death scene. All the sons are there, and the dying Patriarch in prophetic words, unveils the future of each in turn. We need not linger on these predictions, interesting as they are, but we will note the blessing pronounced upon Joseph:

"Joseph is a fruitful bough,
A fruitful bough by a fountain;
His branches run over the wall.
The archers have sorely grieved him,
And shot at him, and persecuted him:
But his bow abode in strength,
And the arms of his hands were made strong
By the hands of the Mighty One of Jacob;
(From thence is the shepherd, the stone of Israel,)
Even by the God of thy father, who shall help thee;
With blessings of heaven above,
Blessings of the deep that coucheth beneath,
Blessings of the breast, and of the womb.
The blessings of thy father
Have prevailed above the blessings of my progenitors
Unto the utmost bound of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separate from his brethren."

Those were intensely solemn moments to Joseph. All his honors seemed small as he stood there by that bed and felt the touch of the hand now growing cold in death. At length the feeble voice ceased to speak. The blessings were all pronounced. Then came the dying-charge: "Bury me with my fathers in the cave that is in the field of Ephron." And when Jacob made an end of charging his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his fathers.

Strange mystery of dying! How orphaned it leaves us when it is a father or mother that is gone. We never get ready to lose our parents. No matter how old they are, how ripe their life, how full their years, the time never comes when we can lose them without a pang. Life is never quite the same again. Something has gone out of our life, something very precious, which we never can have again. Never more a mother's prayers, lost and missed now for the first day since we were born. No more a father's love, thought, care, and hope in this world, wanting now first since infancy. The consciousness of bereavement is keener when a parent is taken away in the child's earlier years, and the loss is greater in a sense, but perhaps the pain is no deeper. No wonder Joseph fell upon his father's face and wept upon him and kissed him, when he saw that he was dead. His grief was sore; his sense of loss was great.

Quickly Joseph set about to do all that love could do to honor the name and memory of his father. The body was embalmed. Then followed seventy days of mourning, according to the custom in Egypt. After this the patriarch's dying command was obeyed, and the twelve sons, with many Egyptian friends, among them men of rank, bore the body away to Canaan, and laid it to rest beside the bodies of his kindred.

The burial was at Hebron, in the cave of Machpelah. This cave is covered now by a great Mohammedan mosque. The entrance is so sacredly guarded that none save Mohammedans can enter it. There are shrines in the mosque for each of the dead who sleep beneath—Abraham, Sarah, Isaac, Rebekah, Leah, Jacob. In the interior of the building is a small circular opening which leads down into the ancient cave, where no doubt the twelve sons of Jacob laid the embalmed body of their father.

After the burial of his father the story of Joseph is almost a blank. Only one incident is given. When Jacob was gone the brothers grew uneasy. They thought that their father's influence had restrained Joseph from seeking revenge upon them for their sin against him, and they feared now, when this restraint had been taken away, Joseph would visit punishment upon them. The memory of sin dies hard. It had been forty years since this wrong was committed, and for seventeen years the brothers had lived in the sunshine of Joseph's forgiveness, nourished by his love, without a word or an act to suggest aught of resentment; yet here we find the old dread still lingering. Guilt makes cowards of men. Sins against love plant thorns in the heart.

Joseph wept when he heard his brothers' words. It pained him to learn that they doubted his love and forgiveness. When you have been loyal and faithful to a friend, loving him unselfishly, making sacrifices for him, giving of your life's strength and skill to help him, putting honor upon him, it grieves you sorely to have him misunderstand you, suspect your sincerity and doubt your affection. Seventeen years of such generous love as Joseph had shown to his brothers in Egypt ought to have made it forever impossible that they should doubt or suspect his forgiveness. Do we ever treat our friends so? Do we never treat Christ so? Do we never doubt "His forgiveness, or question His love for us whatever our experiences? Let us not grieve that gentle heart by even the faintest doubt of a love that is infinite in its constancy and tenderness.

Joseph was pained when he heard of the fears and distrust of his brothers, but his patience did not fail. "Fear not," he said to them, "for am I in the place of God? And as for you, ye meant evil against me: But God meant it for good, to bring to pass, as it is this day, to save much people alive. Now, therefore, fear ye not: I will nourish you and your little ones." This was his answer to their distrust.

The Apostle Paul prayed that our hearts might be enlarged. (2 Cor. 6:13.) It takes a large, a generous, heart to love on in spite of doubt, suspicion, and unwholesome discontent; but Joseph had a large heart. His generous love never failed. His answer was only a new assurance of affection undisturbed by their treatment; he would nourish them in the days to come as he had done in the past. He would share his honor with them. He would provide for them in the land where they were strangers. He would care for their children. So he comforted them and spoke kindly unto them.

After this incident Joseph lived fifty-four years, but nothing whatever is told us of these years. We can picture a ripe and beautiful old age, full of honors and full of usefulness.

We know that his life continued beautiful to its close. Sometimes old age does not fulfill the prophecy and the promise of the earlier years. Sometimes men who live nobly and richly until they have passed the meridian of their days, lose in the splendor of their character and the sweetness of their spirit as they move toward the sunset. A great many sermons are preached to the young. Youth has its perils, and needs constant warnings. But there is need also of wise words of counsel to those who are growing old. Old age has its perils and its temptations. It is difficult to bear the honors of a good and worthy life as they gather about the head when the years multiply, and not be spoiled by them. It is hard to keep the heart humble, and the life simple and gentle, when one stands amid the successes, the achievements, the fruits of one's life victories, in the days of a prosperous old age. Some old men grow vain in their self-consciousness. They become garrulous, especially about themselves and their own past.

The ease and freedom from care which come sometimes as the fitting reward of a life of hardship, toil and sacrifice, do not always prove the happiest conditions, nor those in which the character shows at its best. Some men who were splendid in incessant action, when bearing great loads and meeting large responsibilities, and in enduring sore trials, are not nearly so noble when they have been compelled to lay down their burdens, drop their tasks and step out of the crowding, surging ranks into the quiet ways of those whose life work is mainly finished. They chafe in standing still. Their peace is broken in the very days when it should be calmest and sweetest. So in many respects old age puts life to a crucial test.

Then sometimes old age grows unhappy and discontented. We cannot wonder at this. It becomes lonely as one by one its sweet friendships and its close companionships fall off in the resistless desolation that death makes. Feebleness of health, too, comes in oftentimes as an element which adds to the difficulty of living beautifully when one is old.

These are some of the reasons why old age is probably just as severe a testing time of character as youth or midlife. The grace of God, however, is sufficient for the testings and trials of the old as well as of the young. We should set ourself the task of making the whole day of life to its last moments beautiful. The late afternoon should be as lovely with its deep blue and its holy quiet, as the forenoon with its freshness; and the sunset ting as glorious with its splendor of amber and gold as the sunrising with its radiance and brightness. The old, or those growing old, should never feel for a moment that their work, even their best work, is done, when they can no longer march and keep step in the columns with youth and strong manhood. The work of the riper years is just

as important as that of the earlier years. Young men for action, old men for counsel. The life that one may live in the quieter time, when the rush and the strife are left behind, may be even more lovely, more Christlike, more helpful than was the life of the more exciting, stirring time that is gone. Life ought to grow more beautiful every day to its close. Let no one think he has finished his task of sweet, true living when he has gotten safely through middle life into the borders of old age. No; we must not slacken our diligence, our earnestness, our fidelity, our prayerfulness, our faith in Christ, until we have come to the gate of eternity. God's plan for our life takes in all.

Age is a time for praying hoping, and for reflecting to others something of the peace and love of the heaven we are nearing, and of the Christ we hope soon to see.

At last the time came for Joseph to die, as this time must come to all. "And Joseph said unto his brethren, I die: but God will surely visit you, and bring you up out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

Joseph was not buried at all in Egypt. His body was embalmed there, but not entombed. Egypt had long been his home. It had been the scene of all his honors and triumphs. His wife was an Egyptian; his friends were Egyptians. But he was still a loyal Israelite, and would not lie in an Egyptian grave. He would be buried in an Israelite grave.

But there are other thoughts: In the Epistle to the Hebrews when the faith of Joseph is spoken of, it is remarkable that it is this command concerning his bones that is mentioned. "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones." This showed his faith in God's promises concerning his people. His faith was so strong that he refused to be buried at all in Egypt; his burial must wait until his people went up out of Egypt to their own land.

Mark the difference in the dying requests of - Jacob and Joseph. Jacob, too, refused to be buried in Egypt. He had spent seventeen happy years there, but he could not die until he had the pledge that he would be buried beside his kindred. Joseph's request was different. He was not to be buried in Egypt, yet his body was not to be carried to Canaan until his people should go there. He was so confident of their exodus that his-mummy was not to be laid in the grave at all until they went back to the land of promise.

Doubtless Joseph felt that his body left among them unburied, waiting to be carried away to Canaan and buried there, would do more to keep hope alive in their breasts than if it lay at rest yonder in Hebron. Every time they saw it, they would remember why it was unburied, and their thoughts would turn toward their land of promise.

By and by things grew dark in Egypt. The dynasty of the Pharaohs who had been Joseph's friends gave way to a new dynasty who cared not for his memory and who were jealous of the growth of the Israelites. Bitter oppression followed. In those days of gloom, who knows how much the unburied body of Joseph, with its unspoken words of hope, helped to keep the people from despair?

Then one night there was great excitement in Goshen. The hour of departure had come. Here, is the record: "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you and ye shall carry up my bones away hence with, you."

Then followed forty years of marching and wandering, and during all this time the mummy of Joseph was in the column or in the camp.

At length there was a funeral one day at Shechem, and those bones, in their Egyptian mummy case, were laid to rest by Joshua. Here again is the record: "And the bones of Joseph . . . buried they in Shechem,- in, the parcel of ground which Jacob bought of the sons of Hamor." When tourists visit the Holy Land, they are shown at Shechem a place purporting to be the tomb of Joseph. It is but a little way from the pit at Dothan into which his brothers cast him to die.

We may take two lessons from Joseph's, dying words. One is a lesson of faith. "I die, and God will surely visit you." He would die, but the fulfilling of God's purposes would go on. Some one has said, "God buries his workmen, but carries on His work." We each have our little part to fulfill in the divine purposes; then we shall die, but the work will go on. God ever lives, and His plans and purposes halt not.

The other lesson is that we should so live that the memory of our life and its influence, when we are gone, shall inspire those who stay behind. The memory of the just is blessed. Joseph's faith, as expressed in his last words, manifested the future hope. In effect he still declared to them, This is not your home. You are but tarrying here as strangers and pilgrims. By and by you will go on.

Such should ever be the impression that our life makes and that our memory keeps alive in other hearts. We should so live that when we are gone every recollection of us shall make others think of heaven as home. We have not lived at our best if the memory of our life only makes our friends think of us. The true life must ever speak of things spiritual and eternal.

Let us then seek to be so filled with Christ that every influence of our life shall incite men upward, toward God, and onward, toward imperishable things.

The Choir Invisible

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
To vaster issues. - So to live is heaven:
To make undying music in the world,
Breathing a beauteous order that controls
With growing sway the growing life of man."