

# THE HERALD OF CHRIST'S KINGDOM

*VOL. XIX. June, 1936 No. 6*

## Annual Report of the Institute

AS AGAIN we gather for an Annual Meeting, it is in the hope that the review of the year's activities may inspire us to a great desire for faithfulness as our plans are formed for the endeavors of a new year. Each year that brings us nearer to the blessed realization of our hopes should 'bring with it a more solemn realization of the import of the things with which it is our privilege to deal. While true that our salvation is nearer than when we first believed, it is equally true that the time for our preparation and the time in which we have the inestimable privilege of assisting others to be made ready for their entrance into the Bridegroom's presence is shortening. It is not merely for a few moments, but for eternity that these whom we mutually endeavor to encourage to the putting on of the graces of the Spirit, are to be associated with their heavenly Lord. It is probable that all eternity will never again witness so tremendous a work among God's creatures. That we should have to look upon the year that is past and confess that there have been some opportunities not used to the best of our ability or perhaps entirely wasted is a matter of profound regret. But "the night is far spent, the day is at hand," let us not waste our time in too much lamentation that we cannot bring to our Master's coffers all that we would like, but rather be urged on by that realization to greater eagerness in the preparation of ourselves and our companions for the rapidly approaching Day.

While the Directors who are making this report are endeavoring to fully realize their responsibility, first to the Lord, who we trust is its real Director, and then to the membership of the Institute, we would urge the brethren at large to realize that each one of us stands in a position of responsibility as his brother's keeper. Perhaps we are inclined to think of the final glorious results of the Age as being largely credited to a few outstanding servants, but one of the greatest of these assures us that "the fulness of Him which filleth all in all" will reach its perfection because of "that which every joint supplieth." The responsibility is with each individual Christian

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

### **The Public Witness**

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-three editions of "The Divine Plan of the Ages" having been printed by our Institute, and the supply of a variety of tracts being always on hand for those who have the opportunity and the inclination to make use of them. There is also always on hand a special edition of the "Herald". reprinting Brother Russell's treatment of the two subjects, "What Say the Scriptures About Hell," and "What Say the Scriptures About Our Lord's Return." A goodly number of each of these has been used by the friends in their witnessing to the public, though we fear some have hesitated to make use of these various forms of service because of their inability to financially assist with the work. In the Lord's providence there are those who are able to pay for the printing of tracts and who by the Lord's grace have been moved to do so. During the many years of the Harvest work there has been a special fund provided for this purpose, and we believe it has been in accordance with the Lord's will, so that none need be idle. For those who are not able to purchase copies of the "First Volume" to place in the hands of those who have shown some interest, there are always on hand in our office copies held for the purpose of lending. The way is open so that none need say that there is no service for him in the harvest field. Nor should any one become discouraged because the results are meager. This should rather be accepted as a reason for lifting up our heads in rejoicing that the grains are becoming fewer, since it is an evidence that the end of the harvest is near. But there is no reason for any reaper to slacken his hand until the plowman has passed over the field, leaving it ready for the new sowing.

Economy is still a necessity in witnessing through the instrumentality of the tracts as well as in the other branches of our service. Even this, however, has proved a blessing, in that it has developed a method of tract distribution that gives the brethren personal contact with those whom they seek to interest. This is done by having a brief conversation in each instance, and leaving tracts only where there is evidence of interest. We trust that the coming year will find a still greater number taking advantage of this privilege, and thus securing blessings for themselves as well as for those to whom they witness.

We are pleased to report that many helpful and sympathetic suggestions have come to us not only from those who are members of our association but from those who are not. We assure you that all are appreciated, and we take this occasion to remind you that while you have elected your directorate to a position which they realize is one of responsibility, you have not thereby relieved yourselves of any obligation to do with your might what your hands find to do, nor of suggesting any change in our methods that would seem to you pleasing to the Lord.

There is also no thought among our brethren that this Institute is a divine channel, having the custody of the Church and the brethren, and that it has been appointed of God to decide for these brethren what is truth. In this respect we would class ourselves as protestants. All such claims made in the past are unscriptural, and to make such a boast in this day with all of Church history lying before us, would seem folly. As was so often lovingly pointed out by our beloved Brother Russell, it is always necessary that every teaching shall be carefully scrutinized in the light of the divine Word, no matter how learned nor how sanctified the source may be.

### **Ministry Through the "Herald"**

The "Herald," we feel, though imperfect, has filled a most important place in our service, especially endeavoring to minister to the deeper spiritual needs of our brethren. While appreciative of the words of commendation that have come to us, both for the contributed articles and for those from our Editorial Committee, we are glad also for the criticisms. In previous reports we have explained the giving over of a goodly portion of the pages of the "Herald" to articles dealing particularly with the devotional, practical, and spiritual phase of our faith," as being no indication of lack of interest in the more fundamental truths. It is therefore not a change of attitude that has brought more so-called doctrinal articles into our columns in recent months. Some have regretted the change, as giving them less of the type of articles they felt especially timely; others have expressed warm appreciation of the review of the doctrines which we have undertaken. It has been our desire, while keeping prominently before our minds the features of the Plan of God which have to do with our salvation from sin and the redemption' and restoration of the human race, to remember that the special work of the Bride at the present time is to "make herself ready" to meet the Bridegroom. Whether or not the present policy shall be continued, will no doubt be decided by the incoming directorate on the basis of the statements received from the "Herald" readers.

While recognizing our responsibility to furnish a paper that will appeal to its readers, we would remind you that there is for all, a privilege and responsibility in connection with the seeking of additional readers. . To assist along this line, we have in the past offered to send sample Heralds either to the address of our subscribers requesting them, or to lists furnished us. We have also accepted free, three months' subscriptions for those who might be interested by this method. Each subscriber has also been privileged to have one or more extra copies coming regularly to his address for use thus in interesting others. All these privileges are still open to you. There seems a special need for brethren of tact to urge upon those who desire the "Herald" but are unable to pay for it, the acceptance of it on the terms which have always been provided for such. The fact that an endeavor has been made along these lines in the past does not indicate that if the same individuals were again approached, they might not now accept it. We have always been glad to send sample Heralds to addresses as repeatedly as the brethren thought wise.

### **The Pilgrim Ministry**

Though in large measure interrupted for a season owing to an uncertainty of our plans, the Pilgrim service which we have fostered has seemed to bring to the friends blessings almost if not fully equal to those of the "Herald," though of necessity the visits have been much less frequent. The interruption of this service has of itself served to demonstrate to us its great value-the letters of inquiry clearly indicating a heartfelt appreciation of the visits of the Pilgrim brethren. While we are now serving over 300 Classes, it is our suspicion that there are still others who could have the fellowship and spiritual inspiration of the Pilgrim brethren, but who are depriving themselves of this privilege for some insufficient reason, such as unpretentious accommodations or the simple fare which the depression necessitates. If the fellowship is like that on the way to Emmaus, the plainness of physical fare will be forgotten in the abundance of spiritual communion, and we trust none will hesitate to make request for these visits who has a desire for such fellowship. The fact that we receive a request for Pilgrim visits is no assurance that we will be able to accede to it, for some may prove inaccessible; as for instance the requests from Alaska and Trinidad. Much, however, might have been added to the pleasure and profit of this service, if all the brethren had had the courage of those in these localities. Where there are opportunities, we are serving the brethren in scattered territories. Perhaps if more brethren in the sparsely settled districts had made request for Pilgrim visits, they would not only have blessed themselves, but have granted more frequent service to the others of the district.

Some have given as their reason for making no request, that their Class was too small, not realizing that the Pilgrim brethren have reported their visits with the ones and twos as among the most blessed of their experiences. Then, too, these visits have at times resulted in awakening some others who were losing interest, or in releasing from bondage some who previously had not been able to get free, thus restoring to the isolated permanent fellowship.

Miles traveled	83,362
Meetings held	1,112
Attendance	20,683

While still considering as of the greatest service among our publications, the "Herald," the tracts, and the "Divine Plan of the Ages," we have been very much encouraged by reports of the blessing received through the three volumes dealing with the prophecies of Daniel and the Revelation. The increasing distress among the people and the perplexity of nations should be arousing greater interest in these prophetic subjects. Letters we have received indicate that an increase of faith has resulted from the reading of these expositions, as the faithfulness of God is manifested in His dealings with and providential care over His people, and in the fulfilment of His purposes throughout the Age.

### **The Isolated Reached**

Though some are inaccessible to our Pilgrim service, the thoughtful assistance of our friends has enabled us to reach many isolated and otherwise inaccessible brethren, and in many instances to great profit, through the sending of sample Heralds and through our correspondence department. It has been a source of great joy to the brethren employed in the office that they could frequently forward a word of encouragement to the many who have no fellowship with others of "like precious faith." But not less blessed has been the joy of receiving letters from brethren in all conditions. Whether isolated or in Classes, the eagerness -for additional fellowship has seemed to be much the same. Most of the friends have taken time in their correspondence to add a word of encouragement, that we may have the joy of realizing that others are knowing the Lord somewhat

better because of our feeble efforts, thus evidencing that our "unprofitable" service is being transmuted by the Lord into profitable service. It has been encouraging to find how few of the brethren are failing to be "patient in tribulation." Evidently the lesson is coming home "that whom the Lord loveth He chasteneth." While the great bulk of the letters have been of appreciation, some have accepted our invitation which stands on the first page of the "Herald" to send suggestions and criticisms. These have been appreciated and we have endeavored to profit by all of them. Where our consecrated judgment did not agree with the suggestion, while realizing our imperfections, and trusting the Lord to overrule, we have considered it our duty to take no action in the instance unless it would be to endeavor to accomplish the same means by another method.

In another way our correspondence has proved of benefit to us. It has brought the privilege of sharing in the inspiration which others have enjoyed from their Bible study. Much real assistance has come to us by this method, and we have been very appreciative of the brethren who have thus shared their blessings with us. Perhaps it should not be a matter of surprise that there have been some few who have been inclined to lose patience with us because our minds did not work as theirs and that what seemed to them a great enlightenment should to us appear error. On the other hand we trust that we have at times been used of the Lord to add to the blessings enjoyed by these earnest searchers, in that it has been our lot to call to their attention the fact that a measure of human reasoning had entered into their strivings to attain the "mind of Christ." The letters coming to us, however, have increasingly indicated a growing realization of the untrustworthiness of the human mind and a more patient submission in the present trials. It has not always been possible to answer our correspondents as fully as we would like, and in some instances we have not been able to reply at all. We trust all realize that a failure to reply was not from any lack of desire on our part, but from human limitations.

Number of letters received .... 4,797  
Number of letters sent out .... 5,404

While most of our foreign correspondence has been with Great Britain, all the continents and many of the islands of the sea are represented on our list. Though so much territory has been covered, it is not our thought that we have by any means served all the consecrated. It is our confidence, however, that the Lord has other agencies of reaching all who are His, and serving them with just the spiritual assistance needed at this time -- the time which we trust may prove that of our final testing. The Lord has seen fit to permit more or less of limitations to be placed upon the service of each of His brethren by his physical condition and circumstances. Thus by using many brethren in this great work of making the Bride ready, the many varieties of needs are evidently being met. Our prayers are for all those engaged in serving the Lord, that they may be conscious of His experienced and powerful hand, guiding to a successful issue all their consecrated efforts.

### **His Grace not Exhausted**

The results of any spiritual endeavor are not to be measured by that which can be expressed in the words of a report. With the Apostle Paul, we would say that "God is our record." Only He can compute and can know the growth in grace, the development of the inner man that may be showing in His record as a result of this last year's feeble endeavor. All must wait in patience until the time when we shall have the privilege of seeing the accounts open before us. Nor should we accept the visible results of any year, the one just passed or any other, as a standard for the year that lies just ahead. Rather we should hope for a larger measure of His fathomless grace than ever before known. If Satan's oppositions are to be successfully met (for we will find him

undoubtedly more wise and more energetic than ever before), we will all need to be the better fortified against his attacks. Bible study with the assistance of the helps the Lord has so lovingly provided for us will no doubt be the main feature of our armor, but as in the past, those who are safe will be the ones who are additionally found doing "good unto all men as they have opportunity," "preaching the Word, instant in season and out of season," pleasing his neighbor unto his edification. A realization of our needs and of the needs of our neighbors, we trust, will result in the distribution of a larger number of tracts during the coming season, a sending out of more sample Heralds, the placing of more First Volumes or entire sets of "Scripture -Studies," not neglecting the personal witness, but above all the ascending of more fervent and more frequent prayers for divine blessing upon all the Lord's servants whatever the field of their endeavors may be.

# TREASURER'S REPORT

## Balance Sheet - April 30, 1936

### Assets

#### Cash and Marketable Securities:

Cash on Hand	\$ 9.82	
Cash on Deposit	160.23	
Home Owners Loan Corporation Bonds	<u>4,000.00</u>	\$ 4,170.05

#### Books

Divine Plan-Pocket Edition (1682)	403.68	
Revelation Exposition, Vol. 1 (1250)	625.00	
Revelation Exposition, Vol. 2 (60)	45.00	
Daniel Exposition ... (1434)	717.00	
Bibles, Scripture Studies, Mannas, etc	<u>109.88</u>	1,900.56

#### Real Estate

Land and Building at 177 Prospect Place, Brooklyn, N. Y. as appraised by Brooklyn Trust Company - October, 1935	12,000.00	
---	-----------	--

#### Other Assets

Miscellaneous Securities	1,503.57	
Less: Reserve for loss on realization	<u>803.57</u>	700.00
<b>Total Assets</b>		<b><u>\$18,770.61</u></b>

### Liabilities and Net Worth

#### Liabilities

Mortgage Payable on 177 Prospect Place Property	7,000.00
--	----------

#### Net Worth

Balance, May 1, 1935	14,059.59
Less: Excess of Expenses over Income for the Fiscal Year May 1, 1935 to April 30, 1936 as analyzed below	<u>2,288.98</u>
<b>Total Liabilities and Net Worth</b>	<b><u>\$18,770.61</u></b>

### Statement of Income and Expense May 1, 1935 to April 30, 1936

#### Income:

<b>Contributions</b>	\$4,380.70	
<b>Other Income:</b>		
Interest on Securities	\$ 155.73	
Gain on Securities Sold	6.99	
Unused Reserve for Loss on Securities	618.87	
Interest at 4 % on Investment in property at 177 Prospect Place (Rent Expense, contra)	<u>480.00</u>	1,261.59
<b>Total Income</b>		<b><u>\$5,642.29</u></b>

**Expenses****Herald and Correspondence Dept.:**

Printing, Postage, etc.	\$1,360.76	
Allowances, Office Staff	2,292.00	
Office Expense	446.16	

**Office and Staff Quarters:**

Coal, Gas, Electricity	\$277.27	
Taxes	186.74	
Insurance	12.50	
Building Maintenance	708.86	
Rent (Interest, Contra)	480.00	1,665.37
		\$5,764.29
Less: Paid Herald Subscriptions	<u>1,837.02</u>	\$3,927.27
<b>Pilgrim Allowances and Expense</b>	<b>\$3,368.42</b>	

**Free Literature**

Tracts, Special Heralds, etc	160.63	
------------------------------	--------	--

**General Expense**

Interest on Mortgage Payable	350.00	
Cost of Renewing Mortgage	35.00	
Administrative Expense	73.70	458.70

**Net Loss on Sale of Books**

(as analyzed below)	16.25	
---------------------	-------	--

**Total Expense**

7,931.27

**Excess of Expense over Income**

(as per Balance Sheet)		\$2,288.98
------------------------	--	------------

**Net Loss on Sale of Books - May 1, 1935 to April 30, 1936**

	Sales	Costs	Net Loss
Divine Plan	\$ 40.75	\$ 41.19	\$ .44
Revelation Exposition ( 75)	44.93	56.36	11.43
Daniel Exposition ... ( 49)	<u>22.25</u>	<u>30.60</u>	<u>8.35</u>
	107.93	128.15	20.22
Bibles, Scripture Studies, Mannas, etc	<u>874.21</u>	<u>870.24</u>	<u>3.97</u>
	\$982.14	\$998.39	\$16.25

**STATEMENT OF AUDITORS**

To the Board of Directors:

At your request we have made an audit of the Balance Sheet of the Pastoral Bible Institute as at April 30, 1936. We have checked the Bank account and find it to be correct; one of our number has examined the securities held in your safe deposit box and found them in the amounts stated in the ledger account; the papers representing securities other than United States and Home Owners Loan Corporation bonds have also been examined and the net amount at which these are carried appears to be a conservative valuation.

Your committee has not had time to check the income and expense accounts for the year ended April 30, 1936, except in a very general manner. We have found no errors in the accounting and the books are neatly kept.

W. J. HOLLISTER

H. L. YOUNG

LOUIS NEWMAN



## The Annual Meeting

ON JUNE 6, as previously announced, there was a convocation in the offices of the Institute, of the members of the Pastoral Bible Institute, and other interested brethren, The occasion was the 18th of the Annual Meetings provided by our charter. The devotional service with which the Chairman of the Board opened the meeting was a foretaste of the spirit which characterized the meeting. While the attendance was perhaps slightly larger than in recent years, and some came greater distances than has been usual, which added measurably to the joy of the occasion, the great depth of our gratitude was in that the evidences of the Lord's presence with us were very manifest.

The chairman and secretary for the meeting having been elected, the Minutes of the" previous Annual Meeting were read and approved. Following this came the various reports-that of the Chairman of the Board, the Secretary, the Treasurer, and the Auditing Committee-all of which were approved. It was an inspiration to all to find so much of good that could be reported regarding the year just ended, and to find the list of new members, which was read, indicating a growing interest in our activities: The remaining item of business for which these Annual Meetings are called, the election of directors, followed. A song service added to the blessings of the day, while waiting for the report of the Tellers who at its close announced the election of the following brethren : S. D. Bennett, M.D., J. J. Blackburn, B. Boulter, J. C. Jordan, P. L. Read, C. E. Stiles, P. E. Thomson.

Some questions and suggestions having been heard, and arrangements having been made as to the disposal of the ballots just cast, the meeting closed with a short devotional service.

The new Board, in the evening following the Annual Meeting, met to organize for the coming year. The blessings -and guidance enjoyed during the past year, accepted as an assurance of the faithfulness of the Lord in overruling to His glory and to the advancement of His work, enable us to begin the new year with confidence. Our prayer is that He will continue so to direct the ministry that the hearts of those saints whom it is our privilege to serve may be led to a clearer vision of the Lord, and thus to more likeness to His glorious character.

Because of inquiries which have come to the Board respecting our attitude toward questions that have arisen in the minds of the friends, the present Directors wish again to draw the attention of all to the "Word of Explanation" in the May "Herald," wherein our position and intention is plainly stated. We desire all our brethren to feel assured that there will be the same careful regard for and appreciation of the presentations and expositions of Brother Russell which have been most helpful to so many of the Lord's people in these last days. The assurance has been given in our "Word of Explanation" that the requests for an increase of doctrinal matter in the "Herald," will be remembered, and our work generally carried on as heretofore. Thus the "Herald" will, we trust, continue to hold its place in the confidence and hearts of all its readers.

The Board therefore confidently expects that as the year progresses the friends will find the results of its ministry fully in harmony with this declaration, and that those appointed to the Editorial Comttee and to the Pilgrim Staff will wholeheartedly support them in it.

The following officers were elected by the Board:

S. D. Bennett, M.D., Chairman; C. E. Stiles, Vicechairman; P. E. Thomson, Secretary; P. L. Read, Treasurer; H. E. Hollister, Assistant Treasurer.

The brethren appointed to the Editorial Committee are: S. D. Bennett, M.D., H. A. Friese, H. E. Hollister, P. L. Read, P. E. Thomson.

The brethren chosen to serve on the Pilgrim Staff are J. J. Blackburn, H. A. Friese, P. E. Thomson, and L. F. Zink.

## Lest We Forget

*"Blessed are your eyes, for they see; and your ears, for they hear." - Matt. 13:16.*

THROUGHOUT THE Bible we find special emphasis put upon the thought that knowledge brings great responsibility. "If I had not come and spoken unto them," said Jesus, "they had not had sin; but now they have no cloak for their sin." "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (John 15:22, Luke 12:47, 48.) Thus under all circumstances enlightenment places all, especially God's people, under a distinct test and obligation.

But while this principle is of so general application, it is manifest that it applies with even greater force to certain dispensational periods, when special enlightenment has been within the reach of all who by profession claim to be children of the light. Those who lived in the days of Jesus had a peculiar advantage over those who had preceded them. Likewise we of today have enjoyed privileges of knowledge and opportunity that excel many times those experienced by others who have lived before us. Hence our greater responsibility; for of a truth, having received much of favor, much of faithfulness will be required.

### Special Mercies of God Undervalued

"Familiarity breeds contempt" was the observation of a wise philosopher, as he studied human nature, and noted its tendency to undervalue the reality and pursue the shadow. But how regrettable it is that this should be true in respect to the things that come from the hand of God. It seems almost incredible that anything akin to such contempt could find a place in the mind of one who had been specially favored by Him. Nevertheless, it is true. The manna from heaven, at first received with delight, became in time loathsome, and rated below the leeks and onions of Egypt. The multiplied mercies of God have ever been quickly forgotten by His people, and those who have lived contemporaneous with the most striking fulfillments of His prophetic Word, have been the least impressed, excepting of course the very few really appreciative souls. Preceding generations have **looked forward** to the time when prophecy would be fulfilled, coveting for themselves the privilege of living to enjoy the exceptional pleasures of such momentous days. Succeeding generations have ever had occasion to **look back** over the history of these great dispensational changes, and note with surprise the absence of the fervent appreciation that it would seem should have been shown by people so highly favored. 'Yes, this is the striking feature of all the past history of God's people, and since history has a habit of repeating itself, and being re-enacted by those who are loudest in their disapproval of past actors, we do well to take these things to heart "lest we forget."

### Count Your Many Blessings

Calling to remembrance the great benefits we of today have enjoyed in the way of special light on God's Word, cannot but increase our appreciation of the Master's words in our text. Our realization of the blessedness of having seeing eyes and hearing ears grows as we count our 'blessings one by one, and we marvel more and more at what the Lord has done for us. When we remember that at one time we knew little about rightly dividing the Word of Truth, and therefore

as little about the real character and Plan of God, and that now we have learned to comprehend something of the beauties of both, surely we are thankful ! As we recall our bondage to doctrines of devils that filled us with a fear that was not of God, and now realize our freedom as a result of knowing the truth, surely we are happy! When we remember that not so many years ago, we laid our unconverted loved ones in the tomb in the belief that they were gone from us forever, doomed to eternal torment or to oblivion, and now we sorrow not as those who have no hope, but with a confidence that they are coming back in "the Morning," surely our gratitude is real. When we turn back in mind now to days not so far distant when the permission of evil was a problem that baffled our comprehension, and at times well nigh shattered our faith, in contrast to our present understanding of the wisdom of it all, are we not humbled and amazed? As we recall the time when false doctrine had substituted world burning for the restitution of all things, and shrouded the Second Advent of our blessed Lord with doomsday blackness, and now we know it to be a jubilee event, full of untold blessings for all mankind, surely we can pray with the heart and with the understanding, "Thy Kingdom come." And since we have learned that to us the great privilege of jointheirship with Christ in that Kingdom is the special feature of the present Age of grace, can we ever think to let go the things that we have learned? As we thus compute the many truths and favors that have come to us in this dispensational transition period, there must surely come a fixed determination that we will never forget them or grow indifferent to them.

### **Highly Esteemed for Their Work's Sake**

In the foregoing there is intended a brief review of some of the blessings that have come into our lives in recent years, and that are associated in our memories with the ministry of the one specially used as an index finger to point them out in the Word of God. We recall that on more than one occasion this faithful servant of the Church rebuked the efforts of some to draw special attention to himself, admonishing that :we must study the Bible to find the Lord; nevertheless, he quite properly esteemed very highly the love and confidence of the Lord's people, and was more than once strengthened and encouraged to, carry on because of the loyal cooperation of his associates. And in giving him this confidence the brethren were following the Apostle's admonition, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." - 1 Thess. 5:12, 13.

Our belief that this Apostolic instruction is still in force, is the explanation for this issue of the "Herald." The greatest honor that can be paid by those who have been benefited by the ministry of the one who has been the "index finger" that has guided us to a rightly dividing of the Word of Truth, is to have so imbibed the truths he brought to our attention, as to exhibit them in our lives. Valuable as his office in the Church may have been, and worthy as he may be of special recognition, all of this is of secondary importance. As Jesus said, "If ye love Me, keep My commandments," so in a similar manner we may understand that *all* our honoring of any such servant will be commendable or proper only when -our consecration, spirituality, love, patience, and heavenly aspirations, are in keeping with the instructions given. We trust therefore that our present issue may be read and pondered with more than ordinary profit.

## The Epistle of Christ

ALL ARE familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the Apostles-St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the Epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the Epistle. Here are his words: "Ye are manifestly declared to be the Epistle of Christ, ministered [written] by us; written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." - 2 Cor. 3:3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (Eph. 2:10.) Wherever there is a true Christian -- not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love--we have the evidence of the power of God at work in him to will and to do His good pleasure, not arbitrarily, but in cooperation with the will of the individual. And wherever there is a Church, an Ecclesia, a class of Bible students who show these evidences of the Lord's Holy Spirit working in them and developing them, we have the Epistle of Christ, declaring and showing forth the praises of Him who called them out of darkness into His marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Cor. 3:2.) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All these show forth the Lord's praises, and assist *in* pointing in the right direction those of the world who are feeling after God if haply they might find Him. But the best Epistle -- even more valuable than the Bible, as respects reaching the hearts of men--is the life of a true Christian, a New Creature in Christ Jesus, to whom "old things are passed away, and all things are become new." - 2 Cor. 5:17.

And yet, in a previous letter from St. Paul this same Church at Corinth was criticised sharply because of its carelessness as respects proper standards of morality. The, Apostle assures us, however, that his words of reproof did much good, working in the Church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, He overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

## The Secret of St. Paul's Power

What is by inspiration thus declared of the Church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel Age. We are especially interested, however, in conditions today. The Editor and all of the Pilgrims and the Elder Brethren in the Church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach enticing words of men's wisdom and science, falsely so called. (1 Cor. 2:1-5; 1 Tim. 6:20.) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The Lord used him

more and more in the presentation of the glorious Message of God's Love, as revealed in the great Divine Plan of the Ages.

St. Paul's faithfulness is manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the prize of the High Calling of God in Christ Jesus. (Phil. 3:13, 14.) That was the secret of the Apostle's power. That is the reason why the Lord, by His Holy Spirit, has used him so much and so efficiently in the blessing of the Church since that time--through the streams of truth which have come down through His Epistles.

What a zeal the Apostle had! Harken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16.) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power

to make known to all who have the "hearing ear" the Message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself -- while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

### **Why Elders Should be Carefully Chosen**

This should be the spirit, not only of the Pilgrims, of the Elders of the Church of Christ, but the spirit of every member of it; for in a large sense each one of us is privileged to be a minister, or servant, in writing the Message of God's grace in the hearts of others.

But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of Elders -to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, tunder the Holy Spirit's guidance, for the writing of the Lord's character-likeness in the hearts of the younger brethren.

And what is the Message, what is the Epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of chronology? Is it the unraveling of types and shadows ? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the Church? Is it the understanding and appreciation of the different Covenants, past, present, and to come? No, it is none of these.

All of these subjects have more or less of value, and are more or less used of the Lord in connection 'with this writing that is to be done in the hearts of His people. But writing the Epistle of Christ is different--the writing, the tracing of the character likeness of the Master in the hearts of His people--His meekness, His gentleness, His patience, His long-suffering, His brotherly-kindness, His love, His joy, His peace.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they

make you that ye shall neither be barren [idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ for knowledge will have its place. And thus with these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance "into the everlasting Kingdom of our Lord and Savior Jesus Christ." - 2 Pet. 1:8, 11.

### **Three Valuable Lessons**

The three great lessons which will be required of those who will be heirs of the Kingdom are: (1) A proper, thorough **appreciation** of justice, and a **manifestation** of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule-to love our neighbor as ourselves. (2) A further lesson is that of Love, sympathy, compassion, mercy. However exacting we may be respecting ourselves, our own thoughts, words, and deeds, we are not to exact from others, but be willing to take from them whatever they are pleased to give-as ;did our Savior. This will mean (3), suffering with Christ, having **fellowship** in His sufferings. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests, and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of His dear Son-must have the Epistle of Christ written in their hearts. (Rom. 8:28-30.) No matter how imperfect their **bodies**, how imperfect their **attainment of their ideals**, those ideals must be **according to the Divine** standard. And they must be so in sympathy with those ideals as to be glad to suffer for their attainment. - *The Watch Tower*.

## **"Ye Have Need of Patience"**

*"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." - James 1:4.*

THERE ARE two quite distinct words in the Greek which, in our English Scriptures, are translated "patience." One of these is a word that in a general way corresponds to the common thought of patience as we speak of it in connection with the every-day affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies rather, constancy, the thought being an endurance of evil in a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine Wisdom and Love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smooths the way for every other Christian grace, because all must be acquired under the process of patient and continuous self discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience, or glorifies the God of all grace whose truth inspires it. It is enduring meekness, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the Divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to run-the "mark for the prize." For instance, in writing to Titus (Titus 2:2), enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle puts this quality of patient endurance in the place beyond love, saying,

"Thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance."

## **"The Lord Your God doth Prove You"**

One might ask, if "love is the fulfilling of the Law" and "the mark for the prize of our high calling," How can patience rank higher than love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course. We need this cheerful endurance of the earliest trials in the Christian way; and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great Kingdom blessing of Christ.

In the parable of the sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came, the tender plants withered away. In choosing the members of the Kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure. Those who lack this one quality will not be fit for the Kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark, and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize-perfect love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. God subjects His people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you." -- Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all, stand" -- endure. Having reached the "mark" "let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love, demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully.

St. Paul tells us that we have need of this patient endurance that, after having done the will of God (after having brought our own will into complete subjection to the Divine will), we might receive the promise. (Heb. 10:36.) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves -- "Work out your own salvation with fear and trembling." (Phil. 2:12, 13.) It is God who is working in us to will and to do -- to cooperate in this work. Let us make sure that rebellion of any kind in our heart be thoroughly killed, mortified; and that we bring the will into perfect submission to the Divine will, so that we may have no other will than His. Even then, after we have overcome to this extent, we have need of patience. The Lord will not accept us merely because we are consecrated. He requires that the consecration shall be proven. To begin with, He accepts the consecration; then He tests us to demonstrate to what extent we really love Him.



## **Patience Necessary to Fruit-Bearing**

Patient endurance is also mentioned in the Scriptures as being the Lord's word, or teaching. Our Lord says, "Because thou hast kept the word of My patience I will also keep thee." (Rev. 3:10.) Twice in the Gospels also we note that our Lord brought to the notice of the disciples the importance of the quality of patient endurance. Once was in the parable of the sower above referred to. (Luke 8:11-15.) He said, "That [sown] on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class, which the Lord will approve and accept in His Kingdom, it is necessary to do more than receive the Word of His testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but withered under the sun of persecution, because of lack of depth of soil. That stony, shallow ground represents, the Lord explained, a class of hearers who rejoice greatly in the Truth, but do not endure; they are such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give promise of fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. How important patient endurance, cheerful endurance, seems to be, in the light of the Lord's Word! for we cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children, even if He saw them enduring much for His sake, if they endured in an impatient or unhappy frame of mind. They would not in that event be copies of God's dear Son, whose sentiment is expressed in the words, "I delight to do Thy will, O God!"

Our Lord at another time was telling His disciples that as the result of being His followers they must expect opposition, trials, tribulations. Perhaps it may assist some to realize the strength of the meaning of the word tribulation when they know its origin. It is derived from the Latin word "tribulum," the name of a roller, or threshing-machine used in olden times for cleaning wheat, removing from it the outer husk, or chaff. How appropriate the term when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat! Our new natures are the kernel, the real grain; yet this treasure, or valuable part, is covered with the husk of earthly conditions. In order that the wheat may 'be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which, until separated, render us unfit for the future service to which we are called of the Lord.

In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. Our Lord explained to His disciples that so long as they lived in this present Age, when sin abounds, and when Satan is the prince of this world, they must expect tribulation from various quarters; but He assured them that they would, nevertheless, be fully and completely under Divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful, hopeful constancy] possess ye your souls." - Luke 21:19.

## **"He that Overcometh shall Inherit all Things"**

One object of the test of patient endurance is that we may be "strong in the Lord," that we may have the character-likeness of the Lord Jesus-not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love Him. (1 Cor. 2:9, 10.) These things are spiritual and might be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the First Resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." (Gal. 3:29.) But to "be Christ's" means, not only that we shall accept Him, join Him and His standards, but also that we shall be good soldiers. Those who would not be good soldiers would not be worthy of being members of the Body of Christ, for such could not be conquerors and "more than conquerors" through Jesus Christ our Lord. - Rom. 8:37.

We already have the "promise," but it has not yet been received in the sense of being fulfilled. The promise is a conditional one. "He that doeth these things shall live by them." (Lev. 18:5; Rom. 10:5.) So in our Lord's arrangement, the condition of the promise is that we shall abide in His love, His favor. Whoever accepts of Christ's death and trusts in Him and seeks to follow the Divine commandments, walking not after the flesh, but after the Spirit, will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel Age are made to the "overcomers." Such shall sit upon the Throne. Such shall become the Bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all His great work as the great Messiah, to bless Israel and through Israel the world of mankind.

By faith the Church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end -- their patient endurance. Such loyal ones have the earnest of the promise and shall be joint-heirs in the Kingdom. All others will be cut off from that membership. "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth [cleanseth, pruneth] it, that it may bring forth more fruit." (John 15:2.) We are on trial; and the trial is to prove our loyalty. If this trial time, or probation, is satisfactory, the membership is made permanent. Those who fail to live up to the conditions, are not counted worthy to be members of the Body of Christ and joint-heirs in the Kingdom.

## **Let Us Abide in His Love**

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character likeness will be a life work ! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the Truth, or that we be content to hold it in unrighteousness. We must see to it that the Truth is having its legitimate and designed effect upon the character. And if the Truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "We shall never fall," but that in due time we shall be received into the Kingdom.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into their inspiring spirit, although we are already established in the

faith. To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another.

Beloved, "Let us run with patience [cheerful constancy, patient endurance] the race set before us" in the Gospel. (Heb. 12:1.) As already observed the race must be run with this constancy if we would reach the "mark"; and after reaching the mark we can maintain our position only by the grace of constancy, patient endurance, that having done all, we may stand! -- *The Watch Tower*.

## How We Are to Wait on the Lord

*"Wait on the Lord, be of good courage, and He shall strengthen thine heart." - Psalm 27:14.*

THE EXPRESSION, "Wait **on** the Lord," does not mean so much a rendering of service to the Lord, as a waiting for the Lord, a waiting before Him, to see what is His will for us. We do not understand that it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient watching until we learn what our Lord would have us do. Each child of God should wait to be guided by Him, and not run on before Him unmindful of what is the Lord's purpose for him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," is the counsel of the Wise Man. (Prov. 3:5, 6.) Many of the children of God have made mistakes along this line.

Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He wills. Then let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully, decided. I will consider the Word of the Lord, to see how His instructions seem to apply in • this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought

"I am afraid to touch  
Things that involve so much."

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to **"wait on the Lord."**

Take no step unless you feel sure that the Lord is directing and guiding. Watch for the meaning of His providences. Study His Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage., Be of strong courage ; "and He shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being-especially the- intelligent portion of us. The Lord will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait upon the Lord shall not want any good thing.

### Traits Necessary to Success

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for His people, those who are wholly

His, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as, to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children He would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of His favor, but that they are to suffer with Christ -- that hereunto they were called. (1 Pet. 2:20, 21; Acts 14:22.) They learn that they must be obedient, and they come to see what obedience means.

The Master learned obedience--learned what obedience meant -- "by the things which He suffered." The Narrow Way is not an easy path. His followers learn that the Lord is now calling a class that have faith in Him, a class who accept His Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that all **things** work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them a strength to which all others are strangers.

### **Trust where We cannot Trace**

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of His providences is veiled from our eyes and when our efforts to serve Him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of tarrying the Message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thess. 2:18.) But we are sure, that the Lord would overrule the machinations of Satan and cause them to work out His own glory, and the lesson of patience and submission would be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father's requirements. He knew that the slightest infraction of God's law would mean His death. Had He completed His sacrifice acceptably? Would He be ushered from death into heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of His life preceded Him as a sweet incense, a precious perfume; beyond the veil, into the Most Holy as shown in the type. - Lev. 16:12, 13.

## A Proper Fear

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it he probably feared; for in case he had failed in **any** particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that His work must be acceptable in the most absolute sense, else He would forever forfeit His existence. He would become as though He had not been; He would lose all.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not My will, but Thine be done"; and the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His Crucifixion, He was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4:1.) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given Him to do. His fear was a filial one, which engendered a watchfulness and care, a circumspection of walk and of life, that He might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe? Why do I believe it? We should go over the ground again. We should again go over in our minds the proofs of the correctness of our Faith. By so doing, the Lord will strengthen us in the Faith, He will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord will allow them to come to the point of discouragement, that they may become more timid may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking constantly to Him for guidance and support. As the Lord's children thus learn to wait upon Him, to them is fulfilled the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." - Isa. 40:31. -- *The Watch Tower*.

"Grant skill each sacred theme to trace,  
With loving voice and glowing tongue,  
As when upon Thy words of grace  
The wondering crowds enraptured hung.  
"Give strength, blest Savior, in Thy might;  
Illuminate our hearts, and we,  
Transformed into Thine image bright,  
Shall teach and love and live, like Thee."

## Christian Liberty

THE IMPRESSION very widely prevails that the battle for Christian liberty has been fought and won. So far as regards precaution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction, is, in theory at least, conceded.

"But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ from them.

"There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history to see how generally the persecuted have become in turn the persecutors the moment the power was lodged in their hands. And why? Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. It has protested against persecution -- that is to say, the persecution of itself by others. But in few cases has any sect conceded the right of others to differ from it, or forbore to persecute when it had the power. And in our own day each man is prompt to claim and assert the right to think for himself, but how loath most are to concede the equal right of all other men to think for themselves. Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few fail to attempt to coerce others.

"The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our right will not be insisted upon and enforced; particularly if our thinking happens to fall in with that of the majority. It is the other man's liberty that is in danger, particularly if he is in the minority. It is his liberty that demands defense at all hazards; for, if liberty is denied him, how long will it be conceded to us?

"To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, or to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all-our might what he teaches, to denounce it as a deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognize the equal rights of all men to free thought and free speech is not always an easy task. The two may, however, be combined. And nothing can be more certain than the preservation of Christian liberty for any if conditioned on the concession of that liberty for *all*."--*The Watch Tower*.

## Laborers in the Vineyard

Dear Brethren in Christ:

Perhaps it would be of interest to the friends in general to know of our efforts, in a humble way, in our community to bring the message of Jesus and His love to the people.

Advantage was taken on the occasion of a Pilgrim visit of inviting the friends to a meeting in our country school house. This was some five or six months ago. The attendance was encouraging, about fifty being present.

It was arranged at this meeting to continue with the meetings each Sunday as the weather would permit. To our surprise the interest and attendance has continued very good, there being forty present this morning.

It has been a blessed experience to us, for "He that watereth shall be watered also himself." We have sought too, to tell the "Old, Old Story" in a simple way, bringing out the "Present Truth" and dispensational features. We thank our Heavenly Father for this opportunity of witnessing to the love of God for all mankind, and should be glad if there are others who will be encouraged to make similar effort to show forth the praises of "Him who hath called us out of darkness into His marvelous light."

Yours in His service,  
A. J. N. - Ill.

Dear Brethren in Christ:

Being a shut-in and away from the main highway, with a sick husband, and our mail box a half mile distant, with the road filled with snow during the winter, I am wondering if I can dispose of the extra copy of the "Herald" which you offer. But now is the time to work before the dark night settles upon us, so I will accept of the kind offer and thank you. Some way, some how, the Lord willing I will get them out to some one.

Yours in His name,  
Mrs. H. C. J. -- Wis.