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Whom Shall He Teach Knowledge?

THE PURSUIT of knowledge brings out at once all that is noblest and all that is most debased in human nature. Men have devoted their lives to the never-ending quest, and their unselfish labors, though oftentimes bringing no material reward, have enriched the lives of their fellows. Yet in many instances that same search for truth, in whatever sphere it may be, has produced pedants, recluses, eccentrics, and demonstrated time and time again how inadequate is the capacity of man's mind in his present fallen condition to preserve that proper balance which will enable him to profit aright from the things which he learns. How many there are, specialists in some branch of learning and whose word must be treated with respect, whose minds have become so centered around their absorbing passion that the affairs and interests of the world mean nothing to them, and in every other phase of human life and experience they are helpless and ignorant.

This is the subtlety of knowledge-its appeal which calls to the mind to forsake all else and follow it into the trackless wilderness-and often it does indeed lead the wanderer into undreamt of spheres of thought from which the return is difficult and arduous. The human mind seeks to learn, and every vista of an unknown land invites to fresh fields of exploration, let the end be what it may. It is this urge in human nature to discover the "hidden things," which can be of such immeasurable value to us in our search for Truth; and yet this same urge if not restrained and controlled by the Spirit of a sound mind can very easily be the means of losing our appreciation of spiritual teaching in a slavish devotion to the letter of the Word and the mere superficial knowledge which we sometimes refer to as an "intellectual" understanding of the Divine Plan. And it is true that "the letter killeth, but the spirit giveth life." (2 Cor. 3:6.) That people which for fourteen hundred years had been the custodians of the divine oracles and enjoyed a knowledge of God and His works shared by no other nation' on the face of the earth- were, despite that knowledge, unready to receive Jesus when He came and even incapable of understanding the nature of that mission, of which all their Prophets and holy men had spoken for centuries past.

Theological Controversies of Early Centuries No Product of the Holy Spirit

Now right at the outset we must realize that the appeal of knowledge is to the natural mind. The acquisition of facts and the deduction of conclusions from those facts becomes a mental exercise which is the more attractive in proportion as our intellect is naturally clear and keen. The interminable theological controversies of those earlier centuries when Christian divines launched voluminous treatises upon a long-suffering community and brought all the weight of argument and oratory against their opponents was very evidently no product of the Holy Spirit's influence. Here was clearly the result of men seeking to apply the standards of this world in their handling of the Word of God, and small wonder it is that those controversies ended so often in rancor, hate, persecution, banishment, and not infrequently in the shedding of blood. The work of the Spirit does not produce such fruits as these; and notwithstanding the admitted sincerity of many of those who thus sought to establish the doctrines of the Church upon a sure foundation, the *very* fact of their having recourse to: worldly standards demanded the use of worldly methods, and that in turn brought forth a harvest which could be only according to the things of this world.

In our own fellowship, as in every Christian communion which has ever existed, the seeds of the same spirit are present-and woe betide us, both as a community and as individuals, if we allow those seeds to blossom and bear fruit. The most terrible word which Jesus ever uttered to the Pharisees -- "The Kingdom of God is taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43) -- is written anew in letters of fire across the horizon whenever a Christian community veils its eyes from the glory of God and turns back to the standards of material reason and argument. And there is no appeal. That which brings forth briars and thorns is destined to be burned. (Hob. 6:8.) A group of believers which has become the custodian of divine revelation must hold that revelation in all spiritual understanding and by the illumination of the Holy Spirit. When because of weariness by the way, or the desire for novelty, or the self-seeking of men, the Spirit's guidance must give place to the fallacies of human argument, not only does all forward progress cease, but the Truth already held becomes dim, and finally the angels once again look down upon a city in which the light of a candle no more is seen, and the voice of the bridegroom and the bride is heard no more at all. - Rev. 18:23.

It cannot be denied, moreover, that in a community where spirituality is lacking, recourse to intellectual knowledge is invariably made to remedy the deficiency and to hold the group together. Insistence upon the outward features of the Divine Plan to the exclusion of any spiritual understanding of them is a danger signal to the "Watchers." A dogmatic assertion of the formula of belief which must be accepted to gain salvation, with claims of divine authority and threats of dire results to the heretics, coupled often with some feverish outward activity to keep both mind and hands occupied, so that no opportunity or occasion is given for "dwelling in the secret place of the Most High" is the sure sign of a church system from which the Spirit has departed. Appeals for loyalty to the past reformer or founder of the particular community is a confession of weakness which heralds the disintegration of that movement -- an admission that the belief and work which once brought that company of people together has lost its power to retain them -- a rejection of the promise made so long ago that the Holy Spirit would at all times "guide you into all truth." - John 16:13.

But the Truth never loses its power. The "meat in due season" provided for the "household of faith" in their time of necessity remains as vital as ever. God who reveals His Truth from time to time, by the ministry of His appointed pastors, in great times of illumination and revelation, does not suffer that work to be vitiated and nullified by reason of the hardness of men's hearts. In those seasons of quietude which lie between the appearance of men upon whom the Lord has put His Spirit, although the love of many may and does wax cold, although a thousand may fall and ten thousand may fall, yet the power of the Truth is as all-sufficient as ever, and those who have

learned well the lesson that this wonderful knowledge of the Divine Plan which has made all the difference to their lives can be received and can be retained only by spiritual perception and by continuance in Christ's discipleship, will realize its abiding power in their lives. It is these whose minds are buttressed against the assaults of the Evil One and the hosts of wickedness of which Paul speaks in Eph. 6:10-18. It is these who can continue laying down their lives in the service of Christ, knowing of a surety that their labor is not in vain in the Lord. It is these who, in a spiritual sense, can now stand with the Lamb on Mount Zion, singing the new song which no others can learn.

The Wisdom from Above Without Partiality

Our growth in knowledge, therefore, must have as its background the wisdom from above, that wisdom which is first pure, then peaceable, full of mercy and good fruits, without partiality and without hypocrisy. (James 3:17.) There is much in these words which gives food for thought. Purity and peaceableness are essential characteristics of the wisdom which comes from above. "The fruit of righteousness is sown in peace of them that make peace." (James 3:18.) It is impossible to ignore the stress which the Scriptures lay upon this characteristic of peaceableness as an attribute of all that has to do with the development of the New Creation. "Where envying and strife is, there is confusion and every evil work." (James 3:16.) Even though it is literally true that we live in an atmosphere of fightings within and fears without, and our calling is one which involves a daily conflict with opposing forces, it yet remains true that the inward guidance we receive from above and the outworking of that guidance in our daily lives is distinguished and branded by that peace of God, which, passing all understanding, is to garrison our hearts and minds in Christ Jesus. (Phil. 4:7, Weymouth.) This wisdom is to be without partiality and without hypocrisy. How many of us can truthfully claim to be impartial in our dealings with our brethren? Individual preferences and the influence of our own personal predilections for one or another divergent view or teaching oftentimes brings in a spirit of partiality which is totally foreign to the Spirit, and is the cause of schisms and divisions in the Body such as the Apostle Paul condemns in no uncertain manner in 1 Cor. 3:1-14. One of the hardest lessons for any one of us to learn is that of impartiality in those things in which it is right for us to be impartial. Yet it is a lesson-perhaps the lesson above all others-which must be learned and learned well; for the first essential of one to whom is committed the task of judging fellow beings is that of impartiality-and nothing less than this is to be our lot in the future Age, if faithful. - 1 Cor. 6:2, 3; Matt. 19:28; Rev. 20:14.

Knowledge Indispensable as Co-Workers with God

It is this recollection, that we, in accordance with the divine will; are being trained and fitted by God Himself for the stupendous work of showing humanity the way to perfection in the Millennial Age that brings home to us the importance of knowledge-the necessity of a definite and clear-cut understanding of the manner in which God has worked in the past, what He is doing in the present, and the glories which the future holds in reservation. To be co-laborers with Him it is good that we should seek to know that which is ready to be revealed, for although it is perfectly true that our entire submission to Him makes it possible for the Holy Spirit to work in our hearts and lives to bring us closer to *Him*, it is only as we seek to come to an appreciation of the whys and wherefores of divine dealings with men that we can stand before the Throne as did Isaiah, and when the question comes, answer as he did, "Here am I, send me."

Knowledge is given for a purpose. It is a means to an end, but in the wonderful manner which is characteristic of our God, that which is primarily a handmaiden to our spiritual development becomes also a valuable and indeed an indispensable ally in our work for Him while yet in the flesh. It is true, as Paul declares, that when that which is perfect is come, knowledge as we know it will "vanish away." (1 Cor. 13:8.) But it is also true that without this same knowledge which will one day be swallowed up in the glory of the Divine Presence we should not be able to even begin the fulfillment of our commission to be "His witnesses." (Acts 1:11.) It was the knowledge of the Divine Plan which made the 'harvest work a possibility. It is the knowledge of those glories which yet await mankind that enables us to view the coming of the time of trouble with equanimity. *We know*, and therefore we can be content.

The primary purpose of doctrinal teaching then must be as a servant to our consecration and to enable Christians to serve God intelligently in the place to which He has appointed them. It is not given to all to understand in every detail the arguments of Paul or the types and shadows of the Old Testament. There must always be many who will, receive at the ministry of faithful under-shepherds the studied conclusions which their own mental powers can not reason out for themselves. Indeed, were this not so, there would be no place in the Church for the pastors and teachers of 1 Cor. 12:28, neither would it have been said of certain elders that "they watch for your souls, as they that must give an account." (Heb. 13:17.) The entire Church on earth is likened to a body which has many members, not all having the same office or even the same adaptability, but all, very definitely, having need one of another. And it will always be that some, like Mary of old, will sit at the feet of one who is a teacher sent from God.

Diminished Enthusiastic Zeal

It is a true word which says, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.) One of the saddest characteristics of recent years has been the virtual abandonment of organized cooperative public witness to the Truth. Of little avail is it to declare with smug self-complacency that this generation has no hearing ear and will not listen to the message 'of Truth. The generation of Jesus' day was equally heedless and indifferent to the One who was in their midst, but He went on with His preaching nevertheless and His work was accomplished. The fact remains that in large measure the enthusiastic zeal which swept the world -fifty years ago with the good tidings of restitution has in later years noticeably diminished, and so far from declaring that there is no opportunity to preach, the Gospel of the Kingdom one is forcibly reminded of the words of Paul in Rom. 10:14, 15: "How shall they hear, except one be sent?" Unless in the spirit of our well-known song of praise, we "Tell it out among the nations that the Lord is King," we cannot expect to experience the joy of those who are "bringing in the sheaves."

But there is a reason for this. The atmosphere of doubt and uncertainty which has spread like a miasmatic cloud over our whole fellowship during the bitter experiences of the last two decades has caused many to stay their hands from sheer inability to give forth a message with assurance of whole-hearted support from the brotherhood. And of what use can it be to invite an earnest inquirer to leave the darkness and confusion of spiritual Babylon only to enter another sphere of doubt and uncertainty. How true the words of the Wise Man in Proverbs 22: 20, 21: "Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth, that thou mightest answer the word's of truth to them that send unto thee?" The very first essential to a public proclamation of the Truth is that we shall be fully persuaded in our own minds and at one with each other in our fellowship.

Knowledge then is necessary if we would serve our Lord Jesus acceptably as "His witnesses." Knowledge, attained not merely by the reading of books or the listening to a favorite preacher or expositor; but that knowledge which can be attained only by reverent, prayerful study of the Scriptures and dispassionate discussion with others who also have the same ideal before them. In a rapidly changing world our knowledge of God's Plan and the outworking of His purposes must keep pace with the development of contemporary events and the problems which face the world today. It can be of no conceivable utility to remain rooted in the outlook of the nineteenth century when the generation to whom we witness is of the twentieth. It becomes vitally necessary, therefore, that in order to be effective ambassadors for Christ to this generation, we must,

standing firmly in the light of Present Truth which has been revealed during this harvest time, so relate that Truth to the world in which we live that its full and satisfying explanation of every problem that confronts man today can be shown up with the visible impress of "Truth *now* due."

Finally, it must be realized that the purpose of God is to bring all men eventually to a full knowledge of His Truth, and that an entire Age has been set aside to accomplish this stupendous work- of sealing every man with a heart appreciation of the Divine principles in creation and an intelligent understanding of His own attributes and character. The ultimate reason for the permission -of evil is that mankind might learn, by that knowledge which is gained by experience, the bitter fruits and exceeding sinfulness of sin and the beneficent results of righteousness. Since this is the declared purpose of God for the human race in the days of the Kingdom, should it not be clear that we, who have tasted in advance -of the powers of the Age to come (Heb. 6:5), and who stand before men today as, representatives and exponents of the new order of things shortly to be ushered in, must make progress in that same knowledge even now. We who are enlightened spiritually by the golden lampstand must also partake of the shewbread if we are to retain our place in the "Holy." Hence our very appreciation of the fact that we are Christ's ambassadors should' make us -diligent to learn and understand the writings of Apostles and Prophets that we might be armed with knowledge.

Manner in Which Knowledge of Divine Truth Comes

By what road do we attain this desirable condition? There are many who have set out to learn the things that relate to God's Plan and in their search have come to diverse ends, but have not found what they sought. Some have been deceived by the specious arguments of men out to justify a theory, or are beguiled by the glitter -of catchwords and trite phrases. So many there are who "professing themselves wise, became fools" (Rom. 1:22) and whilst still deluding themselves into a belief that they are seeking the heavenly wisdom, in point of fact are delving ever deeper into that other wisdom which is "earthly, sensual, devilish." (James 3:15.) It is necessary, therefore, that a clear understanding of the manner in which the knowledge of divine Truth comes to us is kept before our mental vision.

Now the very first principle which must be rooted in our minds in this connection is that Truth and the knowledge which sanctifies does not come upon the mind suddenly without previous preparation. The Holy Spirit in Old Testament days acted mechanically upon men's minds, men who "spake and wrote as they were moved by the Holy Spirit." (2 Peter 1:21.) But God does not deal thus with the House of Sons. For them it must be in very truth "first the blade, then the ear, then the full corn in the ear." (Mark 4:28.) To each one of us must first come the time when He "begat us with the Word of Truth" (James 1:18), when as babes in Christ we can imbibe but the milk of the Word. It is in the after days when the early lessons have been learned that the mind is prepared for a deeper and perhaps more definite understanding of divine Truth. And are we not all witnesses that this process continues throughout' our whole life, and that individually it is true of each one of us that the "path of the righteous is as the early morning light, which shineth more and more brightly until the height of noonday." (Prov. 4:18, Leeser.) There will be many crudities of thought and misapprehensions of the divine character and purposes .to be seen in a better light and to thus have greater power in our lives as time goes on, and happy are those disciples whose minds are flexible to allow this molding of thought and understanding to continue throughout life under the hallowed direction of God's Holy Spirit.

A Revelation of Truth Comes as Men's Hearts are Prepared

Now this does not for one moment preclude the coming of a revelation of Truth, perhaps at the mouth of some human instrument in the Lord's hand, which dispels as in a moment doubts and perplexities which had troubled and distressed in the past. The point to remember is that such a sudden revelation can be efficacious only when the mind has been previously prepared and is ready to receive it. Nicodemus was shown the light, but he was not ready, and the light was darkness to him. But to Peter, prepared by long years of waiting and watching for "He that should come" there broke forth in an instant that cry which has echoed through the ages, "Thou art the Christ; the Son of the Living God." Knowledge and wisdom such as will characterize the disciple of Christ must be of long and steady growth, seasoned to the assaults which will be made upon it and able to withstand all the machinations of the Evil One. The gourd which sheltered Jonah grew up in a night, but it also perished in a night, unable to withstand the shriveling heat of a noonday sun. Rather let our knowledge *grow* as does the palm, reaching straight up into heaven and taking root in the deeper levels of the earth where alone can be found that water which is essential to its sustenance: slow of development, but able at length to withstand the fury of the elements and bear fruit which shall be for the life of mankind.

Thus has it always been that a great reformer has arisen only and always when a people are ready for his message. The Reformation came, not because Martin Luther alone saw the light, but because throughout the length and breadth of Christendom men and women were sighing and crying for release from the thralldom in which they were held, and when he stood up to voice truths which had long been hidden, a myriad hearts responded because it was the message for which they had been waiting. So with the Harvest work of this Age when in the fulness of time a word went through Christendom which dissolved almost in an instant the grosser elements of mediaeval theology and opened a vista of glorious salvation for "whosoever will" of all men, a salvation which included and harmonized the earthly with the heavenly promises of Scripture, a wave of new life swept across the Christian world. The thrilling cry, "Come out of her, My people," acted as a talisman to those who had long languished and mourned in a condition of spiritual stagnation. And the stupendous results of that work which thus began with a people already prepared to answer that call in the light of a new revelation are well known to those who have in these latter years shared in this understanding of "Present Truth."

Divine Revelations Brings Corresponding Responsibility

It must therefore be clearly seen that Truth comes by revelation, at the hand of chosen messengers, at crucial times in the history of the Church. It is in the fulness of time, when as it were, "all men are in expectation" that the divine Word comes illuminating Christian belief and doctrine with a radiance brighter than ever before, and pointing the way not only to aspects of Truth not previously understood, but also to the work which is to be done among God's people in consequence of that illumination. For with every fresh step in the divine revelation comes a corresponding responsibility in the divine service. Hence every great reform or advance in Christian thought is accompanied also by great outward activity and an increased stimulation in the proclamation of the things of God and His Kingdom.

But in between times, after one reformer had finished his work and his course and ere the next one has risen up to carry the work of God a step farther, there cannot be stagnation. The community which ceases to advance in Truth will shortly begin to recede. The multiplicity of

denominations who today hold tenaciously to relics of teachings of the Dark Ages are witnesses to the failure of so many to live up to the spirit of their revered leaders. Although the message for the time may have been given, and its chief exponent be laid aside in death; although the impetus to spiritual life and knowledge afforded by that message may transcend all expectation, yet the community which has thus been carried on to a higher level of spiritual understanding must continue to progress into a full appreciation of that new view of Truth which is before it-else the coming of a further revelation of Truth finds them unprepared, unready, and like many of old, "knowing not the time of their *visitation*." - Luke 19:44.

Continuing in the Pathway of Light

There is, then, much scope for careful, reverent study of the Scriptures and free discussion between brethren, within the framework of revealed Truth which was left by a great man of God in this Harvest period. This study does not involve an endless wandering over the pages of the Book with no object in view save the discovery of novelties and new interpretations. Neither does it imply a discarding of belief already well settled and grounded and built into the Christian character. Rather does it denote an intense appreciation of the manner in which we have been led in the pathway of Truth and a determination to continue in that pathway until 'all our seeking and meditation and expectation is swallowed up in the glorious reality which is the end of the way. It is not sufficient that we once heard the word of life-not sufficient that at some time in the past we accepted this outline of belief as representing the divine Word to us. If we would keep the knowledge of such things fresh and vivid in our minds there must be continual study and discussion, a re-examination of the evidences, a reconsideration of possible objections, "that the man of God may be perfect, thoroughly furnished unto every good work." - 2 Tim. 3:16, 17.

Then too there must be a practical application of the Christian principle of tolerance-a much abused word perhaps more so than any other attribute of the true disciple's character. For tolerance does not denote a spirit of "peace-at-any-price," nor a slurring over of principles in order that quietude may prevail, nor an ignoring of the true progress into the knowledge of the truth in order that the circle of associates may be widened. Tolerance is an admission that all who are Christ's disciples are alike searchers for truth; that each must in some manner differ from his fellows in his capacity for perception of the divine mysteries, -or in the rapidity of his progress toward the light; that all are equally prone to make mistakes. Thus will there be developed a very real spirit of brotherhood which, while standing firmly for the principle of personal conviction in the perception and understanding of the Truth, is prepared to extend the same liberty to others who are recognized as fellow-heirs of the grace of God. The truest evidence. of Christian tolerance is the manifest willingness to learn of others as well as to impart knowledge to them.

Now We Know in Part

Thus may fellowship within the community be founded upon a basis of mutual esteem and respect, a basis upon which growth in knowledge and association in service can proceed unchecked. The voice of the Shepherd can be heard in that hallowed atmosphere speaking to each one through every other one, and the knowledge of His Will, which alone can bless and sanctify our lives, will influence the heart of each one and bind all together in a fellowship as enduring as it is Christlike. Nothing less than this can be a fulfillment of the Savior's prayer: "I will . . . that they may be one . . . as we are one."

Nothing short of this, the divine ideal, can possibly be becoming in us as His disciples.

While we yet tabernacle in the flesh, with all the limitations this material world imposes upon us, the 'understanding of truth we have, will always be as the shadows of images. Paul realized that although abounding in visions and revelations more than them all, he yet would only "know in part" until that which is perfect is come. So with us. In all our searching for knowledge and in all our progress toward a clearer and more definite understanding of heavenly things, we must ever keep in mind that our vision of these things will be formed and colored according to our own mental capacity and the environment in which we live, and move, and have our being. It is only as we put on more and more of the mind of Christ that we are able to so view the divine mysteries from His viewpoint that we can truthfully say, like Job of old, "I have heard of Thee by the hearing of the ear; *but now mine eye seeth Thee.*" - *Contributed.*

The Dispensation of the Holy Spirit

"And when the day of Pentecost was fully come, they were all with one accord in one place. And they were filled with the Holy Spirit." - Acts 2:1, 4.

BEFORE LEAVING His disciples our Lord had much to say to them regarding the Holy Spirit, its coming and its work. On the occasion of His last evening with them He said: "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Again He assured them "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.. He shall glorify Me; for He shall receive of mine, and shall show it unto you." (John 16:7, 12-14.) In these words He was telling them that during His absence the Holy Spirit was to be their guide, their comforter, their teacher.

Then after our Lord's resurrection, "being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. . . . Ye shall receive power, after that the Holy Spirit is come upon you." In fulfillment of this promise we read "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Spirit." - Acts 2:1-4.

Foretold and Fulfilled

The three great events of redemption -- the sacrifice on Calvary -- the resurrection of our Lord, and the outpouring of the Holy Spirit, were fixed from the beginning not only in their order, but their dates were marked in the calendar of God's typical people. The slaying of the paschal lamb foretold the day of the year and week on which Christ our Passover should be sacrificed for us. The wave sheaf presented "on the morrow after the Sabbath" fixed the time of our Lord's resurrection on the first day of the week. The command to "count from the morrow after the

Sabbath, from the day that ye brought the sheaf of the wave offering, seven sabbaths," foretold the day of Pentecost as the time for the sending, of the Holy Spirit. Perhaps the disciples waiting in that upper room thought they were waiting for an indefinite period for the fulfillment of the promise; but the time was fixed in the mind of "Him who worketh all things after the counsel of His own will."

Many curious customs marked the Whitsunday or Pentecostal services during the Middle Ages. Among these were the letting down of a dove from the roof into the body of the church, and a similar dropping of balls of fire, rose leaves, and other articles to represent the descent of the Holy Spirit on the day of Pentecost. The name of this day means merely fiftieth, indicating that it was the fiftieth day after the 16th of Nisan. From the article in Smith's Bible Dictionary we quote the following:

"The fifty days formally included the period of grain-harvest, commencing with the offering of the first sheaf of the barley-harvest in the Passover [on the 16th of Nisan, Lev. 23:10-14}, and ending with that of the two first loaves which were made from the wheat-harvest, at this 'festival. It was the offering of these two loaves which was the distinguishing rite of the day of Pentecost. They were to be leavened. . . The flour was to be the produce of the land. The' loaves, along with a peace-offering of two lambs of the first year, were to be waved before the Lord, and given 'to the priests. At the same time, a special sacrifice was to be made of seven lambs of the first year, one young bullock and two rams, as a burnt offering (accompanied by the proper meat and drink offerings), and a kid for a sin-offering. (Lev. 23:18, 19.) . . . At Pentecost. (as at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine law.-Deut. 16:12."

Significance of Pentecost

There are, to the new creature, obvious lessons in all this; but our purpose in this review is to turn for inspiration to the typical day of Pentecost, and the blessings that came to the Church on the Pentecost following our Lord's ascension, extending to the faithful throughout the Age, even as the anointing oil flowed down from Aaron's beard to the skirts of his garment.

As the sheaf waved on the 16th of Nisan was the first-fruits of the harvest, so the two loaves of Pentecost were offered to the Lord as a kind of first-fruits, unmistakably speaking to us of the Church, "redeemed from among men, being the first-fruits unto God and to the Lamb." (Rev. 14:4.) "They shall be baked with leaven, for first-fruits unto Jehovah," the type reads. Interpretations may vary as to the reason for the two loaves, but regarding the leaven there need be no doubt. Leaven is a process of corruption which communicates itself to the whole mass. Our Lord and the Apostle Paul make the spiritual application very clear in Matt. 16:6 and 1 Cor. 5:7: "Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees." "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us."

According to a Jewish tradition, Pentecost was the anniversary of the giving of the Law Covenant at Mt. Sinai. Whether or not that he true, the Pentecost of the Church was the occasion of the giving of "the law of the spirit of life," "the law of love" -- an enlightenment of heart and mind. Brother Russell wrote: "The flames of fire beautifully symbolize the light of truth, the enlightenment of the mind, which comes through the begetting of the Holy Spirit. This power divine was remarkably manifested in the eleven Apostles, for while the multitude still recognized

them as 'ignorant and unlearned men,' nevertheless they took knowledge of them that they had been with Jesus and learned of Him; that they had a certain kind of enlightenment of **mind and heart**, which could come from no other quarter. And is not this same true of all those who have been begotten of the Holy Spirit?"

"There is no good reason for questioning respecting the cloven tongues of fire -- that these sat upon any but the Apostles. The statement is that 'It sat upon each of them, and they were all filled with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance.' The subsequent statement is that all those who spoke, all to whom the spirit gave utterance or tongues, were Galileans; but whether or not the Apostles were -thus specially- recognized at this time, we are- assured, not only from our Lord's words, but also from His subsequent revelation, that the Apostles occupied a special place in connection with His Kingdom, His Church, assigned to no others. - John 6:70; Rev. 21:14.

"The Pentecostal blessing signified divine acceptance of the sin-offering which, finished at Calvary, our Lord at this time had presented before- the Father. The outpouring of the Holy Spirit upon the consecrated believers constituted their begetting of the Spirit to the new nature, and implied thus, that the condemnation upon them as the children of Adam and under the Law Covenant was canceled, and that now they were accepted in the Beloved, counted as children of God, and if children then heirs of God, joint-heirs with Jesus Christ their Lord, if so be that they would suffer with Him, that they might also be glorified together. - Rom. 8:16, 17.

Partnership of the Spirit

"As is implied in our Lord's statement and in His promise, this was a new thing. No such outpouring of the divine Spirit had ever occurred before as respected the children of Adam. Indeed, no such acceptance and new begetting on God's part was possible until first the sin-offering had been made and accepted. The only thing corresponding to it was the descent of the Holy Spirit upon our Lord at the time of His consecration at baptism in Jordan." As the Holy Spirit descended from our risen Lord to the Apostles, so it has progressed from them, member by member, throughout the Age, so that each has shared in its blessings. The familiar benediction of 2 Cor. 13:14 has not only rung through the centuries of this Gospel Age but it has been fulfilled in the life of every overcomer: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen."

Our ability to see the process by which the graces of the spirit have been transmitted from member to member throughout the centuries, by "that which **every** joint supplieth," "the communion [partnership] of the Holy Spirit," must not cause us to overlook the miracle of God's grace shown in every phase of the Christian life from the begetting of the Holy Spirit to the birth on the spirit plane. The promise is that the same Holy Spirit that begets shall, according to Jesus' own words, "take of Mine and show it unto you." While on earth, Jesus "declared the Father" unto the disciples, 'but since Pentecost the purpose and prayer for the Church is, "that He [Jesus] would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man; that Christ may dwell in your hearts by faith." "**In whom** ye also are builded together for an habitation of God through the **Spirit.**" (Eph. 3:16, 17; 2:22.) Briefly, we may consider some of the things comprehended in this "partnership of the Spirit."

Our regeneration could not be given until Jesus had laid down His life, to take it up again, "a life giving spirit. "When we were enemies, we were reconciled to God by the death of His Son; much

more, being reconciled, we shall be saved **by His life**" as the resurrected, life-giving Savior. (Rom. 5:10.) Among His parting assurances was the promise, "Yet a little while and the world seeth Me no more [because they are not begotten to newness of life]; but ye see Me; because I live, ye shall live also." "Except a man be born again [or, more literally, "is begotten from above"], he cannot see the Kingdom of God." Of the degenerate sons of Adam Jesus said, "Ye are from beneath"; but of Himself, the new creature, He said, "I am from above." The ultimate goal of His associates in suffering and death is to be, with Him, "partners of the divine nature." - 2 Pet. 1:4.

Transforming Power of the Spirit

Very simple is the means of accomplishing this miracle. "Of His own will begat He us with the word of truth." (James 1:18.) Glorious prospects await those having been thus begotten again, not of corruptible seed but of incorruptible, **through the Word of God**, which liveth and abideth." (1 Pet. 1:23, R. V.) "It is the Spirit that quickeneth, the flesh profiteth nothing," even as "the letter killeth." But Jesus adds: "The words which I have, spoken unto you are spirit and life." The result of receiving the living Word is a "walk in newness' of life." (Rom. 6:3, 4.) By nature "dead in sins" (Eph. 2:1). but "if ye through the Spirit do mortify the deeds of the body ye shall live." (Rom. 8:13.) The mortifying of the deeds of the body is an absolute essential to life, but it is by living in the spirit that it is attained. "The indwelling of the Spirit can alone effect the exclusion of sin." "This I say then," writes the Apostle, "walk in the spirit, and ye shall not fulfill the lust [the desire] of the flesh." (Gal. 5:16.) Only those who heed this advice can truthfully say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2), and that law of the spirit of life is "the love of God shed abroad in our hearts by the Holy Spirit which is given unto us."

Our begetting is to His image, to be acquired in part by our contemplation of His beauty. Thus we all with open [unveiled] face, beholding as in a glass the glory of the Lord, are changed into the **same image** from glory to glory, even as by the Spirit of the Lord." (2 Cor. 3:18.) There might be difficulty in knowing whether one were really being transformed into the likeness of the One who is now "that spirit," as the previous verse informs us, but in the following words a simple test is given us-"where the Spirit of the Lord is, there is liberty." No external imitation will give this liberty, which is the precious possession of the true children of God.

"Changed into the same image" or into likeness to Christ is but another way of expressing the life of holiness. Holiness is not a thing attained in a moment, but gradually by growth as of the growth of a tree. While God "works in us to will and to do of His good pleasure," "if we say we have no sin we deceive ourselves, and the truth is not in us." To deny the very manifest presence of sin in our members is inexcusable falsifying. Nevertheless it is true that "whosoever is born [begotten] of God doth not (commit sin, for His seed remaineth in him, and he cannot sin because he is born [begotten] of God." (1 John 1:8; 3:9.) Though as to the old self he is still imperfect, yet in Christ the Christian is sinless, for "in Him is no sin; whosoever abideth in Him sinneth not." (1 John 3:5, 6.) In the world but not of it-the life of Christ can no more be defiled than the pure rays of the sun can be defiled by the filth of the hovel they enter. Even the very body it temporarily bears cannot make a sinner of the new creature, the new mind.

We "which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body," the one body, the Church, of

which Christ is the Head. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies [the fleshly body] by His Spirit that dwelleth in you." Of these truly it can be said, "The spirit of glory and of God resteth upon you," though they must await the "appearing of the glory of our great God and Savior Jesus Christ" to receive the consummation of that glorious hope. (Rom. 8:11, 23; 1 Pet. 4:14; Titus 2:13, R. V.) To those who are not being fashioned according to this Age, but are being transformed by the renewing of their minds, is the assurance that "when He shall appear we shall be like Him, for we shall see Him as He is." Until that time every individual member of the Church as well as the Church as a body is under the direction of the Holy Spirit which is given us "into the age"-to render literally-for our guidance until He come.

The great sin of apostasy has been that of individuals, synods, and councils usurping the position given by our Lord to the Holy Spirit. As the varying gifts of the Age were all "by the same spirit," so every truth received, every grace developed, is "by the same Spirit," or it is merely a counterfeit, One who cannot "speak the truth in love" is not commissioned of the Holy Spirit to speak; his commission is of the flesh. The so-called servant of the Lord whose course is marked by strife and bitterness more faithfully represents the spirit of the Adversary than that of the Master. Such enthronement of self where the Holy Spirit should reign can result only in "lasting contempt" in the Age to come. "God be glorified" is but "sounding brass," when self is placed first. Rather the order must be, "It seemed good to the Holy Spirit and to us." (Acts 15:28.) Those who have learned that "we are not sufficient of ourselves to think anything of ourselves," and they alone, are ready to receive the more glorious "ministration of the Spirit." **"Therefore,** seeing we have this ministry [of the Spirit], as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness [as false teachers would do in building up their false systems] but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." Very literally this would read, "We commend ourselves to every man's conscience by making visible the truth," not merely believing it, but living it. "Though I have all knowledge, and have not love [do not live my knowledge], I am nothing." - 2 Cor. 4:1, 2.

Living in the Spirit

While there is but "one body, and one spirit, even as ye are called in one hope of your calling" (Eph. 4:4), yet in giving the Holy Spirit to the Church, Jesus, "when He ascended up on high.... and gave gifts unto men, . . . gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 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." This was not done that they might be "lords over God's heritage," but rather that they, following only that which "seemeth good unto the Holy Spirit," might have special privileges of "laying down their lives for the brethren." They too must ascend into heaven (by faith) to be "seated with Christ, in heavenly places," if they would be used in bringing down the Holy Spirit into the lives of their brethren.

Valuable lessons there are in the experiences of the early Church: "There must be twelve Apostles," the fleshly mind cried, but the elected Matthias is not again heard of-nothing recorded of him- but his name. The best that earthly wisdom could formulate of a communistic arrangement went into the discard in order that instead of the cold giving of a treasury, the widows and the orphans might be sustained by the giving of hearts warmed by true love. How inestimable would have been the loss of the Church had the Holy Spirit not given "Paul, an apostle, not of men, neither by man, but by Jesus Christ and God the Father." (Gal. 1:1.) Efforts related to the

communistic idea persist even to our day, but the Holy Spirit still manifests its disapproval by its absence from them.

"He that hath an ear, let him hear what the Spirit saith unto the churches," and hearing let him follow on in the way of the Spirit—the way of truth, righteousness, and life. The Holy Spirit is to the Christian what the breath is to the human body; nay, more, it is the very mind of the new creature. As the pipe-organ without breath is silent, so the new creature from which the spirit of holiness has departed, is dead. The Apostle Paul's entire reliance was in the work and power of the Holy Spirit within him. No one has had more of which he could boast than the Apostle Paul, yet he found nothing in his flesh in which he could rely, but rather says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration [literally: a display] of spirit and of power." The Gospel that has lived through the centuries is the one that in the dawn of the Age rang with conviction on the lips of those who "preached the Gospel with the Holy Spirit sent down from heaven." (1 Cor. 2:4; 1 Pet. 1:12.) Can we still say with the Apostle, "Our Gospel came not unto you in word only, but also in power and in the Holy Spirit, and in much assurance"? (1 Thess. 1:5.) We do well not to content ourselves with pointing the finger of scorn at those whose discourse is of secular things, or built of empty though high-sounding phrases, but rather we should examine well our every thought, word, and deed, to warrant the "much assurance" we may have from the undoubted presence of the transforming power of the Holy Spirit within us.

In prayer there is another demonstration of the power of the Spirit in a life, in that "through Jesus we have access by one spirit unto the Father" (Eph. 2:18), a fact to which many Scriptures bear witness. We read of "praying in the Holy Spirit" (Jude 20), "praying always with all prayer and supplication in the spirit." (Eph. 6:18.) "In like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." (Rom. 8:26, 27, R. V.) This Scripture shows the Holy Spirit in us doing what Jesus, "who ever liveth to make intercession for us," has through the Age been doing in heaven for us.

Some lessons of profit may be learned also from the symbol of the Holy Spirit, the anointing oil, which according to the restrictions of Exodus 30:32, 33, must not be poured "upon man's flesh," must not be put upon a "stranger," nor be compounded by any unauthorized person. The penalty to the violator of these restrictions was to be "cut off from his people." There would seem to be grave danger in making claims of perfection for the flesh; in exalting an unconsecrated "stranger" to a place of service in the congregation; or in producing any substitute for the Holy Spirit, to artificially imitate the Spirit's offices and ministrations. One in the early Church committed the sin of thinking "the gift of God could be purchased with money," and the "sin of simony," taking its name from him, Simon, has persisted through the Age, as others have sought by various unauthorized means to secure themselves a place in the house of God. There is a way on which God has put the stamp of His approval: "If any man among you would be greatest, let him be the servant of all." This is the way of the Holy Spirit, the Spirit of our God, for it is the way of sacrifice, the way of giving.

We should not close without a word regarding the ministry of the Spirit in witnessing, for Jesus' final promise to the Church was along this line. "Ye shall receive power when the Holy Spirit is come upon you; and ye shall be My witnesses, both in Jerusalem and in Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8, R.V.) Most of them poor and unlearned men, and all without the wonderful facilities of our day, the Church of the first century accomplished the greatest missionary work of all time. Going forth in the power of the Holy Spirit, they brought in

their sheaves, with joy. Doubtless there is still work for a Spirit-filled Church to do, and one can hardly claim to be a worthy temple of the Holy Spirit if he is not moved with a consuming desire to bring every willing one into the grand "communion of the Spirit."

"The grace of the Lord Jesus. Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

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 livings God; not in tables of stone, but in the fleshly tattles 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 Mss 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 of 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 criticized 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! Hearken 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, under 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. - *Watch Tower, 1916.*

The Bond of Peace

THE MAINTENANCE of sound doctrine has always been a problem of vital importance to the Church of God. The great historic creeds mark the effort to establish for all time certain truths held by the Church universal. In this way an effort was made to counter false teaching and defend the faith once delivered to the saints.

For the very reason that, as Evangelical Protestants, we insist on the freedom of the Christian to search the Word for himself, spiritual discernment is a gift of the Holy Spirit specially needful, and specially precious amongst us. Alas that it is so rare today.

It belonged to the office of the priest under the Old Covenant to judge between the holy and the unholy, the clean and the unclean, and to separate the precious from the vile. . . . This office, in the spiritual realm, falls to those believers "who by reason of use have their senses exercised to discern both good and evil." It is none the less the duty of all .to search the Word for themselves. Did not St. Paul appeal to the Corinthians for their agreement and the consent of their conscience when he wrote -- "Judge ye what I say"?

With what prophetic significance is the Apostle led to use the word "endeavoring" when he beseeches the Ephesian Christians, and with them "all the faithful in Christ Jesus," to keep the unity of the Spirit in the bond of peace. For it is "the faithful"-those most earnestly desirous of understanding the mind of the Lord, and being obedient to His will in every sphere of life, who find the most difficulty in fulfilling this behest. The faint hearted and the half-hearted can afford to be very tolerant: it is the whole-hearted, because they tremble for the Ark of God and long" to vindicate the truth as they apprehend it, whose very devotion threatens the bond of peace.

The difficulty is constantly arising and presents itself in many forms, but we need make no apology, in a magazine addressing itself to Christian workers, in suggesting that a common form amongst us could almost be expressed as follows:

"How can I maintain the Bond of Peace when I am quite sure my brother is wrong and he absolutely declines to let me put him right?"

Which of us has not experienced the sudden chilling of the atmosphere which accompanies the discovery that our brother holds a divergent view from ourselves on some interpretation we hold "sacrosanct"? That sudden drop in temperature may arise from the unbidden resentment of one -- or both -- of the parties to the discussion. We say only too truly-that the feeling of estrangement is natural, but it is on that reaction in the realm of the flesh that the enemy seizes to bring separation of spirit between believers. We must withstand him. How often he gains advantage over us, although we are not ignorant of his devices. Before we are aware of it the flesh becomes dominant ground is given on which the Adversary can work, and we find the bond of peace is broken. Oh miserable man that I am! Who will deliver me from grieving my brother! Only the grace of God is sufficient for these things.' The unity and the peace we have lost can be regained as we walk in the Spirit. The unity of the', Spirit maintains the bond of peace.

What if my brother re-uses the recognition of these things and remains separated from me in spirit? The resources of grace in 1 Corinthians 13 are not straitened-hold on to your brother in love, and wait on the Lord.

Let us again consider ourselves "lest we also." Do not we, perhaps subconsciously, resent the disapprobation of fellow believers, more especially of those whom we should expect to be entirely with us? Need we be surprised that our own disagreement should affect equally painfully those with whom we are in close fellowship. It is being wounded in the house of our friends that hurts us most. "How natural," we say, but is that our last word; do we suppose it a sign of high sensitivity, or is it not, rather a lack of humility, that we should so feel the rebuke of the people of God?

So painful has been the experience of many in all matters of differences of interpretation as between brethren, that they have sought refuge in complete silence. Let us get on with our work, say they, and leave our brethren to adjust themselves in matters of faith as best they may; is not the Holy Spirit the guide of all? There are those who go further and say, "A plague on all your controversy: let us eliminate doctrine and dogma, or at least ignore them, and concentrate on the practice of a high morality." Doctrine and dogma unfortunately -- or fortunately -- are difficult things to eliminate, for both are the considered expression of facts-facts without which our faith is vain.

To get on with the work in our own particular part of the vineyard, whilst declining to serve the highest interests of our brother by helping him maintain unimpaired the truths by which he lives, would be to adopt the very attitude of Cain. "Am I my brother's keeper" has found an echo against us down the years of the Church's history, and that to its sorrow and shame.

It is the Holy Spirit to which all believers look to lead them into all truth. We have eternity before us and the most deeply taught amongst us are the most conscious that, in this sphere, we see many things as in a glass darkly. Doubtless there are many riches of joy and knowledge awaiting us, but we cannot bear them now. Spiritual understanding is the gift of God -- "If any man lack wisdom let him ask of God" -- it is derived primarily by the Word of God speaking directly to the soul. Instruction is also given by those taught in the Word. "Let him that is taught in the Word communicate." The shepherd of souls is told to "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" -- "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ."

Whilst the duty of earnestly contending for the faith which was once delivered to the saints devolves upon all them that are sanctified, the gift of "communicating" is entrusted to some for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ. Such servants of God are equipped by the Spirit of Christ with certain marked qualities which distinguish them from their fellows-"The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

This mark of meekness is a rare and wonderful gift, the absence of which invalidates the claims of many to instruct the Church of God. The grace of helping without hurting, of warning without censoriousness, of correcting without appearing superior, calls for true meekness of heart and all the "charity" of 1 Cor. 13. It also calls for an obedience in personal walk up to the light given that may well cause heart-searchings and fear. "Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye."

To approach our brother in the realm of the mind unless our own mind is directed and ruled by the Spirit of Christ is to invite disaster. How often such an approach results in "profane and vain babblings."

In all matters of controversy amongst the Lord's people it is above all necessary that we walk in the Spirit and not in the flesh.. If we come away from a heart to heart talk with one from whom we differed, feeling hot all over, and anxious to return to add one or two frank remarks that would strengthen our case, we may be very sure that the flesh has obtruded itself into the discussion.

"Take Heed to Thyself"

The challenge of the flesh in one believer is all too liable to be taken up by the flesh in another. It may be that the only way of approach is by prayer. It is needful even in prayer that there should be a genuine and spontaneous love for the one we desire to help, and that such an one is prayed for and not prayed at.

Meekness, which is anything but weakness, is an essential qualification in seeking to adjust the viewpoint of our fellow believers. "Take heed to thyself and to the doctrine, for in so doing thou shalt save thyself and them that hear thee." Any assumption of superior sanctity will wreck all usefulness. "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also The judging of brethren is expressly forbidden in the Word-the judging of teaching is expressly enjoined:

"Who art thou that judgest another man's servant?"

"He that is spiritual judgeth all things."

If we keep this distinction in our minds-and act on it-much will be done towards maintaining the bond of peace. "Endeavoring to keep the unity of the Spirit in the bond of peace"- "I therefore beseech you:" what a tender appeal to our love and loyalty! Surely we have need for confession and prayer as we recall and deplore our many failures in this endeavor. How often have most of us heard wise counsel, supported by the authority of the Word itself, to help us in obedience to this Christian duty. How often have our efforts failed of their intention, in contact with the great family of Faith. Shall we, in closing, remind ourselves of some of these counsels as briefly and personally as we can:

The Spirit of Truth must teach my brother: I myself must be in the Spirit to help him. Was my mind energized by the Spirit or the flesh as I endeavored to put another right?

No Scripture, rightly understood, is contradicted by another Scripture; the Word is full of apparent paradoxes. The deepest truths lie there.

Am I proud-hearted or humble-minded in discussions concerning doctrine?

Heresies arise amongst the people of God-not amongst the heathen. They can often be traced to an over-stressed truth.

We are living in days when the most subtle mixtures of truth and falsehood hang like a poison **gas** over Christendom -- let me stand by my brother and may he stand by me.

Prayer may be the only way in which I can help the one whom I apprehend to be wrong; but it may be God's way -- am I praying?

A searching test of the reality of my standing in the truths of Romans 6 is my reaction to my brother's criticism.

In dealing with things spiritual, the adoption of a phraseology which is not Scriptural is fraught with grave danger of error. In "comparing spiritual things with spiritual" our safety lies in using "words which the Holy Spirit teacheth."

I must always be ready to recognize the living union that binds me to my fellow believer. It is excellent to hate false doctrine, it is right to "try" (the spirit of) those who would teach, but love must dominate our attitude amid outward separation.

I may not be able to "put people right," but I can give the truth in love, and confide in the Lord that it shall counter the error as light counters darkness.

Am I careful that my contending is for the truth of God, and not for my opinions about that truth?

It is possible that my understanding has not fully grasped all the bearings of this difficulty. Is my mind open to further light as the Lord gives it?

May the Lord strengthen our endeavors by the inspiration of His Holy Spirit:

- *Selected.*

Annual Meeting of the Pastoral Bible Institute

As announced in our March and April issues, the next annual meeting is due to be held Saturday, June , 1938, 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 following fiscal year, but also for the consideration of such other matters as may properly come before the friends at that time. While only members may participate in the voting, all friends of the truth and lovers of our Lord Jesus are welcome to attend the meeting. In order that any unable to attend may vote, proxy forms are being mailed to the last known address of members. Those voting by this means 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.

No additional names having been secured as a result of the notice in the April "Herald," the only nominees are the present directors.

Notice

The By-Laws for the government of the Pastoral Bible Institute provide that membership in the Institute shall be extended to donors of the membership fee who are in full harmony with the purpose, spirit, and policy of the Institute, and who will support the Institute in all reasonable ways as he or she shall deem to be the Lord's will. The Institute has continuously expressed its purpose that all who desire it shall receive the magazine, "The Herald of Christ's Kingdom," and provision is made whereby all who find it impracticable to pay the regular rate of subscription shall receive the "Herald" without charge upon request. The roll of membership of the Institute contains the names of some who for some years have not been receiving the "Herald" as far as our subscription lists disclose, and who have in recent years taken no part in the election of directors, and it is believed that some of these names may represent brethren who are deceased, or who have ceased to maintain an interest in the work of the Institute. In order, therefore, that the membership roll may be brought up to date, the rule has been adopted that when persons holding voting memberships in the Institute shall for twenty-four consecutive months continue as non subscribers to the "Herald" (by nonsubscriber is meant one whose name does not appear on the subscription list, and has no reference to whether or not payment is made for the "Herald"), their names shall be automatically removed from the roll of membership, unless they shall within that time inform the Institute that they are receiving the "Herald" through some one else and reading the same and desire that their names be continued on the roll of membership, in which case their names shall be so retained on the roll.

This rule will take effect on August 1, 1938, which will accord ample time for any members who may be receiving the "Herald" through another name than their own, to notify the Institute of their desire that their names be retained on the membership roll; and all such are urged to cooperate by advising of their continued interest and requesting the continuance of their names on the roll, as it is not desired that any be dropped from membership who maintain an interest in the work,

Messages of Encouragement

Dear Brethren in the Lord:

Your letter dated January 5th came to hand yesterday. Your 'good wishes in the Lord are greatly appreciated, especially as they come at the beginning of another year, during the course of which we are hoping to realize more than ever of the Lord's keeping power, and to know a depth of fellowship with the Lord and the brethren that we have never done before. In return, Sister Holmes and myself pray that yourselves may also realize that as we get nearer to the end of the way the spiritual presence of the Lord in your daily life may become more of a living reality so that when the time comes for you all to pass into the real presence of the Lord, it may be no more than the passing from one room into another from a blessed reality here into a more blessed reality there.

Your request that I should contribute to the columns of the "Herald" came as a measure of surprise. You know we in this little sea-girt Isle think of America as such a vast place, with teeming millions of people. And as we read the "Herald" and the other Truth journals which come over to us, and note the list of traveling appointments, the same idea creeps into our minds. We seem to think that you have a great number of Classes -and a goodly number of capable brethren up and down your vast territories, that it scarcely seems to dawn on us that you are likely to want for contributors to your columns. However I think we are in a position to understand in some small way how matters are with you, by taking our own position as some kind of a guide. Our own little Magazine is quite a small affair compared with the "Herald," but while we have some good and capable brethren in this country, they are few indeed who deem it a responsibility to the Lord to prepare matter for its columns. . . . Still, those who knock at opportunity's gate are very few, and this gives urgency to those who do realize their privilege in the Lord in these matters.

I have held this matter upon my heart and mind before the Lord all the time since I received your letter, not desiring to commit myself thoughtlessly, but on the other hand not desiring to withhold the labor of mind and body, if it be the dear Lord's will and pleasure that such should be the case--and so I have taken a day and a half to pray over the matter before sitting down to reply to your kind invitation. I appreciate your confidence in Brother Hudson's commendation -- that solely on his word you have been satisfied, and have invited me to join with you in your stewardship to the Lord and the brethren and I trust that the dear Lo-rd will give thought and utterance such as will be edifying and comforting in these strenuous days. I will do my best under the Lord's guidance to minister the Word of Truth to the saints of God.

As you say, most of the brethren have about all already on hand that they are capable of doing--for life is fairly full for most of us these days. But I think that those who love the Lord with all their hearts, and who have given Him their little "all" can generally squeeze a little more out of the sacrifice, when the Hand of the Lord opens the door of opportunity. It is the well packed suitcase -- "grip," I think you call it -- into which a little more can usually be packed if needed, and so with the Christian's life. And so, dear brethren, if it is the will of the Lord, and as He shall give utterance, I will from time to time send you some contribution for your readers, and be thoroughly grateful to the Lord for the privilege.

But you should know, first of all, dear brethren, where I stand on some of the matters which have come in amongst the Lord's people in these last days. Doctrinally, I stand on nearly every point as I learned it through our dear Brother Russell. I believe that the faithful followers of the Lord are

called to share in His privilege of sacrifice, and that this constitutes a share in His Offering for sin but not for the sin, or the consequent condition of Adam. I believe that the Lord is now present, and that the saints who have slept during the Age are now with the Lord, and that the Times of the Gentiles most definitely ended in 1914.

But I also know and realize that all the brethren are not convinced of these things. I know and realize that my belief of these things does not necessarily make them true -- nor that my brother's inability to believe them makes them untrue. I know that my brother is just as conscientious in his inability to believe as I am in my ability to believe. While to me the Word of the Lord speaks thus and so, to my brother it bears no such testimony. Yet he loves the Lord as much and just as sincerely as I do, and it is not his fault that the word of testimony is not more explicit and to the point. I believe had the Lord willed it so, He could have stated all the doctrine necessary for our salvation and guidance in a compass no bigger than the Book of Romans, and in such a manner that no one amongst us need have varied a hair's breadth in our understanding of every fundamental matter. But as it has not pleased Him so to do, but has left room for individual judgment, then individual judgment must be respected amongst those who attempt to translate the fulness of the divine Revelation into words and thoughts and phrases.

The all essential thing is that our conception of the truth shall lead us to surrender ourselves to His gracious will and service, and that while we serve, it shall also transform us into the image of our dear Lord and Master, perfecting in us that "holiness" without which no man shall see the Lord.

While I hold these things very firmly and definitely for myself, I shall never use them as a bludgeon or sword to browbeat my brother. And if at any time any remarks should be necessary as touching any disputable point, it shall be done as conservatively as possible, and that which I hold to be Truth, shall be stated "in love."

I need not pursue this explanation any further, dear brethren. But I thought you should know just what I have stated foregoing; but be assured that any ministry which my pen engages in will be done as unto the Lord, and that it shall have reference only to the great realities and privileges of glorious calling, leaving to every other brother the same right to clothe his understanding thereof in his own words and phrases. We are all students striving to interpret the greatest announcement that mortal man or angel has ever heard, and it is like trying to put the great waters of the Atlantic into our little pint pot. Thank God that we shall know precisely and fully when we all reach Home, and can ask the dear Savior personally all about the things that puzzle us now. Till then, God give us grace to bear and forbear with each other. . .

We daily pray 'the Lord's blessing upon your ministry, and that He will keep beneath His Hand those who labor in word and doctrine. These, as we know are the objects of Satan's special assaults, and need special enabling grace every day to help them to stand. May the dear Lord then have you in His keeping, as the days and years roll by, till we all meet together in His Presence, perfect and complete in His Likeness.

With warmest love in the Lord to you all,
Your brother by His Grace,
T. Holmes, - Eng.

The following letter has been received by one of our Pilgrim brethren

Dear Brother:

We are trusting, every passing day, that you are receiving rich blessings in your service for the Master, -as our little Class and the scattered friends here were blessed from your visit with us. We are going to work and pray for greater zeal among the brethren here, that we may be built up and come to a better understanding as a whole of what God expects of each of us. Your visit here was so timely and so important for this little Class, that Brother A----- and I have remarked that it was of the Lord's providence; and we are making our next advertisement in the newspaper to read, "Bible Students," etc., instead of "Witnesses of Jehovah." By assembling ourselves together and studying God's "Plan of the Ages" first, as you suggested, with the Scriptures to prove all things, we can grow into a fuller knowledge of what God has prepared for us. . . .

With good wishes for your work and safety, we are
Yours in Christian fellowship,
Brother and Sister J. A. A. - Utah.

Dear Brethren:

For some time past I have thought of writing to you, and as the time is due for the renewal of my-"Herald" subscription, I am taking the opportunity now.

You have no idea how glad we are, dear friends, to note that there has been no apparent change in the editing of the "Herald." We must confess that for some time we had much fear regarding this. Some one has - aptly said: "Error goes around the world while truth is getting its boots on." And so it was. Reports reaching us of the impending change in tone and policy of the Editorial Board, caused us much uneasiness and doubt. Thank the dear Lord this has not come to pass.

It was the ministry of the "Herald" that aided and spoke peace and comfort to us when we saw the miserable shambles that had been made of the Truth by our former association. It was through its ministry that we were once again permitted to retrace our faltering steps to the "old paths." (Jer. 6:15.) So perhaps you may understand our fears in this respect. . . .

May the "Herald" ever be kept as a minister of Christ for the strengthening and encouraging of His people.

Your brother by His grace,
E. H. K.-Me.