

# THE HERALD OF CHRIST'S KINGDOM

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## Things Coming to Pass

*"When ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." - Luke 21:31*

WITH the advent of the Christmas season comes again the echo of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men in whom He is well pleased." (Luke 2:14, R. V.) And though these beautiful words which echoed centuries ago throughout the Judean hills found their reecho in the hearts of the astonished and wondering shepherds who hurried to "see this thing which is come to pass"; today, to a world sick, distressed, and overwhelmed with a sense of impending catastrophe, they seem but to ring in notes of tragic irony. "On earth peace"! The ascending prayers of millions bear witness to humanity's longing for existence unharassed by the dreadful recurrence of wholesale slaughter, and the present generation but repeats the cry of countless others down through the ages. "For we know that the whole creation groaneth and travaileth in pain together until now." (Rom. 8:22.) And though heaven seems deaf to the world-wide cry of longing for an era of peace and justice, and though as yet to humanity has not been vouchsafed a glimpse beyond the clouds of trouble; the Lord's people, the "men in whom He is well pleased," have seen the glory of God, and in their hearts reigns peace; yea, "the peace of God, which passeth all understanding." In the midst of "a time of trouble, such as never was since there was a nation" ("upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken"); they are heeding the admonition of their Master: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption [deliverance] draweth nigh." - Luke 21:28.

To such belong the blessed consolations of Psalm 46, and with the Psalmist they repeat: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."-Ver. 1-3.

This firm and trusting confidence in God by His people of this day is well exemplified in a letter recently received from a dear saint living in one of the belligerent countries. The tone of confi-

dent faith is stimulating and encouraging to us who, as yet, are blessed with more fortunate circumstances. The letter follows:

"What a vortex we have been plunged into during the last few weeks, and how we now prove not only our great need, but our Father's great resources of power, and His faithfulness in all that He has promised. Truly, from a natural standpoint things are very black here in England, and one wonders what it will mean of illness and mental suffering to thousands before the winter is through.

"It is literal blackness, blacking out God's glorious sunshine and even the light itself. Buses, trains, homes, and all business houses working even in the daytime by artificial light, or in pale blueness, because the light has been partly or wholly obscured too assist in the black-out. House windows, with parts pasted over altogether, and then decorated with strips to prevent the splintering of glass. Some windows covered with badly fitting cellophane paper, and many with black-lined curtains which look like the deepest mourning.

"The children can go to school only where they are within five minutes' radius, and then with labels tied round their necks, and a gas-mask on their backs. This latter little box is carried by all, whether going to worship, to shop, or for a walk. Already many articles cannot be bought, and everything is ready for rationing. Very few buses are to be left on the services, and we shall have to use our feet to get over the mile or two to town. All public workers, policemen, engine drivers, etc., wear a black, tin hat, and the streets are so dark at night that road fatalities have been trebled. One of the saddest sights I saw was from a blue dimly lit carriage coming through part of London just at twilight; and in the narrow streets below were a few shadowy figures, sitting on front door steps or pavements, talking to one another across the road, their children having been taken away and scattered all over the country -- dirty children in clean homes and vice versa.

"It all sounds very bad, doesn't it, and yet here we are rejoicing at our little, darkened, early meetings, realizing the marvel of our Father's Word, which has enabled us to be forewarned, and thus forearmed against this very day and hour. In spite of all the warning it seems to have taken the people entirely by surprise, in the sense that they have refused to believe, although it is quite evident that the government and those in authority have understood the situation and have been preparing very fast.

"We ourselves came home from holidays prematurely to find Sister and her children installed in our home, it having been previously arranged that they should come to us in case of evacuation. So you see, dear brother, we are now eight in number and a very happy family, if the quarters are a little small. It is very good for us to be occupied with the little ones and have Sunday schools, etc. Even [a young son] thinks it is good to do without little luxuries and conveniences for the sake of others, which is a miracle only his consecration could have brought about. All those dear ones here who took the step of immersion this year feel so thankful that they did not delay their action, and are now rejoicing that the Lord is indeed their 'Shepherd' and guide, and that they in their turn as they have been blessed may be able to pass on that blessing to others.

"Well, now I must close, though it is difficult at this time to express those feelings which are deeper than just expressed thoughts. Maybe the time is very near when we shall 'know as we are known.' and all the difficulties of time and sense will be changed for the 'realities.'

"With our united love to you and all those who labor with you, and the Lord's people everywhere,

"Your sister by grace and favor,

"E. C."

While rejoicing to have this word from our English sister, our longings for news from our brethren in other countries is thereby intensified. Particularly those: in Poland, of whom no information has now been forthcoming for over two months. In recent years there has been a great increase in the number of Polish brethren particularly since Brother left America to labor amongst the Lord's sheep in Poland. Much encouraging news regarding their steady growth in spirit and knowledge, as well as numbers, had been received.

Some conventions found hundreds of friends present, many walking ten to twenty miles to attend. Their zeal was unabated by the occasional persecution stirred up by local ecclesiastical authorities, and many interesting letters had been received testifying to love for God and the truth that have warmed the hearts of the brethren in America. And now all is silence. But though for a time God has veiled from our eyes the conditions obtaining amongst our brethren in Poland, Germany, and elsewhere, we cannot but believe that when "we know even as we are known," we shall hear the record of their steadfast perseverance in the Christian principles which they have learned through contact with Present Truth.

For them now, we pray unceasingly before the throne of grace and are willing to leave them to the care of Him who "careth for them"; who has promised that "not a hair of your head shall perish." And into whose hands they may safely commit their spirits, knowing in whom they have believed.

And to them and to us there is a special meaning and comfort in the words of the Lord: "Come. My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." - Isa. 26:20, 21,

## **A Christmas Message from Long Ago**

**B. C. 760 - A. D. 33 - A. D. 1939**

ALTHOUGH HE was probably born in the autumn, at the beginning of the Jewish year, it is singularly appropriate that the birthday of the great Light-giver should be celebrated about the time of the Winter Solstice, when, in our northern latitudes, the nights are longest, the cold strongest. After Christmas each year the days grow longer and the light increases—slowly at first, then rapidly.

At the time of the birth of Jesus Christ the Jewish nation, long the recipient and custodian of the divine revelation, was fast nearing its end. That revelation as a whole is symbolized in the Scriptures by the moon; and that luminary was setting in a sea of blood. The cruel and ruthless power of the Roman Empire was at its zenith. Not only Judah, but nearly all the known world, was crushed under the heel of the conqueror. The large majority of mankind verily believed that might made right; and that Rome was irresistible and "eternal." "Darkness covered the earth, and gross darkness the 'people.'"

But a Light appeared in this hour of deepest darkness and anguish. It was the beginning of the Gospel light, which shone from the face of Jesus Christ, the Son of man and Son of God. "He is the true Light which lighteth every man that cometh into the world."-John 1:9.

This Christmas Message, from "The Vision of Isaiah the son of Amoz," was written nearly twenty-seven centuries ago. The background of the message is black, indeed. It pictures a world ruled by ruthless ambition, violence, cruelty, warfare and bloodshed-of bitter persecution and suffering impending on the people of God.

Against this dark background the Vision places the birth of a Child; and because of that "girth, the message declares, "the yoke of the burden, the lash of the taskmaster, the goad of the driver" shall be removed from mankind; the plans, the boastings, the rage of the opposers and oppressors shall be frustrated and overthrown.

### **The Child is Born**

Isaiah's Christmas message began to be fulfilled at the first advent. The Child was born to God's people, Israel, of a virgin, as had been foretold by Isaiah; and a contemporary prophet, seeing the Babe in the Temple, in exultation hailed him as "a Light to lighten the Gentiles, and the glory of Thy people Israel." Upon that Child, grown to manhood, the Spirit of God descended "without measure," in bodily form. The Son of God was then given, as a sacrifice for Israel, for mankind and for earth, over a period of three and a half years ending at Calvary.

The offering completed, the Son was called forth from death and the decree was uttered by the All highest: "Ask of Me and I will give Thee the nations for Thine inheritance and the uttermost parts of the earth for Thy possession." - Psalm 2:8.

The future government of earth was thus placed like an accolade upon His shoulder by His Father; but the consummation of the decree and the prophecy was postponed, awaiting certain preliminaries, principally the selection of the King's Consort.

The mystery, spoken of by the Apostle Paul, was the fact that the Consort or Bride of Christ was to be composite, of a definite number, in the formation of which Jews and Gentiles were to participate on a basis of equality.

The great majority of Israel at His first advent rejected the Son that was given them, even as it had been foretold in the context of the message: "For though thy people, O Israel, shall be as the sand of the sea, a mere remnant shall return of them . . . unto the mighty God." So the Apostle Paul, speaking in the synagogue at Antioch (Acts 13:46), said: "Unto you was it necessary that the Word of God should first be spoken. Seeing ye are thrusting it from you and unworthy are judging yourselves of the age-abiding life, lo! we turn unto the nations [Gentiles]; for so hath the Lord commanded us. . . ." The failure of Israel to furnish the required number (see Revelation 14) to constitute the companion Body, made necessary the nineteen centuries of the Gospel Age to gather it from the Gentiles.

In harmony with this the Apostle James, speaking under inspiration, in his brief address of less than two hundred words (Acts 15:13-21) gives us the key to the understanding of many prophecies. It is to be "after these things"-after the "first" visitation of the Gentiles for the purpose of "taking out of them a people for His Name"-that there is to be a second visitation to accomplish a "common" or general salvation, as Jude refers to it in his epistle. Then the Kingdom of God, typically established in the "tabernacle of David," shall be reestablished in power and

great glory, "that the residues of men may seek out the Lord, and all the nations upon whom My name hath been invoked, saith the Lord that doeth these things, known [through the prophets - Isa. 45:21] from age-past times."

## **The Invocation**

The basic prophecy and invocation of God's Name upon all mankind is to be found in the great oath-bound covenant given by Jehovah to Abram, or Abraham (Gen. chap. 12,15 and 17), in which He promised: "In thee and in thy Seed shall all the families of the **earth** be blessed." No doubt is left by the inspired writers of the New Testament as to the identity of that Seed, as Paul declares (Gal. 3:16): "Now to Abraham were the promises spoken, and to his Seed. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ." Equally explicit is the Apostle as to the Consort of the Anointed King; in the twenty-eighth and twenty-ninth verses of the same chapter he adds: "Ye are all one in Christ Jesus. And if ye are Christ's [Bride], then are ye Abraham's seed, heirs according to promise." Thus when the "people for His name" have all been gathered out, the promised Kingdom of life and blessing is to be inaugurated, as proclaimed in the concluding verses of the Revelation: "The Spirit and the Bride say, Come. . . . Whosoever will may come and partake of the water of life freely."

Isaiah's vision foretells the transfer of earth's government, after the birth of the Child, without touching upon the intervening, parenthetical period of the Gospel Age, except to picture its closing events.

In the context of the message we find reference to another kingdom of an entirely different character. Under the pseudonym of the "King of Assyria" is symbolized a power that stands in the way of the Son's Kingdom of universal righteousness and prosperity, and that must first be removed.

## **The Antitypical King of Assyria**

The informed student of the Scriptures has no difficulty in recognizing under this symbol the "god of this world," "the spirit that now worketh and ruleth in the hearts of the children of disobedience," namely, Satan, the adversary of God and of God's people. He is thus characterized by the prophet

"For to destroy is in his heart,  
and to cut off nations not a few;  
for he saith: Are not my generals like Kings?"

The visible representations and agents of Satan's empire are to be identified by their conformity to his purposes and methods. To destroy is in their hearts, to cut off nations not a few. The names of an equal number of modern nations which have been subjugated might with propriety be substituted for those listed as conquered by the King of Assyria, in the verses following those just quoted, and the prophetic meaning would be made clear. To the Evil One and his "generals" the ideals, the religious faith, the democratic institutions of Christendom are "idols" and "images" -- "opiates of the people."

A deliberate and determined effort to establish world rulership through military power, in frank imitation of Ancient Rome, is being made by these "Assyrian generals." The garments of mankind are "rolled in blood"; the energies of millions of those who are not actually engaged in warfare are devoted to producing its weapons. "The rod hath blossomed, pride hath budded. Violence is risen up into a rod of wickedness." (Ezek. 7:10, 11.) The background of the prophetic picture is vaster and more lurid today than it was nineteen centuries ago.

The King of Assyria is represented by the prophet as saying:

"As my hand hath reached unto the kingdoms of idols, whose images did excel them of Jerusalem and Samaria, Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her images?"

The irony of this reference to idols and images by the King of Assyria lies in the fact that the religion of Assyria was the most cruel and bloodthirsty of all ancient peoples, involving multitudes of human sacrifices, including frequently the slaughter of infants upon its altars.

The prophet continues his characterization-how apt in its application to Assyria's modern prototypes:

"For he hath said --  
By the strength of mine own hand  
    have I effectually wrought,  
And by my wisdom-for I have discernment,--  
That I might remove the bounds of peoples,  
Yea, their treasure have I plundered.  
That I might lay prostrate as a mighty one the inhabitants;  
And my hand hath found as a nest the wealth of the peoples,  
And as the gathering of eggs that are forsaken  
    all the earth have I gathered,  
And there was none to flap a wing,  
    or open a mouth or chirp."

But to these arrogant and blasphemous boasts Jehovah replies:

"Shall the axe **boast itself** against him that heweth therewith?  
Or the saw **magnify itself** against him that wieldeth' it?  
As if a rod could wield them who lift it up!  
As if a staff could raise what is not wood [i.e., the one who wields it]!"

Jehovah warns through His prophet that this fearful scourge, let loose upon His professed people, now called Christendom, as also upon His ancient people the Jews (whom the Apostle says "are not cast off, but beloved for the fathers' sake") is in punishment for their unfaithfulness to Him. He says:

"Alas! because of Assyria, the rod of Mine anger,  
Yea, the very staff in their hands is **My displeasure**.  
Against an **irreligious nation** will I send him,  
Yea, against the people with whom I am wroth  
    will I command him,  
To capture spoil, and lay hold on prey,  
And cause them to be trodden down as the  
    mire of the lanes.  
But as for him, not so doth he deem,  
And in his heart not so doth he think,  
For **to destroy** is in his heart."

Indeed, God's prophets unitedly declare that this world-wide devastation and suffering at the hands of demon-inspired men is to bring an unfaithful and inconsistent Christendom to its knees, in preparation for the new government of the Son. When mankind turns to their Creator with a whole heart and cries for rescue, then, the prophet declares:

"Wherefore, it shall come to pass-When My Lord shall finish His whole work upon Mt. Zion [Christendom] and upon Jerusalem [all Jewry]  
I will bring punishment  
Upon the fruit of the greatness of heart of the King of Assyria,  
And upon the vainglory of his uplifted eyes .  
**A full end decreed** bringeth in justice like a flood;  
For a full end and a decreed one is My Lord Jehovah of hosts executing in the midst of all the earth."

One great Hebrew scholar says this means: "Annihilation, strictly decided."

### **The New Government of Earth**

With what relief we turn to the brighter side of the picture! How comforting to have the assurance of God's prophet that that which is truly "civilization" is not to be utterly destroyed, but that the pride and arrogance and power of His enemies shall be properly punished, His people rescued, and that a righteous and beneficent world-wide government shall be established by Him to whom it has belonged by right of conquest, for nineteen hundred years!

For the first time in history mankind is to enjoy a perfect government, under One whose rightful titles are Wonderful Counsellor, Mighty God, Father of Permanence, Prince of Prosperity. "Of the increase of dominion and of prosperity there shall be no end-. . . upon His Kingdom, by establishing and by sustaining it with justice and righteousness from henceforth until times age-abiding."

### **To the Victor Belong the Spoils**

No Christmas would be complete without the distribution of Christmas presents. The promise of gifts from the great Giver of all good is recorded in the Old Testament and confirmed in the New. "Thou [Jehovah] openest Thy hand, and satisfiest the desire of every living thing." "When He [Christ] ascended on high, He led captivity captive and gave gifts unto men" -- "yea, for the rebellious also, that Jehovah God might dwell among them." - Psa. 68:18; 145:16; Eph. 4:8.

Even the rebellious race of mankind are to receive precious gifts through the sacrifice of the Son; **real** "life, liberty, and the pursuit of happiness." Eternal life-if they prove worthy of it; liberty, from the bondage of sin; the happiness, "To know God, and to enjoy Him forever." But our Christmas Message tells of certain special gifts-the spoils of victory-which the conquering Son will distribute to His "footstep followers"-those who "follow the Lamb whithersoever He goeth"; the ones who were inspired and energized by the King's promise: "He that overcometh I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." - Rev. 3:21.



Isaiah makes three references to this division of the spoils:

"Therefore will I divide Him a portion with the great and He shall divide the spoil with the strong." - Isa. 53:12.

"Then was the prey of a great spoil divided, -the lame took the prey." - Isa. 33:23.

"Thou hast increased the exultation,  
Thou hast made great the joy;  
They joy before Thee according to the joy of harvest;  
As men exult when they distribute spoils." - Isa. 9:3.

To worldly minds the followers of Jesus have appeared "lame"-in their heads: "Fools for Christ's sake." To God, they are the "strong," the "overcomers."

What are these "spoils"? They are the emoluments, perquisites, honors, benefits, and enjoyment appertaining to **the government of earth**, long illicitly monopolized by Satan and the wicked spirits, and the usually selfish and self-seeking men who have been agents and beneficiaries of the usurper. Not, however, the tinsel, shoddy, and short-lived returns of the oppressive and grafting offices and powers of the administration now to be brought to an end. Jesus made plain to His followers the difference between His coming reign and that of His predecessors among the conquerors of earth (Luke 22:25, 26): "He said unto them, The Kings of the nations lord it over them; and they that have rulership over them Benefactors are called. But ye not so! On the contrary, the greater among you, let him be as the junior, and he that governeth as he that serveth.

The emoluments, perquisites, and honors of a government with such a policy and inspiration may be expected to be:

(1) The happiness inherent in unselfish service of others: "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

(2) The consummation of that joy of close unity with the King and the fellow-servants in their high enterprise of Restoration: "Well done, good and faithful servant; enter-thou into the joy of thy Lord." "Whom not having seen, ye love; on whom, though now ye see Him not, yet believing ye rejoice greatly with joy unspeakable and full of glory." - Matt. 25:21: 1 Pet. 1:8.

(3) Sharing the gratitude of those blessed and uplifted by the Kingdom rule: "Of Zion . . . they that sing as well as they that dance shall say, All my fountains [i.e., all sources of my delight] are in thee." - Psa. 87:7.

(4) The Kingdom honors "Jehovah will record when He enroleth the peoples, This one was born there [in Zion -- the spiritual Kingdom]."

"Then shall every man have his praise from God." - Psa. 87:6; 1 Cor. 4:5.

This is the "spoil" to be divided; these are the emoluments of office under the new government of the great King.

## "Let The Field Be Joyful"

How joyful and glorious a Christmas Message! If all mankind could hear and believe it, how it would change the course of human events! What a holocaust would take place now, instead of later, of "every boot tramping in tumult, and the warcloaks rolled in blood!" What an infinity of suffering of humanity-the millions of dead and wounded, the grief and poverty of their families and fellow citizens would all be made unnecessary! What a collapse of arrogance, pride, egotism, and empty pretensions would ensue in those "lording it over the nations" and "serving themselves" of the peoples.

Ah, that all mankind might at once turn to the One upon whose worthy shoulders the Government has been placed by the All-highest, with the acclamation that will eventually, after bitter chastisement, be given Him by all the earth! But this Christmas wish is vain; mankind must have its lesson, and **then** turn to its Deliverer, as is anticipated by the same prophet in these words:

"O Jehovah, though Thy hand be lifted up,  
yet do they not see;  
Would they might see -- and turn pale  
at a people's zeal;  
Surely the fire of Thine enemies must  
consume them!  
O Jehovah, Thou wilt insure prosperity for us,  
For even all our works hast Thou  
wrought for us.

O Jehovah our God!  
Lords other than Thee have owned us,  
By Thyself alone will we call upon Thy Name.  
Dead. They shall not live  
Shades. They shall not rise  
Justly Thou hast visited and destroyed them,  
And caused to perish every memorial of them." - Isa. 26:11-14.

And so -- a joyful Christmas to you, and "Mercy and peace upon all the Israel of God." Amen.

(Note: The Scriptural quotations in this article are from the 8th, 9th and 10th chapters of Isaiah, unless otherwise noted. The translations of Rotherham and the American Revised Version have been used, with occasional verbal modifications from Dr. Strong's definitions.)

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Rage, O ye peoples-and be overthrown,  
And give ear, all ye distant parts of the earth,  
Gird yourselves and be overthrown,  
Gird yourselves and be overthrown:  
Determine a plan-and it shall be frustrated;  
Speak a word, and it shall not stand:  
For With-us-is-GOD!

Therefore shall they pass through it hard pressed and hungry;  
And it shall be when they hunger then will  
    they revile their king and their god, and  
    turn their faces upwards;  
And unto the land shall they look hard,  
And lo! distress and darkness, the gloom of anguish driven away!  
For there is no gloom to her who had been in anguish,  
In the former time He brought into dishonor  
The land of Zebulun and the land of Naphtali,  
In the latter time hath He brought into honor  
The lake-way over the Jordan,  
Galilee of the nations.

The people who were walking in darkness  
Have seen a great light;  
The dwellers in a land death-shadowed,  
A light hath shined upon them.

Thou hast increased the exultation,  
Thou hast made great the joy;  
They joy before Thee according to the joy of harvest,  
As men exult when they distribute spoil.

For the yoke of their burden,  
The cross-bar of their shoulder,  
The goad of their driver,  
Hast Thou broken as in the day of Midian.  
Surely every boot of one tramping in tumult,  
    and the war-cloak rolled in blood,  
Then shall serve for burning, food for fire;  
For a Child hath been born to us,  
    A Son hath been given to us,  
    And the dominion is upon His shoulder;  
    And His Name hath been called  
        Wonderful Counsellor,  
        Mighty God,  
        Father of Permanence,  
        Prince of Prosperity.

Of the increase of dominion and of prosperity  
There shall be no end --  
Upon the throne of David and  
Upon his kingdom,  
By establishing it and by sustaining it,  
With justice and with righteousness,  
From henceforth even unto times age-abiding:  
The zeal of Jehovah of hosts will perform this!  
- Isa. 8:9, 10, 21, 22; 9:1-7, (Rotherham).

## History of the Church

### No. 12 - "Behold the Bridegroom" - Conclusion

(Continued from August issue)

#### Dwight L. Moody (1837-1899)

*I LOOK UPON him as one of God's choicest gifts to the church and the world, during this century now drawing to a close. His value will never be rightly appreciated here, where the view is partial and transient. Yonder in the perfect light we shall know." So spoke Campbell Morgan when Dwight L. Moody, the great American evangelist, had ended his earthly pilgrimage. One of nine children, he had known in childhood all the privations that widowhood often brings to the mother of a family of little ones. But that home, poor in material things, was rich in faith, the faith of a parent whose brief creed seems to have been summed up in the three words, "Trust in God." Strict in discipline, as had been the mother of Wesley, she too gave to the world another beacon light to show to men the way to God.*

A pious upbringing may bring forth a religious man, but such a life, regulated by the external authority of "thou shalt and "thou shalt not," is a thing apart from that of a sincere Christian, who no longer needs the outward law, for the fountain within has become sweet, love for God and for man has there found a throne, and the Holy Spirit shed abroad in the heart reaches forth and subdues all things unto itself. Formality and the outward adornment of the Pharisee may mark the religious man, but the true Christian ever radiates love and joy from an illumined center and gives himself unselfishly and without reservation to the service of men. Dwight Moody and John Wesley both had found this to be true in their own life experience. "Before my conversion," Moody often said, "I worked toward the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved." He had found when the Holy Spirit had entered his heart that the sun shone more brightly and the birds sang more sweetly-"Do you know, I fell in love with the birds. I had never cared for them before. It seemed to me that I was in love with all creation. I had not a bitter feeling against any man, and I was ready to take all men to my heart. If a man has not the love of God shed abroad in his heart, he has never been regenerated. . . . The impulse of a converted soul is to love, and not to be . . . complaining of every one else and finding fault."

And so Dwight Moody in manhood gave himself without reservation to the service of God and mankind at a time when a religious awakening was already sweeping over the land. Successful in business, all that was in him that made that success was to be used now in a long labor of love for his Lord. "The greatest struggle I ever had in my life was when I gave up business," he often said. His first start in the long act he was to play as a "fisher of men" began with iris gathering up of some eighteen little "hoodlums" from the streets to form a class of his own in a mission where he had asked to be a teacher but had been told there were already sixteen instructors and but twelve pupils. His future wife, then a girl of fifteen, was one of these teachers. In the fall, of 1858 he began another mission in another part of the city which by degrees increased to 1500 -- pupils and teachers having but one text-book, the Bible, denominational lines not being recognized.

The Civil War came, but he could not conscientiously enlist. His explanation was, "There never has been a time in my life when I felt I could take a gun and shoot down a fellow-being. In this respect I am a Quaker." So he worked instead as a Christian minister amongst the soldiers,, appealing to the living and pointing the eyes of the dying to One bleeding on Calvary.

In 1871 came the great fire in Chicago, after which he started east to raise money for the homeless and for a new church. But his heart was not in "the work of begging," as he termed it, "I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York -- oh, what a day! -- I cannot describe it. I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different: I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world -- it would be as the small dust of the balance."

A deep impression on his religious life and work came about through a young preacher, "the Boy Preacher," as he was known, whom he had casually met in Dublin, and who had arrived in Chicago on a visit. Not being acquainted with his way and method, Moody was uncertain as to the wisdom of inviting him to speak to his congregation but decided to try him out for a couple of nights, letting him continue for a space if he found all was well. The first night the young man ascended into the pulpit, he took for his text that sweetest of all declarations of love -- "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Night after night he preached to the people always from the same text. The seventh day came, and again he ascended the platform. "Beloved friends," he began, "I have been hunting all day for a new text, but I cannot find anything so good as the old one," and again he preached the old, old story of redeeming love. "And he just beat that truth down into my heart," Mr. Moody often related, "and I've never doubted it since. I used to preach that God was behind the sinner with a double-edged sword ready to hew him down. I have got done with that. I preach now that God is behind him with love, and he is running away from the God of love." Our hearts rejoice when we find that the most enduring evangelism of the age was brought about by such ministry as this; the sinner being drawn to the foot of the Cross by the soft cadences of a voice of love, not frightened there by the breath of the threat of vengeance. Gladly, not fearfully, they could sing

"Oh what love, what wondrous love,  
The love of God to me:  
It brought my Savior from above  
To die on Calvary."

In the year of 1873 Mr. Moody carried his campaign to the British Isles -- Edinburgh, Dublin, and then the city of London. "What is the magic power," asked one writer at this time, "which draws together these mighty multitudes and holds them spellbound? Is it the worldly rank or wealth of learning or oratory of the preacher? No, for he is possessed of little of these. It is the simple lifting up of the Cross of Christ--the holding forth the Lord Jesus before the eyes of the people." Even some not entirely in sympathy with his evangelism admitted that it seemed to be entirely the work of God. "He could never speak of a lost soul," remarked such an one, "without tears in his eyes."

Associated with him at this time was Sankey, the sweet gospel singer, and the Moody-Sankey hymn book was issued. More than two years he had labored in London. Before he came there, one fearful questioner had suggested that he print his creed before coming. "My creed is in print," Moody replied, "It is found in the 53rd chapter of Isaiah." At the closing service he said, "I have sought to bring Christ before you and to tell you of His beauty. It is true I have done it with stammering tongue. . . I do not want to close this meeting until I see you in the ark of refuge. . . You that are willing to take Christ now, will you rise?"

One of his dearest friends was Henry Drummond, who had helped him in his campaign in Scotland, he who was the author of that beautiful exposition entitled, "The Greatest Thing in the World." Moody found he could not follow him in all his theories but loved him devotedly and stood by when criticism assailed, speaking of him as a Christian "who lived continually in the 13th chapter of 1st Corinthians." Each had declared of the other, "He is the sweetest-tempered Christian I ever knew," within the same hour to a mutual friend.

We can sense something of the tender appeal, the touching pathos, in the preaching of Moody in the following quotation from a public discourse "I can imagine that when Christ said to the little band around Him, 'Go ye into all the world and preach the Gospel,' Peter said, 'Lord, do You really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered You?' 'Yes,' said Christ, 'go hunt up that man that spat in My face; tell him that he may have a seat in My Kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns and placed it on My brow, and tell him I will have a crown ready for him when he comes into My Kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into My brow, and tell him I will put a scepter in his hand, and he shall rule over the nations of the earth, if he will accept salvation. Search for the man that drove the spear into My side, and tell him there is a nearer way into My heart: than that. Tell him I forgive him freely, and that he can be saved if he will accept salvation as a gift.'"

His success in London, due, he believed, entirely to God's power and nothing of himself, may be seen in the following figures -- 285 meetings with a total attendance of two and a half millions of people. But this was only the sowing -- God Himself added the increase, and how great only eternity can declare.

At the death of Moody, whose labor for the Church had been so great, and whose home life surrounded by a devoted, helpful wife, children, and grandchildren had been so sweet, there was, at his request, little outward mourning. After a simple service he was lowered to rest on the top of a quiet hill, his grave quietly marked. The beautiful word-tributes given at the time by his friends manifested the tenderness and compassion of his own heart, which, touching others, had left so deep an impress. "That Word," said one, "he hid in his heart: as the seed there ready for use on every occasion and in every emergency. It was sweeter to him than honey and the honeycomb. His mind and heart were given to the Word of God. But his life, like Christ's, was for others. He did not search the Bible to add to his knowledge but to save men from sin. His first and dominate purpose was to have every man receive that life of which he had been made a partaker. To this his sermons were devoted; he counted everything but loss unless this were attained."

In the death of Dwight Moody again the Lord had buried His workman but carried on His work, "in this case literally so in the school which the evangelist had established to send forth into the world trained and devoted Christians to turn men to Christ, to carry the Bible to the far corners of the earth, to preach the acceptable day of the Lord. Men live and preach; men die and sometimes are forgotten, but the great center truth of the Gospel that Jesus Christ by the grace of God tasted death for every man, goes on and on until, having accomplished its purpose, it will still shine forth, the greatest truth of all eternity."

## C. T. Russell

It was in the year 1879 that a small publication appeared in Pennsylvania, its outer page bearing the name, "Zion's Watch Tower and Herald of Christ's Presence." Its Editor, Charles Taze Russell, who had been disappointed in orthodoxy to the point, of infidelity, had turned to the Bible to find it a pure fountain, and, untouched with the streams that had flowed from it to be so muddied by man's false reasoning and traditions, a mine of unsullied truth, deeper than any human heart and mind could go, inexhaustible and never ending in its fresh supplies of comfort and cleansing. Every failure of the visible Church adown the Gospel Age, every failure in the individual spiritual lives of God's children, every God-dishonoring doctrine that had polluted the Sanctuary, had come it seemed in the turning away from the Book of books to the interpretations and handed-down traditions of well-meaning but imperfect men. Then followed a season of great activity after a prosperous business had been sold that he might give all his time to the service of his Lord and His Word. "Come," and the cry went out to all who would hear, "Come, let us reason together."

Over a large part of the world went six volumes entitled, "Studies in the Scriptures." Weekly sermons found their way into many newspapers. Millions of tracts were published and scattered abroad. Ministers known as "Pilgrims" traveled about continuously, visiting the groups gathered in every city several times a week for the study of the Word, much the same as they did in Wesley's day, or, as the noble Bereans once met in the early morning of the Church's history. Their hearing ears had caught something of the breadth and length and depth and height of the love of God -- a love which even the poet in his own inspiration often saw dimly, shaming the very theologian who stood for the expositor of that divine compassion

"O, yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood; . . .  
Behold, we know not anything;  
I can but trust that good shall fall  
At last -- far off -- at last to all,  
And every winter change to spring."

So sang Tennyson in the anguish of bereavement, and in contrast we hear the words of Jonathan Edwards as he leaned earnestly over his congregation, trying to impress upon their minds some comprehension of the awful state of the unsaved "Imagine yourself," said he, "cast into a fiery oven, all of a glowing heat, or into the midst of a glowing brick-kiln, or of a great furnace . . . what horror would you feel at the entrance of such a furnace . . . what would be the effect on your soul, if you knew you must lie there enduring that torment to the full of twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year . . . O then, how would your heart sink, if you thought, if you knew, that you must bear it forever and ever! That there would be no end! That after millions of millions of ages, your torment would be no nearer an end than it ever was; and that you never, never should be delivered!"

Frederick Farrar, Dean of Westminster Abbey in London, scholarly and consecrated ambassador for Christ as he was, had given a series of sermons against the God-dishonoring doctrine, pleading the love of the Father, the unreasonableness of such a teaching, and presenting the real meaning of misunderstood words in the original languages. A storm of denunciation fell upon him from many of his colleagues, but there were also many who secretly wrote him that such had been their views personally but they had feared to voice them. Charles T. Russell occupied no

pulpit of honor and dignity on earth, 'but he knew himself to be by all the sanction of Holy Writ, an ambassador for his Lord. He was, in the phraseology of the theologians, but a layman and therefore unqualified and unordained of man. But he felt it his mission to publish from the very housetops, as it were, the love and not the hatred of God for the human race. Back and forth he went, demonstrating by the Word itself that the Creator's gracious Plan for His creatures was restoration to all that had been lost in Adam, with the tears wiped from off all faces throughout the glorious and unending stretch of an eternity-through the all-embracing merit of an offering for sin upon the brow of Calvary. Other earnest, consecrated students of the Word had seen a David's throne restored, a happy race on earth at one with God; others had pictured from prophetic lines a kingdom filling all the earth, a tabernacle of God with men, the long-prayed-for reign of Christ as Lord. But of the races asleep in the dust of the earth, the majority of whom had never heard the one Name given whereby they might be saved -- there was no part in this for them. Their fate, already sealed, lay in some vague condition in the spirit world-good, as a reward for good; evil, unbounded evil, as a fit recompense for sin or indifference. Such was the view of the large part of so-called Christendom. Such was the conception of the tidings of great joy to all people in the birth of a Savior for a lost world.

In the message of Pastor Russell the vision of a saved Church pausing at times in their glorified eternal bliss, as preached by Edwards, to gaze over the parapet of heaven to complacently view their former fellow mortals in all the agony of unsatisfied thirst and spiritualized human pain and misery, became instead a class predestined before the foundation of the world to suffer with their Lord on earth that they might be with Him in glory and assist in blessing all the families of earth. Now they could understand why the Savior saw the travail of His soul and was satisfied. The transaction of the Cross was to benefit not alone the mere handful of saved of the Gospel Age, but all who had died in Adam. Strange indeed did it seem to listening ears that the doctrine of the restoration of all things had lain a golden thread entwined from Genesis to Revelation beside the scarlet cord of shed blood for the remission of earth's sins. Strange it seemed that their eyes as well as the eyes of other believers down throughout the Age had been holden to the glory of the vision as were the eyes of the discouraged disciples on the road to Emmaus to their Lord.

The year 1914, which Pastor Russell had believed to be the time pointed out by prophecy as the fulfillment of the Church's hope of completed glorification and the setting up of the earthly Kingdom, came and went with such expectations unfulfilled, but in the fall of that year a great war broke out over a surprised world. Bruised were the heads over many countries and in its wake there followed a train of avarice, violence and crime, with social insecurity increasing from day to day. But like a message of hope the sprouting leaves of the blasted fig-tree of prophecy grew firmer and greener as powers arose, predestined it seemed to drive the chosen nation of Israel nearer home with weeping and supplication.

On October 31, 1916, Pastor Russell died on a moving train, attended only by a devoted friend and follower. Up to the last hours of his life he had not wavered in his purpose, speaking under the severe strain of human pain and weakness to a large audience from a lecture platform. "I have fought a good fight, I have kept the faith," he might have declared as did Paul. Humanly speaking, the carving of his name on the world's pages of history has been all but obliterated by the feverish events, the gathering clouds of trouble, the fear gripping all hearts, the blackness settling on all faces. But those who still live and might in the phraseology of the world be termed his followers, though differing somewhat here and there in minor point and minute interpretation, as human minds must always differ where there is granted the liberty of thought and conscience compatible with the indwelling of Christ, have basically the same thought, the same hope of their calling, the same hope of the Kingdom-one faith, one Lord, one baptism. What manner of persons ought we therefore to be, perfected in love, without which none shall be associated with the Lord



in the work of the Kingdom, grateful to our God for His unspeakable kindness in the granting of such a message to us in an otherwise puzzling world.

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise."

Surely the lot of those who have heard the message of the Kingdom in its clearly revealed beauty has fallen in pleasant places. In faith they have beheld the tabernacle of God with men, they His people and He their God. The tears are wiped from off all faces, and there is no more curse, for the former things have passed away. Behold, He has made all things new! So saw John on the Isle of Patmos; and clearly was the vision made known to us by the faithful witnessing of one of the Lord's most zealous *servants*. - *Contributed*.

## Melchisedec

*"And Melchisedec King of Salem brought forth bread and wine, and he was priest of God Most High." - Gen. 14:18.*

THREE verse in Genesis (14:18-20) contain all that the *Spirit* of God has seen fit to record historically of this remarkable personage. Melchisedec, the king of righteousness, ruler of Salem, "priest of the Most High God," who appears in this incident for a moment and then suddenly vanishes, in all ages, alike from his name, which in itself commands respectful awe, and the silence observed respecting his origin or history, has been a favorite subject for speculation. Around this personage tradition has gathered many legends which have no credibility in themselves and no foundation in history. The words of our record are these; "And Melchisedec King of Salem brought forth bread and wine, and he was priest of God Most High. And he blessed him and said, Blessed be Abram of God Most High possessor of heaven and earth, and blessed be God Most High, who hath delivered thine enemies into thy hand. And he gave him a tenth of all."

There are difficulties in this narrative the 'solution of which has never been successfully attained. The presence of Melchisedec, "priest of the Most High God, in the midst of the probably heathen population of Salem, is perplexing. We are scarcely prepared for the sudden appearance of this priest (Cohen), offering bread and wine in connection with the first-fruits of the spoil, blessing Abram, and receiving tithes from the patriarch, who had seemed to be the one witness to Monotheism among an idolatrous people. To see him now holding a position inferior to this hitherto unknown chieftain is an unexpected difficulty. Who he was, of what family or nation, is left in utter obscurity. This illustrious personage comes forth in the page of history for one brief moment, and then his name is heard no more for a thousand years, when it is found in the Book of Psalms (Psa. 110); a thousand years more pass before it occurs in the Epistle to the Hebrews; so that there is a mystery connected therewith, which gives to it a preponderating interest and charm.

## The True God Known to Others

That this king of a Canaanite city should be "a priest of the Most High God" is a peculiar circumstance. Attempts have been made to explain it away. The Hebrew phrase for the Most High God is **El Elion**, and it appears that the Phoenicians also had a god to whom they gave the title of Elion, or the Highest. Nothing, however, can be clearer than that Moses, the sacred historian, intended the words to be understood in their fullest sense of the true God. Nor is there any excuse for being incredulous about the fact, for, when we remember the longevity of the patriarchs, it is probable that the worship of God would have been preserved in some families. Melchisedec's pure and holy faith in the "Most High God" was doubtless a relic of the anciently universal recognition of the one Creator, and is one of the proofs incidentally afforded in such other cases as that of Abimelech, King of Gerar; Jethro, the Midianite; Balaam, from the mountains of Assyria- and Job, the Arab; that God has at no time left Himself without a witness even in lands secluded from the direct privileges of His people. It must not be overlooked, however, that while Melchisedec uses the general expression "the Most High God," Abram, in repeating it, when he answers Bera, the King of Sodom, prefixes the personal name Jehovah or **Yahweh**; as if to claim for Him exclusive right to supreme divinity. With this weighty addition, though not without it, he recognizes the God of Melchisedec as Him whom he himself worshiped.

## Identity of Melchisedec

As to the identity of the personage himself, speculation has been rife. Melchisedec has been regarded as the divine angel of the Lord; again, as the Holy Spirit; the Jews, in order to account for his acknowledged superiority to Abraham, identified him with Shem, the most pious of Noah's sons, who according to their genealogies lived till Isaac's time; others suppose that he was Ham. Seiss, in his work, "A Miracle in Stone," ingeniously argues Melchisedec's identity with the great patriarch Job, near the end of those one hundred and forty years of glory which succeeded his sore affliction; and in fact connects both characters with a third, the mysterious shepherd prince "Philition," associated with the building of the Great Pyramid and the subsequent building of the city of Jerusalem as mentioned in the writings of Herodotus and Manetho. Some Christians, both in early and later times, have maintained that Melchisedec was the Son of God appearing in human form, which of course would nullify his typical character on which such stress is laid in the Epistle to the Hebrews. He could not be a type of himself; nor would it have been said (Heb. 7:3) that he was made "**like unto** the Son of God," if he had been the Son of God Himself. Christ was not made like Melchisedec; but Melchisedec like Christ.

But though the historic account of this remarkable personage is very brief and attempts to identify him have so far proved fruitless, it is not in the literal history, but rather in the inspired commentary upon the three verses in Genesis referred to previously, that much richness of detail in spiritual wisdom has been set before us; proving this meager account to have been divinely recorded to preserve just the salient facts purposed, and even teach wonderful lessons in the deliberate omission of some details which otherwise would have been naturally included.

In the Epistle to the Hebrews, one great subject is the priestly office of the Lord Jesus. Chapters 4, 8, 9, and 10 are mainly occupied with showing Him to be the great Antitype of the Aaronic Priesthood. But even it, with all its details and ceremonies, fails to show fully the glory of the priesthood of Christ. Therefore the prophetic allusion of Psalm 110 is taken up and used as a text, so to speak, of a discourse, the burden of which is to exalt yet further the official glory of Christ

by showing the superiority of the Melchisedec to the Aaronic Priesthood, and that Christ is a Priest forever, after the order of Melchisedec as well as after the pattern, or type, of Aaron.

### **The Unnamed, Exalted One**

This Psalm, where next we find Melchisedec mentioned, is wonderfully dramatic and impressive. From beginning to end it celebrates a single mysterious Hero. The Psalmist portrays Jehovah Himself as addressing this great unnamed One, bidding Him to be seated at His right hand until He shall put His foes beneath His feet. That this Psalm is Messianic is of course a foregone conclusion by reason of the solemn quotation of it as such by Jesus Himself. But, apart from this, its very terms make it impossible to imagine such an honor as being invited to, sit on, Jehovah's right hand, attributed to any other person known in sacred story or song. And it is here in the description of the exaltation of God's Son and His subsequent triumph over all enemies, that the significant statement is made in verse 4: "The Lord hath sworn, and will not repent, Thou art a Priest forever after the order of Melchisedec." At once, the brief history of Abraham's superior assumes a new importance; so much so, in fact, that we find the entire 7th chapter of the Epistle to the Hebrews devoted to an exegesis of Abraham's mysterious contemporary. Through the inspired and eloquent writer of this epistle our attention is called not only to the general resemblance between Melchisedec and Messiah, but to see in the likeness a verification in a number of details. From the 4th to the 10th verses, the argument is devoted to proving the superiority of Melchisedec's priesthood to that of Aaron in seven particulars

- (1) Because even Abraham paid him tithes.
- (2) Because even the yet unborn Levi may be said to have paid tithes in the person of Abraham.
- (3) Because it is the superior who gives the blessing, and Abraham was blessed by Melchisedec.
- (4) Because the Aaronic priests die, but Melchisedec stands as a type of undying priesthood.
- (5) Because the permanence of his priesthood implied the abrogation of the whole Law, on which the Levitic Priesthood was grounded.
- (6) It was superior because it was founded on the swearing of an oath (Psa. 110:4), which was not the case with the Levitic priests.
- (7) It was superior because the Levitic priests were necessarily many, requiring to be constantly replenished to fill up the ravages made in their ranks by death; but His priesthood, because of His eternal permanence, is intransmissible; whence also "He is able to save to the uttermost those who through Him approach to God, seeing that He ever liveth to intercede for them."

And having thus shown by these many particulars the immeasurable superiority of the Melchisedec Priesthood of Christ to the Levitic Priesthood and thus teaching the important truth that this transference of priesthood involved the entire abrogation of the Mosaic system in due time, the inspired writer adds a weighty summary in the concluding words of the chapter: "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the

law maketh men high priests which have infirmity; but the word of the oath, **which was since the law**, maketh the Son, who is consecrated for evermore." - Heb. 7:26-28.

### **Melchisedec Both Priest and King**

In the second verse of this wonderful chapter, the name Melchisedec is shown to be more properly a title conveying two meanings, "King of Righteousness," and also "King of Salem," which is King of Peace. Thus in the combination in one person of the two offices of priest and king is shown the most prominent superiority of the Melchisedec over the Aaronic Priesthood. His was a "Royal Priesthood." In Israel, the priest was of the tribe of Levi, the king was of the tribe of Judah, Hence, so long as our Lord was upon the earth, He could not be a priest. (Heb. 8 r His priesthood began in resurrection. Death could not come in to interrupt even for a day this new order of priesthood; it is "after the power of an endless life." Thus in heaven, Jesus, the risen Son of God, is invested-with the new and surpassingly glorious order of priesthood, "a Priest upon His throne." (Zech. 6:13.) He shall one day be revealed as the "King of kings" to sway the scepter of universal dominion, whilst as the great Melchisedec, He shall come forth with all the blessings of the New Covenant -- shadowed forth in the "bread and wine" -- to comfort and to strengthen Abraham's ultimate seed, restored humanity.

And this being the character of the priesthood of the Lord Jesus, the same applies to the saints. As it is written, "He hath made us kings] and priests unto God" (Rev. 1:6), and again, "Ye are a Royal Priesthood." - 1 Pet. 2:9.

That which appears most prominently in the Aaronic Priesthood is the offering of gifts **to** God; that which is presented in the Melchisedec Priesthood is the **bringing forth of gifts from God**. **In** both these characters our Lord Jesus appears. He is the true Aaron appearing before God in all the acceptance of the one offering, which He accomplished on Calvary; but He is also the true Melchisedec bringing forth and dispensing to His people the fruits of His death and resurrection. He breaks the bread; He pours the wine. Ascended up on high, He received gifts for men, even for those now rebellious, and freely and gloriously did He lavish those gifts at Pentecost and a after it, and will do so during His Millennial reign.

### **Dual Significance of His Name**

It is significant, and attention is directed to the fact in Heb. 7:2, that Melchisedec is **first** King of Righteousness and "after that also King of Peace." This is always the divine order. It could not be otherwise, for "peace at any price" is not God's principle. Righteousness must first be considered, and all the claims of perfect righteousness owned and honored before peace could be proclaimed. Thus the Gospel of Peace is based upon the righteousness of God. The Lord Jesus, the true Melchisedec, in securing peace for guilty and condemned sinners, first "suffered for sins, the just for the unjust." He "made peace by the blood of His cross." On the day of His resurrection, He greeted His trembling disciples with the glad salutation, "Peace be unto you," and having so said, as if to show the righteous ground of peace, as if to declare that first He was "King of Righteousness," "He showed them His hands, and His side." And thus it is written, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." (Isa. 32:17.) "Righteousness and peace kissed each other" at the cross of Christ, and are eternally united for us in His glorious person as our Melchisedec Priest. "Justice and judgment are the habitation of Thy throne: Mercy and truth shall go before Thy face." (Psa. 89:14.) In accordance

with this great divine principle of righteousness being first, it is written: "The Kingdom of God is . . . righteousness and peace and joy in the Holy Spirit." (Rom. 14:17.) So also "the wisdom that cometh down from above is first pure, then peaceable." - James 3:17.

### **Personal Spiritual Lessons**

The saint of today feels quite at home, if we may so speak, in Genesis 14. The symbols of bread and wine are much more familiar to us than the sacrificial types and shadows of Leviticus. And surely there is much for our hearts to learn from the occasion upon which these familiar emblems were brought forth. Abram had gained a great victory; it was an hour of prosperity. Little is a saint aware, oftentimes, of his deepest need. "We know not what we should pray for as we ought." But there was an *eye* upon him that knew and anticipated the temptation that was coming, and fortified him for the further victory that followed. First, Abram gives to Melchisedec tithes of all, owning him thus as the servant of God, who is "Possessor of heaven and earth." He then meets the offered bounty of the King of Sodom in the strength of the blessing received. He had lifted up his hand to the Most High God, Possessor of heaven and earth; therefore would he not take from a thread to a shoelatchet, nor anything that pertained to the King of Sodom, lest he should say, "I have made Abram rich." Who can tell how the heart of Abram might have yielded to the temptation, had he not thus been met and strengthened with might through the blessing he had received at the hand of Melchisedec? Thus Abram repeats to the King of Sodom the very words of the blessing he had received. He had treasured them in his heart.

The King of Salem yet lives, "a Priest forever after the order of Melchisedec"; and the believer who has striven with the rulers of the darkness of this world, will yet meet Him with His bread and wine in the pilgrimage.

"As we have heard, so have we seen, in the City of the Lord of Hosts, in the City of our God." - Psa. 48:8. - *Contributed by W. J. Siekman*

## "Called to Be Saints"

*Romans 1:7*

WE ARE very apt to regard the apostolic saints as if they were "saints" in a more especial manner than the other children of God. All are "saints" whom God has called by His grace, and sanctified by His Spirit; but we are apt to look upon the Apostles as extraordinary beings, scarcely subject to the same weaknesses and temptations as ourselves. Yet in so doing we are forgetful of this truth, that the nearer a man lives to God the more intensely has he to mourn over his own evil heart: and the more his Master honors him in His service, the more also doth the evil of the flesh vex and tease him day by day. The fact is, if we had seen the Apostle Paul, we should have thought him remarkably like the rest of the chosen family: and if we had talked with him, we should have said, "We find that his experiences and ours are much the same. He is more faithful, more holy, and more-deeply taught than we are, but he has the self-same trials to endure. Nay, in some respects he is more sorely tried than ourselves." Do not, then, look upon the ancient saints as being exempt either from infirmities or sins; and do not regard them with that mystic reverence which will almost make us idolaters. Their holiness is attainable even by us. We are "called to be saints" by that same voice which constrained their to their high vocation. It is a Christian's duty to force his way into the inner circle of saintship; and if these saints were superior to us in their attainments, as they certainly were, let us follow them; let us emulate their ardor and holiness. We have the same light that they had, the same grace is accessible to us, and why should we rest satisfied until we have equaled them in heavenly character? They lived with Jesus, they lived for Jesus. therefore they grew like Jesus. Let us live by the same spirit as they did, "looking unto Jesus," and our saintship will soon be apparent. -- *C. H. Spurgeon.*

"O Bringer of salvation  
Who wondrously hast wrought,  
Thyself the revelation  
Of love beyond our thought!

"We worship Thee! we bless Thee!  
To Thee alone we sing!  
We praise Thee and confess Thee,  
Our Savior and our King."

## **The True Church**

I've found the church for which I'll stand.  
It has no nave, no transept grand,  
No sculptured frame by hand,  
No pews, no bells to rouse the land  
And call to service the devout,  
No stained-glass windows round about  
No preacher suave and surpliced fine  
To tell men of the wrath divine.  
The strangest church that one could know.  
The Master caused this church to grow  
Some nineteen centuries ago.  
He laid the corner-stone-His life  
He gave to lift men out of strife  
And death and sin and grief and pain.  
In love the Mighty One was slain.  
And this foundation-stone was set  
In temple not completed yet.  
This church is one, it owns one Lord,  
It takes its power from His Word;  
Church that He ransomed from the sod,  
Church of the ever-living God.

## **Encouraging Messages and Items of Interest**

### **KINGDOM MESSAGE MEETS FAVORABLE RECEPTION IN WINNIPEG**

Dear Brethren:

You might be interested in my experiences in Winnipeg. There is a large Ukranian class here, also an English class of about forty. I have held six meetings here, one of them being for the public. The friends had secured one of the finest halls I was ever in, with seats for five hundred persons, and that hall was packed to the doors. I did not see a vacant seat. Several hundred tracts were given out, so the friends think the meeting was quite a success. It was just an experiment to see how many would come. There was at least one reporter present, and he took down some notes, and told me he liked the lecture very much.

Yours in our one hope,  
Walter Sargeant.

Dear Brethren:

Enclosed you will find .. for my subscription to the "Herald." I like the "Herald." Two weeks ago I sent a post card asking for twenty-five of the leaflet, "The World of Tomorrow," but up to the present I have not received them. Feeling sure that the card did not show up, I again make the request. About every Sunday I write to a shut-in, and I know of no better way of telling others of our hopes than by enclosing a "World of Tomorrow."

Christian love to all the family from,  
J. W. MeL. -- Mass.

*[This brother is also a shut-in, faithfully using what strength the Lord has given him that others may be blessed.*

*The delay in the printing of the new tract, "The World of Tomorrow," is regretted, but all orders have now been filled. If any have requested these tractss and have not received them, will they please notify us.-Editors.]*

## Recently Deceased

Mr. S. A. Summers, Cortland, N. Y. - (March).  
Mrs. E. K. Snyder, Reading, Pa. - (Sept.).  
Mrs. R. Irvine - Jordan, Santa Monica, Calif. - (Sept.).  
Mrs. Sarah Overguard, Galveston, Tex. - (Oct.).  
Mrs. Harvey Whitaker, Millville, N. J. - (Oct.).  
Mrs. Christine Andrews, San Rafael, Calif. - (Nov.).  
Mr. J. A. Wagner, Dayton, Ohio - (Nov.).