

THE HERALD OF CHRIST'S KINGDOM

VOL. XXV January, 1942 No. 3

The Night is Far Spent Our Year Text for 1942

"The end of all things is at hand be ye therefore sober, and watch unto prayer. And above all things have fervent love among yourselves." - 1 Peter 4:7, 8.

ALTHOUGH WRITTEN nineteen centuries ago, these words of St. Peter, which we have selected as our year text for 1942, were never so important for us to remember. The new year finds our own great nation, despite the anxious prayers and agonizings for peace, swept into the titanic cataclysm which has now engulfed all continents. All the earth is again aflame. It is World War Number Two.

The Prophet Ezekiel gives a graphic picture of the modern world that is as up to date as if it had just been written: "The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. . . . All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: . . . Make a chain: for the land is full of bloody crimes, and the city is full of violence. . . Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled." (Ezek. 7:15-27.) "Evil on evil, says the Lord the Eternal-it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end !" - Ezek. 7:5, 6, Moffatt.

Whither-Civilization?

Each separate clause of this prophecy is having, or will have, its fulfillment. "The vision is sure." The unerring voice of Scripture, through testimony and prophecy, teaches that human civilization

is now entering upon its darkest hour; that it is headed toward chaos and final dissolution; that sin has degraded and involved its victims until they are now brought face to face with utter and irretrievable ruin. True, according to those who question Biblical prophecy as an authentic source of evidence, the present anger of nations is due solely to economic, social, financial, and geographical differences, and many are the voices which boldly proclaim their solutions for earth's distress. The confidence of men, in their own wisdom and abilities, is not yet shaken. But as events progress, the realization will more and more dawn upon men's minds that the diseases troubling humanity are so deep-rooted, that their despairing efforts to cure them will prove unavailing. Then shall be fulfilled the words spoken by Jesus with prophetic foresight: "On earth anguish among the nations in their bewilderment at the roaring of the sea and its billows; while men's hearts are fainting for fear, and for anxious expectation of what is coming on the world. For the forces which control the heavens will be disordered." (Luke 21:25, 26, Weymouth.) The last picture of human civilization recorded in the Bible is one of chaos and utter confusion; days so dreadful that they would lead to the extermination of the human race but for divine intervention. (See Matt. 24:21, 22 and Mark 13:19, 20.) What a dreadful picture is here drawn for us; and if this were all the prospect divine writ held forth for mankind, the future would indeed be dark.

"O Earth, Earth, Earth, Hear the Word of the Lord"

Horrible indeed would be the outlook did we not have the infallible Word of God assuring us of a glorious outcome. We have courage to speak of these terrible things only because of our full confidence that behind this dark cloud, hidden from human sight, is the glad sunrise of the New Day -- the Day of Messiah. With such a glorious hope beyond it -- the hope of the Church's glorification in the First Resurrection power, and the hope of the world's Millennial blessing-God's true people everywhere can lift up their heads and rejoice through their tears, even as their great Teacher eighteen centuries ago exhorted that they should do. - Luke 21:28.

How we long to share with the groaning creation this joy in the knowledge of our God. O that men would heed the exhortation of the Prophet (Jer. 22:29) and hear the word of the Lord. Then would they learn the real reason for the tragedy of earth. Then would they learn that the real cause, of which present events are only the logical outcome, had its beginning when "by one man's disobedience sin entered into the world and death as the result of sin, and thus death passed upon all men because all are sinners." (Rom. 5:12.) There the groaning and dying of our race, to which the Apostle refers in Romans 8:22, 23, had its start. Men would learn further that God had foreknown the course of evil for the six Great Days of earth's history-six thousand years-and has prepared for the Great Seventh Day, which will also be a thousand years long. God describes it as the Day, or Epoch, in which Messiah upon the Throne will make all things new. The long night of sorrow and strife will teach mankind the exceeding sinfulness of sin and the dreadful consequence of disobedience to divine law. In the dawning of the new Day, righteousness will be enforced throughout the earth, not only by the word of the King, but by the divine power of His Kingdom. The words of the Prophet describing Messiah's Kingdom as the "desire of all nations" give us the correct thought. But -this Kingdom will be established at a time of great commotion. Other Scriptures show that the time of trouble, a great "shaking" period (see Heb. 12:26), will be such a terrible storm of strife, bloodshed, trouble, that the world will have its fill and be nauseated. Thenceforth, under the guidance of the new administration of Messiah, the spirit of a sound mind will gradually come to mankind as a whole; and proportionately they will turn to Messiah's Kingdom in loyal obedience, declaring, as says the Prophet, "Lo, this is our God, we have waited for Him, and He will save us." - Isa. 25:9.

But the world, the groaning creation, knows not of the Divine Plan, and will not heed the Word of the Lord. Therefore "the very design of the great time of trouble, now nearing a culmination, is to

break the stony hearts, to bow down into the dust the proud, and break up the fallow ground with deep furrows of pain, trouble, sorrow, thus to make the world ready for the great blessings of the Millennial Kingdom." God has provided for mankind, even though the world be blind and in ignorance of this. We know that through the Christ, during the Millennial reign, all the families of the earth will be blessed with recovery from death, and with enlightenment and restitution assistances to righteousness and eternal life, the incorrigible only, dying the Second Death.

"Be Ye Therefore Sober"

But while acknowledging the righteousness of God's judgments on the nations, and that the haughtiness of man must be brought low, the Lord's consecrated people, possessed of His Spirit, cannot in any sense rejoice at tribulations coming upon others. Their rejoicing can be only in respect to the glorious things which they hope to experience and know, by these outward signs, to be near. They rejoice not merely on their own behalf, but also on behalf of the whole world; for they have the assurance of the Scriptures that behind this time of trouble, which looms up as a dark cloud to cover the entire social world, there is a silver lining; and that shortly the glorious Sun of Righteousness will blaze forth, dispel every cloud and all shadows of ignorance and superstition, and bring to mankind the rich blessings of divine favor secured through the precious blood of Christ.

But at present we are surrounded by the angry waves of human passions. Hate for fellow man is so widespread that the true Christian's mantle of charity is apt to be misconstrued by both ecclesiastical and secular authorities. The excited minds, the high-strung nerves, the anger, and the lack of sobriety of the peoples of earth under the terrific strain of wartime, require all the calmness and fortitude the Christian can muster. "Be sober and watch unto prayer," the Apostle enjoins. In this lies our strength. The tremendous changes which the near future will effect in the social order will require sober watchfulness over words and acts, with constant communion with our Father for the spiritual fortitude we shall all require to stand in this evil day. Hear the words of our Lord: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For, as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:34-36.) And while we may not know the full significance of the words "escape all these things," yet they should bring forcefully to us all, the full realization that there is an "eye that never sleeps" which watches over its own. It is a part of the great lesson of faith and trust that we should be able to recognize the hand of the Lord in all our difficulties, to see the silver lining in every cloud of trouble, and to realize that all about us are the protecting powers of our God; that He holds us, as it were, in the hollow of His hand, and that nothing of evil or trouble can by any means hurt us if we abide in trust, faith, and obedience under His protecting care, seeking to learn the lessons which He would teach us. Thus He is bringing us to the desired haven. He is bringing us to that condition of heart and character which He can approve as worthy of life eternal, the glorious reward of the inheritance of the saints in light. (Col. 1:12.) We are content, therefore, to have the storms and billows in the present time, and the tribulation necessary for our development, that we may be heirs of God and joint-heirs with Jesus Christ our Lord.

We exhort all God's people at this time to draw especially near the Lord in faith and prayer for the promised grace in time of need. Give diligence to the Scriptures for counsel. Within their scope we shall find our measure of duty to God and our fellow men. Study carefully Romans 13:1-7; 1 Peter 2:17; Titus 3:1, and similar Scriptures. While faithful to our covenant by sacrifice, let us not be extremists and by a zeal not according to knowledge, bring reflection upon God's truth and His people. Let us pray for one another, seeking means for helping and sustaining the weaker ones, that none fall by the way.

"Let Brotherly Love Continue"

And in these latter days, has not the Lord provided additional help for His waiting saints? Yea, doth not our cup run over? Has He not girded Himself and served us already? Surely we can all bear witness to the fact.

Sixty years ago the Lord sent into our midst, one who, like King Saul of old, towered head and shoulders, in spiritual things, above his fellows. Through him there was poured forth an amazing volume of truth concerning God's purposes. This heritage of truth was given for the special purpose of strengthening the faith of the last members of the true Church, living in the midst of widespread apostasy and ever-increasing godlessness. Today, this heritage is our comfort and strength. True, in some details, chiefly concerning the interpretation of types, chronology and prophecy, there is some difference of opinion among the Lord's people. But the great body of truth, the great unchangeable verities, are still our mutual cherished possession. That beacon light struck many years ago is the Harvest Message, within whose broad and charitable boundaries there is room for true fellowship. On the broad principle enjoined by the Apostle's words, "Let every man be persuaded in his own mind" (Rom. 14:5), and having laid the same foundation and made the same consecration to our mutual Lord, can we not all, regardless of our own preferred grouping, go on to that fervent love St. Peter inculcates? Having mutually, this special enlightenment from the Lord, can we not bear one another's burdens and so reveal to our Master that we are indeed His disciples and able to pass the last great test of the saints, the test of brotherly love? In these days when the finger of suspicion and distrust and misunderstanding may be directed by the world against God's people, shall we not the more seek one another's welfare and strive with all our might to shield, by ever-increasing love, our brother in Christ? Yea, brethren, with God's help, that we will do. May the fire of fervent love burn in our hearts, to reveal even to the world, the indisputable proof of relationship to our blessed Lord.

"Even the Winds and the Waves Obey"

Brethren, we stand at the threshold of troublous days. The message of Present Truth binds us together. We find ourselves separated from the raging sea only by this vessel of Truth. At times it may seem that we are in danger of being overwhelmed by the angry waves about us. But let us call to mind the night in which our Lord sent the disciples by boat across the Sea of Galilee while He remained in a desert place to pray! Call to mind the storm which arose, and the great distress in which they were! Call to mind how later they beheld Jesus walking on the water! Call to mind how their hearts were at first affrighted but afterwards calmed as they realized that it was indeed their Lord and that He was present with them and had all power! Then call to mind how Peter at this time became so courageous that he even suggested a willingness to walk on the water if our Lord would consent! Call to mind his fear when he saw the billows tempestuous! Call to mind that finally our Lord Himself entered into the ship, and that immediately it was at the land and there was a great calm!

Perhaps this narrative was given us as a picture of the experiences of the Church. Storms and trials have beset the way of the Lord's faithful all through the journey from Pentecost until now. In the morning watches He has appeared. In the light of His Word we discern His presence. Our hearts are comforted; the storms and billows of life have no terror for us in the presence of our Master, in whom we trust. As He takes His seat in our midst, we find ourselves at the close of our journey, at the desired haven. We have not yet fully reached that consummation except by faith. We are still nearing the port; but the realization of the Lord's favor and presence is our comfort: and our strength. Let us continue to the end of the journey, and presently we shall effect our landing on the other side the veil. That will be glory for us, that will be satisfaction, that will be

more than heart could wish or tongue could tell. "We shall be satisfied when we awake in His likeness," when we share in His glory, when we shall be like Him and see Him as He is, when we shall participate with Him in the glories of the Millennial Kingdom for the blessing of mankind!

"The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent love among yourselves."

"Come, ye that love the Lord
And let your songs abound,
With heart and voice in sweet accord,
Now spread His fame around.

"Let all His children sing
Glad songs of praise to God,
Yes, children of the heavenly King
Should tell their joys abroad.

"The God whose plan so high
Outstrips our highest thought,
To whom we may in prayer draw nigh,
Assured we're not forgot;

"This loving God is ours,
Our Father and our Friend;
He Both employ His heavenly powers
To guide us to the end.

"Soon we shall see His face
And know His matchless worth,
And through His all-abounding grace
Show all His glories forth.

"Yea, and before we rise
To that immortal state,
The thoughts of such amazing bliss,
With constant joys elate.

"Then let our songs abound
And every tear be dry;
We're travling through Immanuel's ground
To fairer prospects nigh."

"The Singers"

"While the road seemed far and the night seemed long,
I heard the notes of a glorious song,
Harpers that stood on the mount apart
Sang the lay that cheered my heart,
For they harped of a love that ne'er shall cease,
And a morn that shall fill the earth with peace.

"While the way seemed rough and the night seemed drear,
I heard the strains that sounded clear.
Over the hills they came in joy,
Mellowed by love that has no alloy.
And I saw the harpers and heard the song,
Which flowed in music that cheered me long.

"O wonderful harpers, O gracious lay,
Wafted as from the gates of day;
O harp with strings of a mighty plan,
Telling the time when the Lord shall ban
Night and sorrow and pain and grief,
And send to the suffering race relief.

"While the road was rough o'er the desert ways,
The music came like a psalm of praise,
Leaping in rivulets of light,
Sending cheer to the somber night,
Soft, melodious, voicing love,
From the earth below to the sky above.

"And my heart responded and sang in tune,
As the song-birds sing in the month of June."

A Practical Self-Examination on Love

"Examine yourselves, whether ye be in the faith; prove your own selves." - 2 Cor. 13:5.

IT SEEMS impossible to describe Love, this wonderful quality without which nothing is acceptable in the sight of God! The Apostle does not attempt to define Love, but contents himself with giving us some of its manifestations. Those who possess a love with such characteristics are able to appreciate it, but not able otherwise to explain it, The fact is that Love, like life and light, is difficult to define; and our best endeavors to comprehend it are along the lines of its effects. It is of God; it is god-likeness in the heart, in the tongue, in the hands, in the thoughts -- supervising all the human attributes and seeking to control them. Where Love is lacking, the results are more or less evil; where Love is present, the results differ according to the degree of Love, and are proportionately good.

In the Christian an outward manifestation of amiability, meekness, gentleness, patience, etc., is not sufficient, either in God's sight or in his own. These graces must be produced by the spirit of Love, filling and expanding within his own heart. Many of the graces of the Spirit are recognized by the unregenerate and are imitated as marks of good breeding, and in many cases are successfully worn as a cloak or mask, covering hearts and sentiments wholly antagonistic to the holy spirit of Love.

The measure of our appreciation of divine Love will be the measure of our zeal in conforming our characters to the divine Pattern. A naturally rough, uncouth,, depraved disposition may require a long time, after the grace of divine Love enters the heart, before that grace is manifest in all the thoughts and words and acts of the outward man. Others, on the contrary, of more gentle birth and cultured training, may, without the grace of God within, have many of the outward refinements. None

but Him who reads the heart is competent, therefore, to judge as to who have and who have not received this grace, and of the degree of its development in their hearts; but each one may judge for himself, and each one begotten of this Holy Spirit, Love, should seek to let its light so shine out, through all the avenues of communication with his fellow-creatures, as to glorify his Father in Heaven and "show forth the praises of Him who hath called us out of darkness into His marvelous light." - 1 Pet. 2:9.

Amongst the "gifts" of early Apostolic times, prophecy, or oratory, was one highly commended. Knowledge of the mysteries of God was also highly commended, and large faith was reckoned as being amongst the chief of Christian requirements yet the Apostle declares that if he possessed all of these in their fullest measure, and Love were absent, he would be nothing -- a mere cipher -- not a member of the New Creation at all, since Love is the very spirit of the begetting to the new nature.

What a wonderful test this is! The Apostle Paul counsels, "Examine yourselves, whether ye be in the faith; prove your own selves." Let us each apply the test to himself: Whether I am something or nothing in God's estimation is to be measured by my love for Him, for His brethren, for His cause, for the world in general, and even for my enemies, rather than by my knowledge, or fame, or oratory!

Yet we are not to understand that one could have a knowledge of the deep mysteries of God without having been begotten by the Holy Spirit of Love; for the deep things of God knoweth no man, but by the Spirit of God; but one might lose the Spirit before losing the knowledge it brought him. In the measure of character, therefore, we are to put Love first, and to consider it the chief test of our nearness to and acceptance with the Lord.

Love is the Secret of True Politeness

Having given us such a conception of the importance of Love, the Apostle proceeds to describe what it is and what it is not-how it operates and how it does not operate, or conduct itself. Let us each make a practical application of this matter to himself and inquire within:

Have I such a love, especially for the household of faith, as leads me to suffer considerable and for a long time, and yet to be kind? Am I patient with the weaknesses and imperfections of those who give any evidence of good intentions? Am I patient even with those who are out of the way, realizing that the great Adversary blinds the minds of the masses and remembering that this manifestation of Love was very prominent in our Lord Jesus, who was patient with His opponents?

Am I kind in my methods, seeking to guard my manner and my tones, knowing that they have much to do with every affair of life? Have I this mark of Love pervading my actions and words and thoughts? Do I think of and am I considerate of others? Do I feel and manifest kindness toward them in word, in look, in act? A Christian, above all others, should be kind, courteous, gentle in the home, in his place of business, in the Church everywhere. In proportion as perfect Love is attained the constant effort of the heart will be to have every word and act, like the thought which prompts them, full of patience and kindness. With the child of God these qualities are not to be mere outward adornments, they cannot be; on the contrary, they are fruits of the Spirit-growths from or results of having conic into fellowship with God, having learned of Him, received of His Spirit of holiness, of Love.

Have I the Love that "envieth not," the Love that is generous, so that I can see others prosper and rejoice in their prosperity, even if, for a time, my own affairs be not so prosperous? This is true generosity, the very reverse of jealousy and envy which spring from a perverted nature. The root of envy is selfishness; envy will not grow upon the root of Love. Love rejoices with them that rejoice, in the prosperity of every good word and work, and in the advancement in Christian grace and in the divine service of all who are actuated by the divine Spirit.

Have I the Love that is humble, that "vaunteth not itself, is not puffed up"? the love that tends to modesty, that is not boastful, not lifted up? Have I the Love that would prompt to good deeds, not to be seen of men, but that would do the same if no one saw or knew but God only? that boasts neither of its knowledge nor of its graces, but in humility acknowledges that every good and perfect gift comes from the Father? And do I make return to Him in Love and service for every mercy? Boasting over self-esteem has led many a man not only into folly, but sometimes into gross sins in his endeavor to make good his boasts. The Spirit of the Lord is the spirit of a sound mind, which not only seeks generously to esteem others, but also soberly to estimate one's self, and not to think too highly of his character and attainment.

Have I the Love which is courteous, "doth not behave itself unseemly"? Pride is the root out of which grows much of the unseemly conduct, impoliteness, so common to those who think themselves somebody, either intellectually or financially. Politeness has been defined as Love in trifles; courtesy as Love in little things. The secret of politeness is either surface polishing or love

in the heart. As Christians we are to have the heart-love which will prompt us to acts of kindness and courtesy, not only in the household of faith, but in our homes and in our dealings with the world.

Have I the Love which is unselfish, which "seeketh not her own" interests exclusively, which might even be willing to let some of her own rights be sacrificed in the interests of others? or have I, on the contrary, the selfishness which not only demands my own rights on every occasion, but which demands those rights regardless of the conveniences, comfort, and rights of others? To have Love in this particular means that we will be on guard against taking any unjust advantage of others, and will prefer rather to suffer a wrong than to do a wrong; to suffer an injustice than to do an injustice.

Love Begins at Home

Nothing in this signifies that one should neglect the caring for and providing in every way for those dependent upon him by the ties of nature, in order that he may do good to others. In every sense, "Love begins at home." The proper thought, as we gather it, is that men and women, possessed of the spirit of perfect Love, would not think exclusively of their own interests in any of the affairs of life. Put into exercise, this element of Love would have a great influence upon all the affairs of life, inside as well as outside the home and family.

Have I the Love which is good tempered, "not easily provoked" to anger-Love that enables me to see both sides of a question, that gives me the spirit of a sound mind, which enables me to perceive that exasperation and violent anger are not only unbecoming but, worse than that, injurious to those toward whom they may be directed, and also injurious in their effect upon my own heart and body?

There may be times when Love will need to be firm, almost to sternness and inflexibility, where principles are involved, where valuable lessons are to be inculcated; and this might come under the head of anger, using that word in a proper sense, in regard to a righteous indignation, exercised for a loving purpose, for doing good; but it should be exercised then only for a time. If justly angry we should see to it that we sin not either with our lips, or in our hearts, in which, at no time, may we entertain any but loving and generous sentiments toward those who are our enemies, or toward those of our friends whom we would assist or instruct or correct.

'To be easily provoked is to have a bad temper, fretfulness, bad humor, touchiness, quickness to take offense. This is wholly contrary to the spirit of love; and whoever is on the Lord's side and seeking to be pleasing to Him and to attain to an overcomer's position should jealously guard himself against this general besetment of our day. To whatever extent this disposition is fostered, or willingly harbored, or not fought against, it becomes an evidence of a deficiency and imperfection of our development in the Holy Spirit of our Father, and of the deficiency of our likeness to our Lord Jesus, our Pattern.

Very few of the evidences of a wrong spirit receive from one's self as much kindness and as many excuses or their continuance as this one. But however much natural depravity and heredity and nervous disorders may tend toward this spirit of fretfulness, taciturnity and touchiness, every heart filled with the Lord's Spirit must oppose this disposition to evil in his flesh, and must wage a good warfare against it.

It will not do to say, "It is my way," for all the ways of the fallen nature are bad and it is the business of the New Creature to overcome the old nature in this as well as other works of the

flesh and the Devil. In few ways can we show to our friends and households more than in this the power of the grace of Love. This grace, as it grows, should make every child of God sweet tempered. In no way can we better show forth the praises of Him who hath called us out of darkness into His marvelous light than by the exhibition of the spirit of Love in the daily affairs of life.

Love Thinks no Evil

Have I the spirit of Love which "thinketh no evil," which is guileless, not suspicious of evil or looking for faults in others, not attributing to them evil motives? Have I the Love which seeks always to interpret the conduct of others charitably; to make all possible allowance for errors in judgment rather than to impugn the motives of the heart? Perfect Love is good intentioned itself; it prefers and, so far as possible, endeavors to view the words and conduct of others from the same standpoint. It does not treasure up animosities and suspicions, nor manufacture a chain of circumstantial proofs of evil intentions out of trivial affairs. "Faults are thick where Love is thin" is a very wise proverb.

But where Love passes over offenses and takes no account of them, holding no grudges, this does not mean that Love would treat evil-doers in precisely the same manner that it would treat its friends. It might be proper or even necessary to take some notice of the offenses to the extent of not manifesting the same cordiality as before, but no hatred, malice or strife should be manifested -- nothing but kindness and gentleness, leaving the door of opportunity open for a full reconciliation as soon as possible, doing all that could be done to promote a reconciliation and evincing a willingness to forgive and forget the wrong.

"Love Rejoiceth not in Iniquity"

Have I the Love that is sincere, that "rejoiceth not in iniquity [in-equity], but rejoiceth in the Truth"? Are the principles of right and wrong so firmly fixed in my mind, and am I so thoroughly in accord with right, and so out of harmony with the wrong, that I am grieved with evils wherever encountered and sympathize with all who fall into evil or who are beset with temptations? Am I so opposed to the wrong that I would not encourage it even if it brought advantage to me? Am I so in accord with right, with Truth, that I could not avoid rejoicing in the Truth and in its prosperity, even to the upsetting of some of my preconceived opinions, or to the disadvantage of some of my earthly interests?

Every one who is seeking to develop in his heart the Holy Spirit, perfect Love, should guard carefully this point of sincerity of motive as well as uprightness of conduct. The least suggestion of rejoicing at the fall of any person or thing that in any degree represents righteousness or goodness is to be deplored and overcome. Perfect "Love rejoiceth not in iniquity" under any circumstances or conditions and would have no sympathy but only sorrow in the fall of another, even if it should mean his own advancement.

The Love of God, which the Apostle here describes as the spirit of the Lord's people, is a love which is far above all selfishness and is based upon fixed principles which should, day by day, be more distinctly discerned and always firmly adhered to at any cost. However profitable error might be, Love could take no part in it and could not desire the reward of evil. But it does take pleasure in the Truth-truth upon every subject, and especially in the Truth of divine revelation, however unpopular the Truth may be; however much persecution its advocacy may involve; however much it may cost the loss of the friendship of this world and of those who are blinded by the god of this world. The spirit of Love has such an affinity for the Truth that it rejoices to share

loss, persecution, distress or whatever may come against the Truth or its servants. In the Lord's estimate it is all the same whether we are ashamed of Him or ashamed of His Word; and of all such He declares that He will be ashamed when He comes to be glorified in His saints.

Have I the Love that "beareth all things"? that is impregnable against the assaults of evil? that resists evil, impurity, sin and everything that is contrary to Love? that is both able and willing to endure, for the cause of God, reproaches, reproofs, insults, losses, misrepresentations and even death? "This is the victory that overcometh the world, even your faith"-the very life and center of which faith is the Holy Spirit of Love for the Lord and for those that are His and, sympathetically, for the world. Perfect Love can bear up under, all circumstances and, by God's grace, bring us off conquerors and "more than conquerors through Him that loved us." - 1 John 5:4; Rom. 8:37.

Love is not Suspicious

Have I the Love that "believeth all things"? that is unwilling to impute evil to another unless forced so to do by indisputable evidences? that would rather believe good than evil about everybody? that would take no pleasure in hearing evil, but would be disposed to resent it? Perfect Love is not suspicious, but is, on the contrary, disposed to be trustful. It acts on the principle that it is better, if necessary, to be deceived a hundred times than to go through life soured by a suspicious mind -- far better than to accuse or suspicion even one person unjustly. This is the merciful disposition, as applied to thoughts; and of it the Master said, "Blessed are the merciful, for they shall obtain mercy." (Matt. 5:7.) The unmerciful, evil thinking mind is father to unmerciful conduct toward others.

Have I the Love that "hopeth all things," that perseveres under unfavorable conditions, and continues to hope for and to labor for those who need my assistance? Have I the Love that "endureth all things," that continues to hope for the best in regard to all and to strive for the best, and that with perseverance? Perfect Love is not easily discouraged. This is the secret of Love's perseverance: having learned of God, and having become a partaker of His holiness, it trusts in Him and hoes undismayed for the fulfillment of His gracious Covenant, however dark the immediate surroundings.

This hopeful element of Love is one of the striking features in the perseverance of the saints, enabling them to endure hardness as good soldiers. Its hopeful quality hinders it from being easily offended, or easily stopped in the work of the Lord. Where others would be discouraged or put to flight, the spirit of Love gives endurance, that we may war a good warfare, and please the Captain of our salvation. Love's hopefulness knows no despair, for its anchorage enters into that which is beyond the veil, and is firmly fastened to the Rock of Ages.

Let us, Beloved, with all our getting, get Love -not merely in word but in deed and in truth -- the Love whose roots are in the new heart, begotten in us by our Heavenly Father's Love, and exemplified in the words and deeds of our dear Redeemer. All else sought and gained will be but loss and dross unless, with all, we secure Love!

- R4917, W. T. Nov. 15, 1911.

New Edition of Volume I

As announced in our December issue, the present stock of the pocket edition of "The Divine Plan of the Ages" is about exhausted, and a new edition will be printed if there is sufficient demand for it.

There has been some response to our previous announcement, but not enough to make publication possible.

The brethren who are interested will please write us the number of copies they would order or to what extent they would assist in financing a new edition. The larger the edition, the cheaper the price of the volume.

"They Rest From Their Labors"

IT BECOMES our privilege once more to note the passing of one of our co-workers in the ministry of the "Pastoral Bible Institute." In the early hours of November 18th our beloved Brother Walter Sargeant laid down his cross and passed from our midst. As is generally known, his physical condition had not been good for a number of years. He suffered much from the aches and pains of a failing human body. Yet having made extended Pilgrim trips so recently, and having served on the programs of conventions in Detroit, Chicago, and Atlantic City within the past few weeks, the news of his death came as a great surprise to many, incidentally reminding us all of how suddenly we too may reach the end of life's toil and opportunity.

To a close friend Brother Sargeant had said recently that he had but one concern in living on in his weakened state: the desire to do what he could to assist the brethren in their Christian life. He had feared the possibility that a prolonged illness might make him dependent on others for nursing and attendance; but in His graciousness and love the Master he served in self-forgetfulness granted him the joy of service to the last, and spared him the pain of being a burden to others, as he feared. He was ill but a few days. In the Christian home near Cameron, Ontario, Canada, in which, of later years, he spent most of his time between Pilgrim trips, every attention that love and sympathy could give to him was most gladly rendered; and for this he expressed heartfelt gratitude, in a message he left to be read after his decease.

Owing to the desire of his closest relatives that his interment be in the family burial plot in Pictou, Nova Scotia—a journey of three days from Cameron—a short service was held on the evening of the day he passed away, and the casket bearing his earthly tabernacle—now laid aside as no longer needed—started on its way to the distant place of its repose. The frail body disappears from view, but we believe that Walter Sargeant's new name was written large in the Lamb's Book of Life; and that he has experienced the verity of the Savior's words: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die." In this faith our Brother lived, and in the hour of death he kept that confidence, a hope that "took hold upon that which is within the veil," and held fast as mortality gave place to glorious immortality.

Walter Sargeant's was a gentle and sensitive soul, albeit he was firm and determined in acting upon principle. He was a lover of beauty in nature, in poetry, and in truth. No mean poet himself, he expressed his highest aspirations in verse, with which, on occasion, he favored his friends. Thus he wrote:

"The Truth"

"The Truth to me is that which shows
God's Purpose in a setting high;
Contacts between the earth and sky;
And Faith that lives, and acts, and grows.

"The Truth to me is that which calls
Above earths dark and doubt and fears;
Its voice sustains me through the years,
And music breathes in mental halls.

"The Truth to me is that which draws
Me near to God and man in love,
Proving its sources lie above,
Conjoined with great, eternal Laws.

"The Truth to me, since faith began,
Like kindly sun uplifts my heart,
Showing I am a living part
Of one wise, vast, eternal Plan."

Like so many others, our Brother's experience over the years of his Christian life was written in successive chapters of changes, onward and upward. In earlier life he was a Methodist, being the son of a minister of that denomination; in later years, after several progressive stages, he found a more satisfactory and heart-cheering interpretation of the Bible set forth in the "Divine Plan of the Ages." He embraced the message wholeheartedly, thereafter dedicating himself to its promulgation. To him the words of Jesus were precious and abundantly verified in his experience "Ye shall know the truth, and the truth shall make you free." The freedom it brought to him, in the removal of all the hindering misrepresentations of God's personality, he treasured greatly; likewise the intellectual freedom to search the Scriptures to know the divine Will, without the hindering shackles of creed or other formulated standard of belief. He loved the truth for its own sake, and sought to know it and serve it in its highest and freest expression. This desire he also expressed in graceful stanzas, 'which he called

"Three Things"

"O could I write in words of light,
Words lit with truth above,
I'd send his forth from south to north,
That God is love.
I'd let this shine in every line,
Life-laden make it move;
Truth inspirational and fact divine
That God is love!

"And further, were I eloquent
With golden words to do
Another thing, I'd surely sing

That love is true.
I'd raise this theme above a dream,
That should men's hearts renew,
Engrave it deep in words that never sleep,
That love is true!

"And, having thus my lay begun,
This truth I'd gladly share,
And make it radiant as the sun,
That love is fair.
That love will not misrepresent
This grace is rare
But, like light's beam, this thing divine, supreme,
Is on the square!

"So now you know just what I'd do
With pure and vibrant joy,
With eloquence and zeal's expense
And time's employ;
In every land this note so grand
I'd soon declare;
That God is love, and love is always true
And always fair."

The price of Christ-given liberty in loss of friendships Brother Sargeant realized and willingly paid. Only a few of his most intimate friends knew how deeply he felt these consequences of his conscientious adherence to the principles he espoused. But no word of bitterness escaped him. He once said: "Knowing that all the knowledge in the world is useless if one fails to have the spirit of the truth, I long to see that spirit manifested by all the Lord's professed followers. Whether I myself reach the heavenly inheritance or not, I want you to be there. It cannot be far away now." To the efforts to promote better feeling among all the brethren he gave the last ounce of his strength. One of the sweetest of his little poetic expressions was in a single stanza called:

"In the Pocket of Your Heart"

"Keep some bits of love for me
In the pocket of your heart.
Our days flow into the bowl of God,
Each plays its potent part.
Ah, Memories! And can it be
They cause these tears that start?
Then keep some bits of love for me,
In the pocket of your heart."

On the card that transmitted this verse he wrote at the end: "And I'll do the same for you." "Love never faileth."

Love

The following, also from our Brother's pen, shows his appreciation of "The Greatest Thing in the World":

"Love is the sublimest of sublime things. 'The greatest of these is love.' Love is the highest attribute of the Deity. 'God is love.' Love expresses the closest relationship of God's children to the

heavenly Father. 'We love Him because He first loved us.' In love is revealed the bond of union that unites brethren in Christ. 'Love one another.' 'By this shall all men know that ye are My disciples, if ye have love one to another.', Love is the highest duty and privilege of man. The Master expressed the law thus, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind, with all thy soul and with all thy strength.' And, 'Thou shalt love thy neighbor as thyself.' Love is God's best gift to man. 'Herein is love, not that we loved God, but that He loved us, and gave His Son to be the propitiation for our sins.' Love is the most elevating thing on earth, the most satisfying of all things. It gives peace, contentment and joy when other things fail. It is a possession available to all. It is the most beautiful jewel in the treasure chamber of the heart. It is the finest adornment of the home. It is the crown of life now for those who have caught its meaning, and it will be the theme of the ransomed for evermore."

Anticipating the great Change which we believe he has now experienced, as a last message to the friends and associates who loved him, Brother Sargeant wrote of

"Going Home"

"When we go Home,
Shall the broad sea lie all at rest,
Or shall the breakers roar
With riot of the deep,
Scorning the voice of sleep;
And thus 'mid billowy sound
Shall we go Home?"

"It matters not.
That going Home will be the same;
The Virgins will be there;
God's loved, the true, the tried,
Bound for the other side,
In robes of light divine,
Shall meet us in the air.

"When we go Home,
I think the ocean's mighty roar
Shall melt away in peace
To lullaby of foam.
And Heaven's gold shall glow
In the vast vault, and so
Born in eternity,
We shall go Home."

And so, Brother Walter Sargeant, humble, eager, devoted follower of Jesus, has gone Home. One by one toilers in the Lord's vineyard finish their appointed task and enter into rest. The tired feet, the weary frame, and the burdened mind pass out of experience, never to be known again. Such are they of whom it is written, "Happy the dead who in the Lord do die from henceforth. Yea saith the Spirit that they may rest from their toils, for their works do follow them." Precious indeed in the sight of their Lord is the death of these His saints.

The Letter to the Colossians

Col. 1:22, 23

"To present you holy and unblamable and unreprouvable in His sight; if ye continue in the faith founded [Diaglott] and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." - Col. 1:22. 23.

THE VERSES introductory to our present study sketch in outline the past, present, and future of the universe, mentioning in particular the place God's only begotten Son, in whom all fulness dwells, has in it. The words of our text, in bare outline, tell of the future state of those who for eternity are to work side by side with their exalted Lord for the carrying out of the Plan the all-wise Father has made. The divinely appointed conditions upon which this exalted station may be attained are stated-"if ye **continue** in the faith founded and settled, and be **not moved away** from the hope of the Gospel" -- a faithful abiding in the "hope of the good tidings," the Gospel "which shall be to **all** people."

The words we are considering are the closing ones of a long passage which began with the 9th verse (Col. 1:9); and grammatically there are two phrases in it with either one of which the opening words of our text may be directly connected. The meaning may thus be either: "You now hath He reconciled" (Col. 1:21) in order "to present you holy"; or, "It was the good pleasure of the Father" (Col. 1:19) "to present you holy." Though accepting the former as the more natural thought and probably the one the Apostle had in mind, we recognize the other as also true -- that not one will be presented before the Father except in accordance with His good pleasure.

Presented Holy-Blameless-Unreprouvable

The perfection of those to be presented, "holy and without blemish and unreprouvable," leads one to believe that the Scriptural accounts of Satan's presence in heaven since his fall must be not literal but figurative. Every creature in the universe at all times, in one sense, must be in the presence of the One whose eyes are in every place, "beholding the evil and the good," and this, we take it, is the only sense in which Satan has ever been in the presence of Jehovah since his fall. (Luke 10:18.) The presenting of these holy ones, saints indeed, is a literal entrance into Jehovah's actual presence.

The three words used to describe this company are all interesting. The word translated "holy," Thayer defines as "properly reverend, worthy of veneration . . . set apart for God to be exclusively His . . . [said] of sacrifices and offerings; prepared for God with solemn rite, pure, clean," etc.

"Blameless," the same authority defines as "without blemish, free from faultiness, as a victim without spot or blemish."

"Unreprouvable" means: "that [which] cannot be called to account, unreprouvable, unaccused, blameless." (1 Pet. 1:19.) Every critic will be silenced.

Strange that they who are to stand in the Supreme Court of the Universe "unaccused" should have had so many accusers among those who pray, "Forgive us our debts as we forgive our debtors." Sad indeed that even for a moment the spirit of the great Accuser should have been that of their

own brethren. Lamentable that a great multitude shall fail to appear in that august presence, or appearing, do so only after their robes have been cleansed of the pollution their falling in with the course of the Adversary and of the world he rules has left upon them. And, undoubtedly, this very spirit of condemnation -will for many be the explanation of their failure. Called to develop the mind of Christ-the love that "covers all sins" (Prov. 10:12) -- heedless of the injunction to "judge nothing before the time," "judge not that ye be not condemned," they have instead unleashed the blood-thirsty hounds of Satan against their own brethren. Witness the havoc that has been wrought through the centuries by these fiends, "anger, wrath, malice, blasphemy." (Col. 3:8.) For many lurid miles, hideous monuments stretch down the highways of history, eternally condemning the traitor whose hate the ones guilty of these murders have emulated.

The three words the Apostle Paul has used to describe the glorified saints, are in natural sequence: "holy"--the inward grace of consecration, devotion to the Lord, is followed by "blameless" purity of character and conduct, resulting finally in "unreprovable" -- a stainless reputation before the all-wise, and altogether righteous One. When that state has been attained, no sacrifice will be needed for their recommendation. No one that appears there will have attained actually that perfection required in "acceptable sacrifices" until his sacrifice made acceptable in the Beloved is consummated in death and he is born of the spirit. In this present life, righteousness is theirs by imputation of the merit of the spotless Lamb, the worthy sacrifice. It will be theirs in that day actually. "Who shall lay anything to the charge of God's elect? It is God that justifieth." "Who is he that shall condemn? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." - Rom. 8:33, 34, R.V.; Isa. 50:9; John 3:18; 5:24; Rom. 8:1; 1 John 3:21.

Presented "Directly Before His Face"

The phrase translated "before Him," also rendered, "in His presence," "in His sight," is, literally, "directly before His face." Have any of us thought that on that great day, in a far off corner of "the congregation of the saints," we, still failing; of perfection in some one or more of the saintly qualities, might remain hidden? It cannot be. Every one must then be "without spot or wrinkle or any such thing," for **each** individually is to appear "directly before His face." "Let patience do her perfect work [and even be thankful to the world and the brethren that are testing that patience, for that only will be the perfect work of patience] that ye may be perfect ["no grace merely in its weak imperfect beginnings, but all have reached a certain ripeness and maturity"], and entire ["no grace which ought to be in a Christian man deficient"], lacking nothing": every grace that is God's, will, in that blessed state, be the possession of each; for then they will be "filled with all the fulness of God." (James 1:4; Eph. 3:19.) The privilege of that day is as far beyond our comprehension as the privilege of the present is beyond our desert.

"The effort of man to minimize the hideousness and the reality of sin in our mortal members is foolish, futile. God's Word, taking the contrary course, frankly acknowledges the worst; and then in contrast to it presents the perfect ideal, assuring of the possibility of its attainment "not by might, nor by power, but by My spirit, saith the Lord." "Strengthened with all might according to His glorious power," "I [the new creature with a human body] can do all things [that the Lord requires such a creature to do]." One of those things -- a thing made most prominent in the Scriptures -- is to overcome. "The crown of life," the very highest form of life that will ever, can ever be given, awaits the overcomer, the one who faithfully lays hold of, and daily, hourly, uses the strength. Freely, graciously, generously, the Father gives victory -- assuring power; for, "It pleased the Father . . . to present you holy, spotless, blameless" in the presence of His own eternal perfection. Since this is His pleasure, His assistance that perfection may be attained is assured, and nothing less than His might can prepare us for such an exalted station.

"If Ye Continue in the Faith"

The responsibility is ours of accepting and cherishing the Father's proffered aid. Therefore the next sentence begins with an "if"; and it is not, "If it is **His** good pleasure"; not "If **He** wills it," but:

"If so be that **ye** continue in the faith, Founded and steadfast, and not moved away from the hope of the Gospel." (Col. 1:23, R.V.) He "is able to do exceeding abundantly **above** all that we **ask** or **think**," but only "according to the power that worketh in us." (Eph. 3:20.) In other words, we must accept the power, lay hold on it, and maintain that hold by faith. This faith in turn will inspire hope, which acts "as an anchor of the soul, both sure and steadfast and entering into that which is within the veil." - Heb. 6:19, R.V.

"If so be that," the first four words of the Revised Version rendering of verse 23, is an effort of the translators to put into English the force of one Greek word. For the same purpose other translators have used such phrases as, "If indeed," "That is, if," and "If, at least." Probably none of these gives all the force of the Greek word. The Greeks had an ordinary, mild "if," ("ei") but that was not sufficient for Paul to use in stating a fact on which so much depends. In addition to this simple "if" there were two others. One of these ("can"), if used, would have given the thought that the Apostle had reason to doubt. their ability to "hold fast the beginning of their confidence steadfast unto the end." (See the Greek of John 3:12; 13:17; Acts 5:38, 39 for a contrasting use of these two ifs.) He avoids that one and uses the third form, a combination of the simple form, "ei," with "ge," a syllable that adds emphasis to any word in connection with which it is used. He has hope for the Colossian brethren, but not the hope of one who believes that God has foreordained, predestinated that without possibility of failure, they shall be made ready for His presence. There is no doubt in the Apostle's mind but that they can be made ready; but he states with positiveness the certainty that the only condition on which the work begun in them will be completed is "if so be that ye continue in the faith." - Heb. 3:6, 14; 10:23, 26, 27; Rev. 3:3, 5; John 15:6; Matt. 10:22; 3:10; 24:13.

Apparently without warrant some have taken the word "faith" here to refer to a system of doctrines, understood to be the teachings of God's Word. The word is never used objectively in classic Greek literature, and there are less than a dozen instances of its use in the New Testament which reputable Greek scholars think of as possibly having this meaning: Jude 3; 1 Tim. 1:4, 19; 2:7; 3:9; 4:1, 6; 5:8; 6:10, 21. Only the first of these is accepted by Thayer, and that one is as easily understood with the thought of trust or confidence -- the true primary meaning of the Greek word -- and the resultant thought loses nothing. It is certain that if we "strive earnestly to hold fast our confidence" in God, we will hold fast our confidence in the teachings of His Word. (The definite article used with the word "pistis," translated "faith," confuses those who are not familiar with the Greek practice of using a definite article with abstract nouns.)

To quote again from a recognized authority:

"'If ye continue in the faith,' means, I suppose, if ye continue to live in the **exercise** of your faith. The word here has its ordinary subjective sense, expressing the act of the believing man, and there is no need to suppose that it has the later ecclesiastical objective sense, expressing **the believer's creed, a meaning in which it may be questioned whether the word is ever employed in the New Testament.**"

Faith should be most evident in those who have had revived for them in these "latter times" a clear understanding of the Gospel, the "good tidings of great joy which shall be unto all people," even the unclean." (Isa. 35:8.) "It shall be for those," "the residue of men," those remaining after God has taken "out a people" to share His name as the "Bride, the Lamb's Wife." After the Church has been taken from among the Gentiles, and before the residue of men receive the Millennial blessings at their hands, the Jewish polity, "the tabernacle of David, will be rebuilt, thus verifying the promise that this "good news" "shall be unto all people." (Acts 15:14-17.) In the Age to come as in this Age, none will attain the final goal, life, except those who have and maintain faith on the solid foundation of that Gospel hope. The difference for them will be that while ours is a "narrow way" of sacrifice theirs will be a "highway" cleared of all difficulties, and their reward in proportion, "everlasting joy" in the appropriating of the blessings promised to the first Adam, and secured for them by the Second Adam, "our Lord from heaven." - Matt. 7:14; Isa. 35:8-10; 1 Cor. 15:45-47; Rom. 14:9; Gen. 3:15; Rom. 16:20.

Importance of Being "Founded and Settled"

In order that faith in this "hope of the Gospel" may prove effective in a Christian's life, he must be "founded [Greek] and settled" there, established as upon a rock foundation from which he can be moved not even the smallest fraction of an inch. (Col. 1:23.) Many other gospels were offered the early Church, but none could be a substitute for the one Paul had preached, the only Gospel which is "to every creature," preached not only to Jews, as it had been since Abraham's day, but "in all creation." Both these translations, "to every creature," and "in all creation" are possible. "Whereof I Paul am made a minister," further defines this Gospel. The Apostle did not preach to every creature nor in all creation, but he did preach the Gospel announced to Abraham, "In thee shall all nations be blessed," the Gospel that "in due time" is to be heard "in all creation," by "every creature." This is the Gospel which is "for" every creature, which is another possible translation. "The Greek word here is 'en,' and although its strict meaning is **in**, yet it is frequently used in the sense of **for**, being so translated six times in the New Testament. Instances: 'If ye be reproached **for** the name of Christ.' (1 Pet. 4:14.) 'Well reported of **for** good works.' (1 Tim. 5:10.) 'Think they shall be heard for their much speaking.' (Matt. 6:7), etc." - Z-Aug. 15, 1899, p. 218.

Even so glorious a hope as this Gospel for every creature will, however, be but a bubble upon which only "castles in the air" might be built, except as one thinks upon it in the spirit of gratitude until it has woven into his being the love that begot it. Ordinarily Paul would speak of our being founded on the Rock Christ Jesus. Here he has added one more stone to the foundation --a "hope" made firm by being itself founded on that solid Rock. Winds of doctrine, storms of passion, whirl winds of trouble, none of these can shake the structure founded on these rocks. But it is in great danger from the steady pressure of worldly, fleshly mindedness, both within and without the Church. By such a process continents have been engulfed in the past.

Our rock fortress, though mighty, must be garrisoned to keep at a distance every enemy. We must have the peace of God to garrison our hope. (See Col. 3:15.) Let us beware of any propaganda that would instill fear of the enemy in our hearts and lead to surrender. (Prov. 29:25; Isa. 51 :12; John 7:13; 12:42; Gal. 2:12.) Familiarity, an essential ally, may turn to be one of our most insidious of traitors. For the "Gospel which ye have heard," it advocates the substitution of something new, an up-to-date gospel. There is an infatuation in connection with this thing of learning something new that can easily lead to the blithe acceptance of very "strange doctrine," unless it is accompanied by a time-resisting determination that nothing shall be: accepted' as truth until it has been proved true under every possible Scriptural "test." This infatuation, associated with "the fear of man," would seem to explain the strange conduct of many otherwise excellent

brethren. They have forgotten that it is only because of this one true Gospel that we can all say, "One thing I know, whereas I -was blind, now I see." Why look elsewhere for light? Without doubt we will be presented, holy, unblamable, unprovable, directly before His face, if we continue in the exercise of faith, founded and settled, and not moved away from the **hope of the Gospel**, the God-given Gospel, which is "for every creature under heaven."

"O glorious hope of heavenly love!
It lifts me up to things above;
It bears on eagle wings;
It gives my joyful soul a taste,
And makes me, even here, to feast
With Jesus' priests and kings.

"Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below:
Rivers of milk and honey rise,
And all the fruits of Paradise
In endless plenty grow.

"O that I might at once go up!
No more on this side Jordan stop,
But now the land possess!
There dwells the Lord, our righteousness,
He'll keep His own in perfect peace
And everlasting rest."

Encouraging Messages

Dear Brother in Christ:

Since February 1941 I have been receiving the "Herald," and I want to thank you for the help and blessing it has brought to me in my study of God's Word. I most sincerely wish you and those associated with you, Godspeed and blessing in your efforts to spread the good news of the coming of Christ's righteous Kingdom on earth. I hope it may be possible for me to help in some way to that end.

In your letter of February 27th you expressed the desire to be helpful in the course of our studies, and so I would like you to help me to a correct understanding of such texts as the 26th verse of the 10th chapter of Hebrews, in reference to wilful sin.

At the age of seventeen I became associated with the Salvation Army and the Y.M.C.A., and later in church work, and I enjoyed working with the young people's organizations. I had accepted Christ as my Savior and wished to be counted among His people. Later I married, and the struggle for a living became harder and harder as the family grew. It was at this point that I began to realize what it meant to live out the truth as it is in Christ, and I confess to you I have failed miserably. Though I have never denied my Savior, and have always lived a clean and moral life, yet with Brother Paul I know that in my flesh dwelleth no good thing. Romans 7:18-24 expresses my experience in this respect. In the 25th verse Paul thanks God for deliverance through Jesus Christ, and so may even I.

As I write, the "Herald" is brought to me, bringing hope and blessing along the line I have been thinking and praying. Pray for me that I may find peace and joy in Christ. You ask if I am familiar with the "Divine Plan of the Ages." No, I am not. I would like to. Do you know where Brother Russell's books can be obtained? A brother asked me about them recently.

Sincerely yours, W. E. -- N. Y.

Our Reply

The First Volume of the "Scripture Studies" in our pocket edition, was sent you as a loan on October 2nd and we trust reached you safely. We are able to supply the entire set, having some few shopworn copies in the cloth edition. These sell at 35 cents each. The only other edition we can supply is the De Luxe at \$1.00 per volume.

We are not sure as to whether we know just what your difficulty is regarding Hebrews 10:26. Should our comment not cover your real need, you can perhaps remedy this by asking some definite questions.

The New Creature, we understand, is the consecrated will, using as its body the flesh during this time of its development and testing. That new will is the result of the abandoning of the will -of the flesh and accepting the will of God as ours. This is elsewhere referred to as "the mind of Christ." It is quite manifest that that mind, that will, being God's, cannot sin. If, therefore, an individual turns wilfully to sin, the definite indication is that he has lost the will of God and revived the will of the flesh. His original attainment of the New Creature condition was made possible through the sacrifice of Jesus on Calvary. There is no other "way" for one who has

turned his back on the spiritual blessings which he has at one time enjoyed. Doing so wilfully and not as a mere weakness of the flesh, would lose for him all that the sacrifice of Jesus had made possible to him. He could be reinstated only by the provision of another acceptable sacrifice, by the death of another perfect human being. This is the reason that the writer gives the warning that "there remaineth no more sacrifice for sins." The case is hopeless.

It is well always to have in mind in connection with this matter that those who do commit this wilful sin are not repentant. (Hebrews 6:6.) One, therefore, who has any measure of regret for his unfaithfulness is thereby demonstrating that his sin, however serious it may otherwise be, is not a wilful sin.

We pray our Heavenly Father's guidance with you in your searching of His Word, and trust you will call upon us for every assistance that we might be able to render.

Dear Brethren in Christ:

Loving greetings to all. I write to thank you for sending me the "Herald." The articles are helpful and inspiring-sometimes go right home to oneself. It is a great privilege to have them in these troublesome days, and we have received all except February number for this year up to October, we are happy to say, although we have had many raids. The dear Lord has taken care of His own.

The Class I attend in Cardiff are all well and safe. What there is in store we know not, but we have all the promises, come what may. He knows best and will not leave nor forsake, if we keep our trust and faith. May His grace be sufficient.

Again I thank you, dear brethren, for sending the journal free, and pray God's blessing on your labor of love. With Christian love to all the dear ones, and asking your prayers,

Your sister by grace,
Mrs. C. H. -- Eng.

Dear Brethren:

We have been much blessed by a reading and meditation on Psalm 48-how the beauty and glory of the Church is a result of God's dwelling in her, even as the glory of the temple was God's presence in the Shekinah glory. May the Lord grant us grace to appreciate our privilege as Paul says, "Know ye not that ye are the temple of God?" We know this is true only if God by the power of the Holy Spirit is dwelling within. The ancient temple or tabernacle would have been only a dark and empty tent or house if it were not for the light of God's presence; and so it is with us, how dark and empty and of no use, if we lack that presence.

I started to write to tell you how much we enjoyed our last Pilgrim visit. The brother was here only one day, but because it was Sunday we had a wonderful day. Friends from Topeka brought him down, and we had a lovely time together at the dinner table. Then we had a fine afternoon meeting and much good fellowship together until the Topeka friends left. For the evening meeting we had eight neighbors present who had' not attended our meetings before. The brother gave a very fine talk, which also had much in it for us who enjoy the strong meat....

I am continually impressed with the thought that we cannot give -out what we do not possess. So may the Lord give us a greater hunger for Himself that we may read His Word on our knees, claim all its precious promises, and be so filled with the Spirit of Christ Jesus our Lord that God may find Himself delighting in us. What a hope that God Himself may find pleasure in claiming us and all for His glory and praise!

Last Sunday we had a convention in Topeka. We have changed the dates of our regular conventions to suit the convenience of the friends attending, as some desire to attend the other conventions held on that day, so we have given place to them, giving up our regular Fifth Sunday and taking another that is convenient for all. The Lord has shown that He is pleased with such a spirit, for I never attended a convention where God's presence was so manifest as at this last one in Topeka.

It is easy to say we are abiding, but if we say we are, John says to prove it by our daily walk. We may soar on eagle's wings in the emotion of a spiritual convention, but we prove we are in earnest as we live each day for the Lord. Thank God, holiness is not an empty theory, but a practical reality, and I mean "that holiness without which no man shall see the Lord." . . .

With much love to you all, we are
Yours in Christ,
Mr. and Mrs. S. W. H. -- Kans.

"Nothingness"

"Oh to be nothing! We sigh it, we sing it,
'Tis often our longing, our heartfelt desire,
Lord teach us the meaning, and oh, make us read,
For testing and pruning, for dross and for fire.

"Oh to be nothing! 'Tis easy to say it,
We know not the pride which is in us, the sin,
Till God in His mercy reveals what is hidden,
And touches our sensitive spirit within.

"Oh to be nothing! 'Twill cost us an effort
To humble ourselves in the dust at His feet,
To let go vainglory, our own reputation,
And give all the praise unto God as is meet.

"Oh to be nothing! To follow His footsteps,
Who 'emptied Himself for our sakes on the cross,
Who came down from heaven, relinquished its glory
And bore all the shame, and the pain, and the loss.

"Oh to be nothing! for then God can use us,
The things which 'are not' to bring down those which are,
'Tis weak ones, and poor ones, whom He can empower
To fight for His Kingdom in Heaven's holy war.

" 'Tis blest to be 'nothing!' 'Tis blest to be foolish,
Let Christ be our wisdom, His beauty enthrall
That self may be hidden, and Jesus exalted,
We only 'poor sinners,' and nothing at all."

Recently Deceased

Mrs. Jennie Lancaster, Shelton, Wash. - (1941).
Mr. and Mrs. H. C. Minkler, Montesano, Wash - (1941).
Mr. Jas. J. Martin, Oakland, Calif. - (October).
Mr. C. H. Dickinson, Pasadena, Calif. - (November).
Mr. G. C. Driscoll, Los Angeles, Calif. - (November).
Mr. John Skinner, Edmonton, Alta., Can. - (November).
Mrs. E. B. Ker, Washington, D. C. - (December).
Mr. A. Paczkowski, Chicago, Il. - (December).