

# **THE HERALD OF CHRIST'S KINGDOM**

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## **Our Heritage of Knowledge**

*"Happy is the man that findeth wisdom, and the man that getteth understanding." - Prov. 3:13.*

IT IS not until we take spiritual inventory of the volume of truth the Lord has vouchsafed the Church in this Harvest time that we can really appreciate our spiritual wealth. The purpose of this article is to give a summary of what is today termed "Present Truth." Obviously no human listing can bound the limits *of* spiritual truth, any more than can the human mind comprehend that Divinity which is its source. Truth, like an exquisite jewel, through its many facets reflects the light of Him who is "Light." We can at most but mention some of these "facets," adding thereto brief comments or appropriate Scriptures. Thus conning the truth, and admiring its symmetry and harmony, may we anew realize that God has indeed blessed us with an outpouring of spiritual knowledge. The understanding and appreciation of all or most of these beautiful truths is one of the witnesses of the Spirit to our spirits that we are the sons of God.

### **The Three Worlds and the Three Heavens**

To have a clear understanding of St. Peter's words in 2 Peter 3:5-13 is a blessing in itself. How many who have Bibles know that the Apostle is not speaking of literal things, but rather -of three great dispensations, in each of which the ruling power is pictured as a heaven, and the social order figuratively as an earth? The first dispensation extended from Adam's creation to the flood; the second from the flood until the collapse of the present social order in world-wide figurative conflagration and the beginning of Christ's Millennial reign; followed by the third, which continues throughout eternity. Thank God for a true understanding of this difficult portion of His Word. We no longer as others fear that the literal heaven and earth will be destroyed. God hath not formed them in vain. - Eccl. 1:4; Isa. 45:18.

### **The Three Ways**

Two of these ways, both of which are mentioned in Matthew 7:13, 14, are familiar to many. The "narrow" way is generally interpreted to mean the path to Heaven; and the "broad" way, that to Hell and eternal torment. Nominal Christianity recognizes only these. But our eyes have been blessed not only with a clearer understanding of these ways (the one as the narrow way of self-

sacrifice walked in by the saints to glory, honor, and immortality; and the other as the road upon which all mankind is traveling to Adamic death), but with the additional understanding of *a third* way, that spoken of in Isaiah 35:8-10, the "highway" of blessing for all humanity in the Millennium. What s, wonderful road that will be, and what a glorious time when "sorrow and sighing shall flee away." Praise the Lord for this "highway of holiness."

## **Permission of Evil**

This is the moot question of all ages, pondered upon and unanswered by philosophers; the burden of the sublime discussions of the Book of Job. Why the terrible sufferings on this earth? Why does an all-powerful Creator bring into existence beings to spend their lifetime in trouble and sorrow with death inevitable? Why does sin flourish, while virtue must be struggled for? Why is it so easy to go down-hill and so difficult to go up? Why is injustice so prevalent? Why the terrible calamities which plague and curse the earth? How grateful we can be for the explanation which still reveals God as Love. (See Volume I, "Studies in the Scriptures," Chapter 7.)

## **The Philosophy of the Ransom**

What peculiar ideas are expressed on this all-important subject, and how much has been revealed to us! On the broad basis of Romans 8:12-21, we understand that Adam, a perfect man, lost the *right* to human life; that Jesus left his prehuman spiritual glory, became a man, and acquired by keeping the Mosaic Law a *right* to eternal human life. By divine permission He laid it down in death (See John 10:17, 18), and having been begotten to the divine nature at His consecration, He was rewarded for His obedience by resurrection to the immortal plane as His life had not been forfeited. This legal *life-right* is still possessed by Jesus and constitutes the ransom-price, which corresponds exactly to that which Adam lost. What marvelous wisdom is here shown in the divine economy which could judge all humanity in one man and provide the redemption price in another! Yea, that "God could be just, and yet the justifier of him that believeth in Jesus." - Rom. 3:26.

## **Times of Restitution**

This is a glorious truth! The very words ring with a melody which strikes a responsive chord in the Christian's heart. There are few of the Lord's people who could not quote from memory Peter's words in Acts 3:19-21. So easy of comprehension, so all-embracing of God's Plan in their scope! So explanatory of many difficult passages in the Scriptures! And yet few Bible scholars understand their full meaning; yea, to understand is to mark one out as amongst those "to whom it is given to know." Blessed are our eyes and our ears!

## **Two Phases of the Kingdom**

How clear is the fact that there is to be both a spiritual and an earthly phase to God's Kingdom! And yet even the Master's disciples at first could not understand this. Just as their conception of the Kingdom was limited to the selected Jewish nation under the headship of an earthly visible Messiah, so that of nominal Christians is restricted to a select class inheriting the joys of Heaven! Israel knows nothing of a spiritual phase, while Christians in general deny an earthly. To us the Scriptures harmonize and amplify these extremes of thought. Both phases, in symbolical language, are described in Zechariah 14:4. Isaiah tells us the "law shall go forth from Zion [the spiritual, invisible phase], and the word of the Lord from Jerusalem' [the earthly, visible phase]." (Isa. 2:2, 3.) In connection with this, how difficult to some and yet how easy of comprehension, is that "hard" saying of the Master: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the Kingdom of heaven is greater than he." - Matt. 11:11.

## Adamic Death

This subject causes us no difficulty. Theologians have interpreted this death in many mysterious ways. We understand that Adam died neither spiritually, nor was transferred to another state of existence, subjected to horrible torments. In the words of Scripture, dying he died (see margin on Gen. 2:17) within the thousand-year day of the Lord, and thus returned to the dust from whence he sprang. His dying condition, through heredity, was passed on to his posterity; and thus subjected to "frailty," all in Adam die. All sleep in the dust, awaiting the resurrection.

## The Second Death

This has been as much a mystery as the first death. It has even been interpreted to mean life! Despite all exposition to the contrary, its simple meaning, that of a return to the non-existent condition from which the merit of Christ resurrects but once, is still most satisfactory. "The lawless shall *return* to hades." (Psa. 9:17, Rotherham.) In the Millennial Age, "he that will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23.) The fate of the incorrigible is utter destruction from the presence of the Lord. This Second Death is pictured symbolically as a lake of fire and brimstone, strong symbols of annihilation. In this connection, lest we be considered as lacking in love or understanding, we urge all to very carefully consider the teaching of Isaiah 26:9-11. We desire not to be wise above that which is written, and we consider the many warnings of God's Word to evil doers as ample evidence that the consequences of ignoring these divine "sign-posts" will be tragic. Doing despite to the spirit of grace and treading under foot the Son of God, whether in the Gospel or Millennial Ages, can result only in a fearful looking for of judgment and fiery indignation and sorer punishment. - Heb. 10:26-31.

## Justification

The steps of our being "made right" with our God have been much clarified. It is *of* God's grace, *by* the blood or merit of Christ, and *through our* faith in appropriation of that merit, and revealed in our works, imperfect as they are. Even our steps of approach to God, the philosophy of tentative and vitalized justification, as revealed particularly in the Tabernacle condition of Israel, have their blessings. for all who can "go on to know the Lord." And additionally, the justification of mankind in the Millennium, *by works* and yet *through* faith, is clear now. All this is a wonderful field for thought; well exemplified by St. Paul's masterly approach in the first eleven chapters of his Epistle to the Romans.

## Sanctification

Our brief comments can hardly do justice to this great subject. But suffice it that we can see its two-fold application; first as regards our part, "sanctify yourselves," and second as regards God's part, "I will sanctify you." For "this is the will of God, even your sanctification," or setting apart to God's everlasting service. There must come about that complete transformation of mind, that complete submission to the divine will, and the attainment unto that "holiness without which none shall see the Lord." This is the great work which the Lord is accomplishing now *in us*, that in the ages to come He may do His great works *through us*. All this is in accordance with our Master's prayer, "Sanctify them through Thy truth; Thy Word is truth." - John 17:17.

## **Glorification**

How crude is the ordinary thought of disembodied, winged spirits flying through Heaven's courts or walking golden streets strumming harps, in comparison with the lofty conception which is ours. From the glorious "rapture," the catching up of the saints to meet the Lord in the air -- exaltation to glory, honor and immortality on the divine plane-and the "Marriage such as earth has never known, when Bride and Bridegroom are made one before the, Great White Throne," and the indescribable divine fellowship in the limitless ages to come-all breathe forth the truth of the Scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His spirit, for the Spirit searcheth all things, yea, the deep things of God." - 1 Cor. 2:9, 10.

## **Joint-heirship with Christ**

With the heavenly host we can well join in acclaiming, "Worthy the Lamb that was slain," worthy to be heir of God. But the matchless grace that *we*, the "base things," the "things despised," the "things which are nought" - that we should be joint-heirs with Christ, to "sit on His throne," - "how can these things be!" And yet thus it is written. And so we lay hold on the precious promises in amazed gratitude, and rejoice in being "joint-heirs with Christ" - "heirs according to the promise," "heirs of salvation," and "heirs of promise." - Rom. 8:17; Gal. 3:29; Tit. 3:7; Heb. 1:14; Heb. 6:17.

## **Baptism**

Volumes have been written and long have been the heated controversies on this subject of Baptism How clear and simple is its deep significance to us, and how appropriately does it picture that death and rising to new life which is the experience of God's true people. "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:4, 5.) Yea, Master, we would indeed emulate Thee in saying, "Not My will, but thine, O Lord, be done."

## **Election and Free Grace**

Calvinists and Arminians may continue their Age-long controversy, but to us the truth is now clear on this theological dilemma. Both are true, but each applies to a different period. During the Gospel Age a comparatively small class are the recipients of divine favor -- "as many as the Lord our God shall call"; whereas during the Millennial Age "all the nations of the earth shall be blessed." It is this key-thought which makes it possible to harmonize such widely divergent Scriptures as Mark 4:11, 12 and Revelation 22:17.

## Abraham's Seed

God's great Oath-bound promise to Abraham, "In thee and in thy seed shall all the nations of the earth be blessed" (Gen. 22:18), was the hope of the Jewish nation as the natural seed; and proud was their boast: "Abraham is our Father." (John 8:39.) But alas, "because of unbelief they were broken off" and "Israel hath not obtained that which he seeketh for." (Rom. 11:7, 20.) For "it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (Romans 4:16.) Abraham's seed is to be two-fold-an earthly, "as the sands of the seashore," beginning with restored Israel and embracing all humanity eventually; and a spiritual, "as the stars of heaven," the called-out class of this Gospel Age. For "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.) This is one of the most glorious facets of truth, a true understanding of which comes only from the Source of truth.

## The Judgment Day

What crude views are generally held on this all-important portion of Scripture truth: First, the ordinary idea of a twenty-four hour day in which to pass sentence on the billions of humanity; second, the belief that it will be a day of solemn dread and horror, a rending of graves amid the cataclysmic fury of the elements; heaven and earth being burned up, while above the clash and din, the all-penetrating sound of Gabriel's trumpet shall be heard summoning mankind, already once judged at death, now to have the shameful record of their sins spread out for all to see. What a miserable distortion is this of the world's great Judgment Day. No wonder it is sometimes called "Doom's Day." How thankful we can be for the true Biblical viewpoint. A thousand-year day of restoration to perfection-a day of opportunity to develop mentally, morally, and physically into perfect manhood. For the ransom was given for all, and the ransomed of the Lord shall return from the graves in the day God hath appointed in which He will judge the world in righteousness -- a day when sorrow and sighing shall flee away. Far from it being a day which mankind should dread, the Scriptures exhort all to rejoice at its approach. See the joyful exhortation of Psalm 96.

## Resurrection

When St. Paul preached at Athens, and "they heard of the resurrection of the dead, some mocked." (Acts 17:32.) It is most peculiar that often the same reaction is produced when this truth is presented in all its Biblical force, and that amongst professing Christians. But this is not to be wondered at, inasmuch as the resurrection of the dead is hardly a necessity to the credal teaching, which avers that after death, man is more alive than ever before and goes immediately to his eternal reward or punishment. But to us who know that the dead "sleep in the dust of the earth", (Dan. 12:1) the resurrection is a vital teaching. For if the dead rise not then they which are fallen asleep are perished. (See 1 Cor. 15:13-19.) But there "shall be a resurrection of the dead, both of the just and the unjust," but "every man in his own order." (Acts 24:15; 1 Cor. 15:23.) We now see not only one, but three resurrections spoken of in the Bible: the "first" for the faithful of the Gospel Age, the "after" for the world in general, and the "better" for the Old-Testament saints. (1 Thess. 4:16; Rev. 20:6; 1 Cor. 15:23; Heb. 11:35-40.) In addition we understand that our English word "resurrection" is the translation of the Greek word *anastasis*, which means more than an awakening. It signifies a re-standing or raising up to fulness of perfection. This can be seen from a careful study of John 5:28, 29. All shall hear Christ's voice (be awakened) and *come forth unto* a resurrection. See also Volume VI, "Studies in the Scriptures," pages F702-F710.

## **The Ancient Worthies**

This expression refers to the men and women of faith, of whom John the Baptist was the last, who lived before the Gospel Age. Not for them will be the spiritual inheritance. Nevertheless they shall be "princes" in the earth, during Christ's world-wide Kingdom. (See Psa. 45:16.) And there are hints in the Scriptures which tend to the thought that God will reward their faithful service during the Millennium with a change to spirit life at its close. We rejoice for these faithful ones who "without us [the Church] shall not be made perfect," but who nevertheless obtained a good report through faith.

## **Spiritism**

Against the insidious belief, that communication with the dead is possible, we have been guarded by the Scripture revelation that all so-called manifestations are the result of deceptions practised by the fallen angels, the "spirits who kept not their first estate." These God has "cast down to Tartarus and restrained in chains of darkness until the Judgment Day." Unable to materialize as previously they have recourse to controlling any human mind which submits to them. Scoffers, who disbelieve the existence of such evil beings, merely lay themselves open to deception. Inasmuch as their powers for evil may become more widespread in the future we do well to be on our guard and heed the Scripture admonition explicitly, to shun all contact with anything which savors of occultism.

## **The Soul**

How clear to us is the Bible teaching that man is a soul, and not that he *has* a soul. Far from its being immortal or undieable, we read, "The soul that sinneth, *it* shall die." (Ezek. 18:4, 20.) In Genesis we find that it was the union of the elements of the earth with the "breath of lives" that made a "living soul." (See Gen. 2:7.) The word "soul" means a sentient being, and is applied in Scripture to all forms of animal life. See Genesis 1:21, where "living creature" is the translation of the Hebrew word *nephesh* which is elsewhere translated "soul." This sophistical teaching, that man possesses within himself an immortal, indescribable something, has its roots in the first lie of Satan in Eden. Conveyed down through the ages in human philosophies, it has perhaps more than any other delusion, blinded the minds of men to the simple truth. We can be indeed grateful for a true appreciation of its real meaning.

## **The Holy Spirit**

The personality of the Holy Spirit we deny, on the basis of Scripture teaching. We acknowledge it to be the invisible power of God, holy, because it emanates from Him. This power is manifested in the works of creation and also in its influence on men's minds. We are aware that many devout followers of the Master have believed and taught that the Holy Spirit is the third Person in a Triune God; nevertheless we hold such teaching to be without Scriptural support, and look forward to the time when the Holy Spirit with which we, the members of the Body of Christ, have been anointed, will be poured out upon all flesh, during the times of restitution mentioned in an earlier paragraph.

## **The Trinity**

Closely related is this subject. The word itself is not found in the Bible, although it is scattered voluminously through hymn books and weighty theological tomes. Verily this is a mystery even as its advocates themselves admit. If ever a doctrine were built on pure imagination, it is this of three gods and yet one God. Some have even thought St. Paul referred to it when he spoke of "the mystery hid from ages." Many a faithful Christian paid with his life for refusing to believe it. Let us be especially thankful for clearness of vision on this teaching. "Hear, O Israel, the Lord our God is one Lord." "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." - Deut. 6:4; 1 Cor. 8:6.

## **Immortality and Eternal Life**

To most people these two expressions are synonymous. We have been instructed as to their exact meaning. Immortality is a condition in which life is inherent "As the Father hath life in Himself." (John 5:26.) In this condition, death is an impossibility. Jehovah God alone possessed this quality, but has since bestowed it upon His Son, Jesus, and eventually it will be the reward of the Church. It is a state of existence which applies only to the divine nature. See 1 Tim. 6:16; 1 Cor. 15:53; 2 Peter 1:4.

Eternal life is a condition of existence wherein life is not inherent, but is sustained by an outward source. It is a condition where death is a possibility if the source of life were cut off. This is a proper definition of mortality and applies to all created beings, including those on the spirit plane, lower than the divine nature. All, though mortal, will be sustained in life eternally after their obedience to the divine will is proved. This distinction is shown in St. Paul's words regarding "our Savior Jesus Christ, who hath abolished death, and hath brought *life* AND *immortality* to light through the Gospel." - 2 Tim. 1:10.

## **The New Creation**

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17.) "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:15.) Far from being simply an expression meaning spiritual renewal, the term "new creation" unfolds to us the marvelous work of God; the transformation of an elect class from the human to the highest of all natures, the divine. To those who "walk worthy of God, who path called them unto His Kingdom and glory," there is a special meaning in the Psalmist's words: "And of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." - 1 Thess. 2:12; Psa. 87:5, 6.

## **The Bride of Christ**

Various ideas are held as to whom this expression refers. To us it can mean but the one class called during this Gospel Age "to glory and virtue." (2 Pet. 1:3.) Of the various symbolical expressions which refer to this class of saints, none is more appropriate and beautiful. We rejoice in the privilege of seeing all its deep significance. - Acts 15:14, 17; Psa. 45:10-15; 2 Cor. 11:2; Rev. 19:7-9; 21:9, 2; 22:17.



## **The Creative Week**

Once we in common with others considered these to be twenty-four-hour days. Now we believe them to refer to great epochs of time. On the basis of Israel's Jubilee cycle of fifty years and the Sabbatical cycle of seven years some beautiful correspondencies can be built. From the beginning of the ordering of the earth (not its creation) to the appearance of Adam were six great days of 7000 years each, or a period of 42,000 years. On the seventh day, God "rested." This period of time comprises "God's Week". This seventh day, seven thousand years long, is "Man's Week." For six days of 1000 years each, man labors under the burden of sin; and on his seventh day, the Millennium, will "rest." The close of the Millennium will usher in the fiftieth thousand year-earth's Jubilee and also God's great eighth day. It was on the eighth day that all the males of Israel were circumcised. (Lev. 12:2, 3, etc.) This pictures the complete cleansing of the flesh that will be accomplished by the restitution-the perfection and completeness that was Adam's when all the perfection was in him-before the creation of Eve from a portion of his body. All the obedient of mankind will reach this condition at the close of the Millennium, before they are presented to God by the Christ class whose work will then be finished.

## **The Tabernacle**

Many are the beautiful lessons taught us by this typical structure erected by Israel in the wilderness. Its court and chambers, its furniture, its diversity of materials, its ceremonies and sacrifices, its order of priesthood and service-what deep significance is revealed in this "shadow of good things to come." Regardless of our degree of understanding, all surely have been blessed by a study of its typical features.

## **Nature of the Logos**

To us there is no mystery concerning our Lord's prehuman existence. We know He was the "beginning of the creation of God," and that subsequently all things were created by Him through God's power. In the fulness of time, in obedience to the divine will, He left His prehuman, spiritual nature and glory, and became flesh -actually and fully a partaker of the human nature -- in no sense of the word, however, "incarnated", that is, clothed merely with a human form while retaining His spiritual nature. "He who was rich, for our sakes became poor." - See Prov. 8:22-30; Col 1:16, 17; Gal. 4:4; John 1:14; 2 Cor. 8:9.

## **Natures Distinct**

The general idea in the minds of most people is that every human being is not entirely a human being-but a sort of dual creature-partly angelic and partly earthly. We see clearly that all natures are separate and distinct. This clarifies many Scriptures. St. Paul's words in 1 Corinthians 15:38-41 are very appropriate in this connection.

## **Chronology**

While it is hardly possible for us to claim accurate knowledge as regards chronology, yet the purpose for which it was given, a general indication of times and seasons, has undoubtedly proved a blessing to those with hearing ears. There has been much clarification on this grand subject, and it will probably have more blessings for us in the future. Volume II, "Studies in the Scriptures", still stands supreme as a general approach to Bible Chronology.

## **The Harvest**

While there may not be general agreement as to its exact length, we all know it to be a period of time at the end of the Gospel Age; in contradistinction to the prevalent idea of its proceeding all the way down from the time of our Lord's First Advent until He should come again. We can recognize the bundling of the tares today, and can see the elements in preparation for the final consummation. The "summer" is well-nigh ended and the "winter" of sorrows is just before.

## **The Day of Vengeance**

We can rejoice in right views on this terrifying subject. We realize that the Day of Vengeance is the time of vengeance against evil systems and conditions of the present. It occurs just before the full establishment of Christ's Kingdom. The six-thousand year permission of evil will end with a divine judgment that will reveal God's viewpoint on man's systems. God is not going to exercise a spirit of vindictiveness against the race, but in the Day of Vengeance His wrath will come upon the systems and conditions which are out of harmony with Him. There is a blessing in it, for it is necessary to crush the stony hearts to prepare them to receive the hearts of flesh that the Lord will give to the willing and obedient.

## **Hell**

What a flood of light has been thrown on the true meaning of this word! This little word which conjures such frightful pictures to millions, holds for us no terror. The Hebrew word "shall" and its exact Greek equivalent, "hades," Biblically mean simply "the hidden state." All go there after death, whether saint or sinner, good or bad, rich or poor, noble or mean. The word itself gives no clue as to the condition of the dead. This we ascertain from other Scriptures, which inform us that "there is no work, nor device, nor knowledge, nor wisdom in the grave [sheol] whither thou goest." (Eccl. 9:10.) "The dead know not any thing." (Eccl. 9:5.) "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psa. 146:4.) It is from the creeds of men that we are instructed the very opposite. The Bible describes the condition of the dead, in view of the fact that they shall all be resurrected, as a "sleep." Knowledge on this one facet of truth is sufficient to sweep away many of the fears and terrors of this life.

## **Restoration of the Jews**

In the light of God's great Plan, we now see the true position of the Jewish nation. Though they have been terribly oppressed during the past twenty-five centuries, "God hath not cast away His people, whom He foreknew." "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead." (Romans 11:2, 26, 15.) The Bible is replete with promises which yet await their fulfillment when Israel is restored to divine favor. The present restoration of the Jews to their own homeland and the remarkable development of Palestine, constitutes a major proof of the proximity of God's Kingdom.

## **Prophecies of Daniel and Revelation**

While not claiming full knowledge of all God has for us in these two wonderful Books, how thankful we can be for all the discernment we already possess. The least developed of God's people can find there strong assistance for his faith, especially in view of present events. And who shall limit what there is yet hidden in these books for our encouragement in the trying days to come. Let us all be diligent to watch "what He shall say unto us."

## **Symbols and Parables**

How clear to us are many passages of Scripture which because stated as parables or in symbolical language are hid from the eyes of many! The "lake of fire," "the wheat and tares," women-clean and unclean, horns, mountains, sun, moon, stars, fire, wind, seas, etc. - what a wealth of truth is thus revealed to us while concealed to others.

## **The Great Pyramid**

Disregarded by the world and even "wounded in the house of its friends," this great edifice yet remains, to those who will, a tremendous corroborative testimony to the truth of God's Word. No one who has devoted sufficient study to have really grasped its record will scoff at this "altar in the midst of the land of Egypt and pillar at the border thereof." (Isa. 19:19.) Its primary purpose is doubtless to stop the mouths of the wise during the Millennium, who desire now to know God not by faith but by "tools of measurement." Although their attention has been called to the Pyramid's testimony, and that by men of their own class, they have chosen to scoff and deride, although the "very stones cry out" to the existence of a Wisdom and Omnipotence of which they know not. How vain will be counted the wisdom of man in that Day when God shall bring all things to light.

## **The Return of Christ**

What a flood of light has been vouchsafed us on this vital subject. Regardless of differences of opinion on certain aspects, we can rejoice in a clear appreciation of the Object of our Lord's return. And of the times and seasons we are not in ignorance. Also of the Manner we are fully informed. As of His First Advent, Scripture foretold events which were spread over a period of thirty odd years and yet all related to His first coming, so likewise does the Bible speak of events concerning the Second Advent which unquestionably cover a period of time. In the very nature of things, Christ's coming for His saints cannot occur at the same time as His coming with His saints, both of which events are most definitely taught. We believe that the light of present truth and the signs of the times both indicate that the first of these events occurred at some time in the past, while the second will be fulfilled in the near future. We are living in the "days of the Son of Man." "Blessed those servants, whom the Lord, when He cometh shall find watching." (Luke 12:37.) Regardless, however, of how complete is our understanding of the features of the Second Advent, let us all diligently "watch," to merit that "crown of righteousness" which shall be given "unto all them that love His appearing." - 2 Tim. 4:8.

## **The Great Company**

While this is our subtitle, the writer feels that inasmuch as this expression is found in the Book of Revelation (Rev. 7:9-17), a book of deep symbology, and the expression as used there seems to some to be inconclusive as to whether a spiritual or earthly class is described, it were preferable that in all discussions regarding a secondary spiritual class, the term "Levites" were used. After all, the main point is whether or not the Scriptures teach of a class, taken out from earth, who will ultimately occupy a subordinate place to the Bride of Christ. A careful study of the Levites seems conclusively to point to an antitypical class who build on a good foundation, but whose work abides not, who, nevertheless, are eventually saved. (See 1 Cor. 3:10-15.) No building work can begin on the foundation of Christ unless preceded by consecration and begetting of the Spirit. All who make this "covenant by sacrifice" can have no hope of an earthly inheritance. This is pictured by the Levites receiving no share in the promised land when it was divided amongst the tribes, for "the Lord is his inheritance." (Deut. 10:9.) The Levites represented all the first-borns saved on the Passover night in Egypt and typed the "Church of the First-borns whose names are written in heaven." (Heb. 12:23.) From among this class, God chose the priests. All the priests were Levites, but not all the Levites were priests. There is room here for much prayerful consideration before we reject the suggestion that we have here pictured a class of Christians who, while they love the Lord, yet overcome not their own wills and thereby lose the promised reward. Like Lot of old, they attempt to do both God's will and their own; and succeeding in doing neither, they lose all, yet are spared by the Lord's grace.

## **The Covenants**

Various covenants are mentioned in the Bible. Three most particularly concern us: the Abrahamic Covenant, Israel's-the Law Covenant, and the New Covenant. While fully recognizing the disparity of opinion among the Lord's people concerning these deep features of God's Word, we deplore any spirit of contention or ill-feeling which is engendered because of these differences. Children of the Lord never forfeit their relationship because of honest intellectual variance. There is nothing to lose and much to gain in mutual consideration of all God's Word. None of us knows it all. The writer's own opinion, after long and prayerful study, and with due consideration of the thoughtful expressions of others, is best summed up in the words of another: "The whole subject becomes transparent when we see that the Abrahamic Covenant (which needed no mediator because it was God's unconditional promise, and confirmed by His oath) is the full, broad statement of the divine Plan, and that as the Law Covenant was added (to illustrate the inability of sinners to help themselves and) to manifest Christ Jesus as the Seed of Promise, so the New Covenant is added (to the Abrahamic Covenant) also, not to hinder the blessing of every creature, but to make that blessing of knowledge and the Millennial Kingdom opportunities more effective, -even unto everlasting life-to those approved under it."

Finally we urge all students of the Covenants to very carefully consider Peter's words in Acts 3:25. Note that Peter, speaking to Jews, refers to them (by anticipation, if they will accept Jesus) as the children of the covenant which God made with Abraham. This is strong evidence against the conclusion that the New Covenant is operative in the Gospel Age.

## Mediator and Advocate

Briefly, we believe that the Bible restricts the use of the word Mediator always to a covenant. Moses was the Mediator of the Old Law Covenant, and typed the Christ class, Head and Body, the Mediator of the New (Law) Covenant. A Mediator stands between; an Advocate stands alongside of. The Church needs no mediator; there cannot be a mediator between a Father and His children. Nevertheless, these finer shades of interpretation need cause no contention amongst Christians possessing the Master's spirit. "Let every man be persuaded in his own mind."

## The Sin Offering

We all agree that associated with Christ in the work of restoration will be a class selected during this Gospel Age who walk the same way of self-sacrifice. What we -do not all agree on is as to whether this class is shown in the types of the sin-offerings, particularly that of Leviticus 16. In the Ransom-price the Church can have no part; in the Ransom-work, the Church unquestionably shares with her Lord. The Ransom-price was laid down at Calvary; the Ransom-work will not be finished until the end of the Millennium. The Ransom-price is the all-sufficient merit-the human life-rights of Jesus -the basis for the entire resultant Ransom-work. A careful study of the Scriptures leads most of us to the conclusion that the philosophy of the Ransom price reveals a two-fold application of its merit; first, by imputation to those who during the Gospel Age make the "covenant by sacrifice"; and, second, by direct application for all mankind in the Millennium. This conclusion immediately resolves the difficulty of understanding why the death of Jesus at Calvary did not free the human race from Adamic condemnation. They are still under the bondage of sin and death. Thus far the merit of Christ has been made available only on behalf of the Church, who once "were by nature the children of wrath even as others." (Eph. 2:3.) Their present condition in contrast to that of the rest of mankind is given by St. John: "We know that we are of God, and the whole world lieth in wickedness." (1 John 5:19.) Nevertheless the Man Christ Jesus "gave himself a ransom for all," and He is the propitiation "not for our sins only, but also for the sins of the whole world." (1 Tim. 2:6; 1 John 2:2.) The application of Christ's merit for the world will be effected at the close of the Gospel Age, when the called-out Church is all selected.

In the light of these thoughts the writer feels that the types of Leviticus 16, reveal the *manner* in which the merit of Christ is made available: first, "for Himself [His Body members] and for His house" [the household of faith]; and, secondly, "for the people." (Lev. 16:11, 15.) There are two applications of blood on the mercy seat. Thus is shown, in brief, that the merit of Christ is passed *through* the Church class ere it reaches the world. In no sense of the word does the Church add to the Ransom price. As human beings they have no standing with God except under the covering merit of Christ, which alone makes them acceptable sacrifices. The blood of the Bullock, and, subsequently the blood of the Goat in the hands of the priest, symbolically said, This animal is dead, and here is a proof of it. Inasmuch as we were "dead in trespasses and sins" (Eph. 2:1), the human rights which would accrue to us in the Millennium are now imputed to us by faith, to the end we may "present our bodies a living sacrifice, holy, acceptable unto God." (Rom. 12:1.) We thus by faith die to all earthly rights and privileges secured by the blood of Christ, to the end we might be with Him partakers of the spiritual inheritance. The application of Christ's merit on behalf of His footstep followers precludes its use on behalf of the world until the Church is all completed. This is shown in the type by the blood (the evidence of shed human life) of the goat being sprinkled on the mercy seat, signifying the completion of the Church's sacrifice collectively, which return, as it were, of the merit of Christ, makes it available "for the people."

While some will contend for the limitation of all of Leviticus 16 to the work of Jesus alone, we believe careful and reverential consideration will reveal that more complete work in association with His Church as we find it explained to us in the New Testament. It is difficult to see why it should be necessary that a bullock (a comparatively large and fat animal) should be required to simply make a man and his associates ceremonially clean, in order that a type might be instituted, utilizing a small and thin animal such as a goat. It seems far more reasonable to see pictured in the bullock and the goat, the Master and His Church. However, let us not be dogmatic. "Let every man be fully persuaded in his own mind." (Rom. 14:5.) It hardly behooves Christians, who agree in substance, to be overly contentious as to the meaning of two animals offered' on Jewish altars. To all of us, the things in God's Word are holy. "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth." (Rom. 14:3.) Let us all in brotherly love, gather the "manna" according to our individual needs.

### **Verities from God's Word**

In this panorama of spiritual truth we have touched on many points and by no means have exhausted them all. Whether we accept all as they have been briefly expounded or whether we accept only the half, can we not all rejoice in the wonderful heritage that is ours? Can we not offer the sacrifice of thanksgiving to the Giver *of* every good and perfect gift for a clearer comprehension of even some -of these truths? Surely "the lines are fallen unto us in pleasant places; yea, we have a goodly heritage. We will bless the Lord, who hath given us counsel." (Psa. 16:6, 7.) And finally, brethren, we can find mutual agreement and brotherly fellowship in the following verities of God's Word:

"We *know* that all things work together for good to them that love God, to them who are the called according to His purpose." - Rom. 8:28.

"We *know* that we have passed from death unto life, because we love the brethren." - 1 John 3:14.

"We *know* that when He shall appear, we shall be like Him; for we shall see Him as He is." - 1 John 3:2.

"For we *know* that if our earthly house of this tabernacle were dissolved, we have a building *of* God, an house not made with hands, eternal in the heavens." - 2 Cor. 5:1.

"For I *know* whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." - 2 Tim. 1:12.

"Blessed Bible, precious Word!  
Boon most sacred from the Lord;  
Glory to His name be given,  
For this choicest gift from heaven."

- W. J. Siekman

## Faith

*"Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." - Heb. 11:6.*

THE SCRIPTURE quoted above proves the necessity of faith if we would please God and many other Scripture texts define faith, and how it is procured, sustained, increased, and exercised. The primary idea is trust. Faith is a conviction of truth founded on unimpeachable evidence -- the written Word of Truth, or the messages of the Living Word, Christ Jesus. Faith is not a barren assent to dogma, but a living trust that brings forth fruit in the life.

Let us consider the necessity for faith and some reasons why God should and has ordained that faith is essential to His dealings with us. We are justified by faith, and not only so, but the just shall live by faith. We not only live by faith, but we are to be faithful unto (not merely until) death. God has ordained that our journey is one of faith, ours is a rest of faith, and we are to reach the full assurance of faith if we would enjoy our privileges as God intends.

One good reason for God's requirement of faith is that faith is good soil for the Word of God as a seed to take root, to be nourished, and to bear fruit. Faith is an attitude that is receptive and cooperative and suitable for God's purposes. "Ye are God's husbandry." But a stronger, more important reason is obvious. Faith glorifies God and His glory is the chief purpose of our existence. Faith must have an object and so directs attention to the supreme perfection of God, His unerring knowledge, immutable truth, infinite goodness, and almighty power.

Faith is of momentous importance to our eternal destiny. It puts us in contact with the source of blessing and power and may be aptly illustrated by the arm of a trolley car. We read in one instance that Jesus could there do no mighty works because of their unbelief. While His almighty power is pledged to our needs, the measure of our reception is our faith and capacity which grows by exercise. Faith admits Christ into the heart, permits Him to remain, reside, and rule. Faith, in the Apostle's use of the word, implies consecration-the unconditional surrender and response of the soul to the Lord.

We have a firm foundation for our faith-it is the sure Word of God. Faith itself is not knowledge, but it is based on knowledge, and our faith in God is based on what knowledge we may have of Him. Such knowledge as we do possess has come to us, directly or indirectly, from His Word. In Romans 10:14 the Apostle inquires: "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Here the purpose of his question is undoubtedly to make the impression that they could do neither, and to show that, as he concludes in verse 17, "faith cometh by hearing." In Acts 18:8 we are told that many of the Corinthians hearing, believed." Again in Acts 14:1, "It came to pass that they [Paul and Barnabas] went together into the synagogue of the Jews and so spake [the Word of God, the word of the Gospel] that a great multitude both of the Jews and also of the Greeks **believed.**" Many other examples might be given illustrative of the same fact; indeed there is not a single example on record where faith came not in this way.

But while our faith must come to us through the brain, it must not stop there. There must be a heart-reliance as well as an intellectual appreciation. The mere intellectual appreciation which is divorced from all will and love profits nothing. (1 Cor. 13:2.) No one will deny that the devils

have a correct belief in the existence 'of God. They, however, believe, but wish the facts were otherwise. Faith, on the contrary, is the substance of things "hoped for."

Consider such a text as "Faithful is He that calleth you who also will do it." We are touching the bed-rock of divine revelation when we contemplate the faithfulness of God. Such phrases as "God is faithful," "The Lord is faithful," "Faithful is He," are often found in the New Testament. If our hearts rest upon this, we shall find in it not only exquisite joy and assured peace but the ground of our perfect confidence that He will accomplish His purposes in us, and glorify Himself in our lives.

Faith is based on the Word of God as the tangible expression of the invisible God. (1 Pet. 1:23-25.) God's Word is inexhaustible, it never diminishes its responsiveness to the quickened soul. The most familiar passages yield as much refreshment after years of perusal. It is a fountain of living water. It is truly scientific. It gives precise, accurate, absolutely reliable information upon every subject whereof it treats. It speaks with authority as no other book claims the right to do, saying, "Thou shalt" and "Thou shalt not." It has been greatly hated, yet has proved indestructible. From Hebrews 4:12 we learn it has the power of discernment.

It is universal, adapting itself to all races, all languages and dialects. And most amazing of all, this Word of God is described by Jesus as a seed or germ with the power of imparting life. When mixed with faith it takes root, grows, nourishes, and brings to life a "new creature." Just as the Word is Spirit *it* reproduces "after its kind" and produces a spiritual life.

The first inducement to a serious contemplation of Christ is ordinarily the consciousness of one's own sore need. The sinner's first desire is deliverance, -forgiveness, and a consideration of personal consequences. Love comes after, born of the recognition of God's love to which we owe our salvation, but faith precedes love. Christ's character has all the qualities which render human nature great and lovely-trust in God, calmness, wisdom, love, courage, fortitude, self-denial, self-restraint, self sacrifice, gentleness, tenderness, sympathy, patience, humility, forgiveness of injury, devotion to truth-without one flaw to mar the perfect beauty of the character. All these are the fruit of trust or faith in God.

This Example is before the eyes of faith, a faultless pattern to be followed. But how? One effect of this is to make us feel our own deficiencies and become discouraged. We are attracted by the grandeur of His character and impelled by love and gratitude to follow His Example, but it seems hopeless. Something more is needed. It is not enough to bind men by power of example, or by ties of gratitude and love. It must be brought within reach of weak and sinful beings. In Christ, God not only sets before men an Example, but the very act of accepting Him as their sacrifice is rewarded by God with the gift of a full pardon of all sin. In the language of Paul it justifies the sinner.

Here is a motive with sufficient power to attract all who are burdened with a sense of sin. This is the distinctive feature of the Christian faith. The meritorious nature of the offering and sacrifice exactly meets the difficulty of following it. It brings the Example with all its transcendent virtues within our reach. Only take this Offering as your Example and you have a real, lasting share in its merits, accept it and the sacrifice becomes your own. The object on which faith is centered is not merely a life or character, it is the Person to whom that life and character appertain.

Faith is the acceptance of Christ. This is an act of the will. We do so by a determination of the will. Now it is by the affections that the will is influenced. The springs of action are in the heart. One powerful motive is gratitude. "We love Him because He first loved us and gave Himself for



us." "The Father Himself loveth you," says Jesus. A more powerful motive which God holds out to men is the hope of forgiveness. So prominent is this doctrine in His Word that some have considered it to be the end for which Christ came. But the forgiveness of sin is a means to an end. The end is conformity to the likeness of the great Exemplar.

But as a motive power to bring men to Christ, it is impossible to exaggerate the importance of the promise of pardon. It is the strongest possible inducement to attempt the otherwise hopeless work of following Christ's example. The acceptance of Christ is not only sufficient to obtain all pardon, it is also sufficient to obtain all grace -- in such measure as we are able to receive. Christianity provides not only an appeal but a dynamic. The Gospel contains not only precepts and promises but provision and power.

Faith can be increased. It possesses the power of growth, and grows by exercise. It grows by regular meditation on the Scriptures, by prayer, and by fellowship with those of like precious faith. It manifests itself by obedience and by its loose grasp of the things of time and earth. Paul's words in Gal. 5:6 are worthy of serious consideration: "Neither circumcision availeth any thing, nor uncircumcision, but faith that worketh by love." They imply that in comparison with faith, all externals are unimportant; compared with faith they are of *no* avail. Union with Him depends *upon* faith. These rites, ceremonies, or doctrines may *be* helps to, but never substitutes for faith. If loving trust which apprehends the truth and cleaves to the person revealed to us in that Gospel, be the link which binds us to God, then the only way these externals can be means of grace is by aiding us to understand better and to feel more the "truth as it is in Jesus."

Whatever strengthens faith in God is precious as a help, but worthless as a substitute.

Another manifestation of faith is in Prayer. The writer of Hebrews pleads, "Let us draw near with a true heart in full assurance of faith. What power in the life is released when we do this. Full assurance should never be confounded with self-confidence. We remember an example of this when two disciples came to Jesus asking for special honor. In answer to His question, "Are ye able to drink of the cup I drink of, and to be baptized with the baptism I am baptized with?" they assured Him, "We are able." This was self-confidence. Full assurance of faith in God and self-distrust are not incompatible but rather complement each other. The qualification for full assurance of faith as we "draw near" is a "true heart."

### **The Effect of Faith**

Faith is not a passing emotion of the mind or heart; it is a deliberate and continuous act of the will. The hope of becoming like Him, constantly fed by His promises of pardon and grace, grows into a longing which becomes the ruling passion of the heart. When the will is changed, the very citadel of the heart is won; the victory of faith is secured, bringing into captivity every thought to the obedience of Christ. This is called by Paul, "putting on Christ." This "putting on Christ" is a gradual work, but the determination to put Him on is not.

Obedience is the test of a right heart, the only evidence of a living faith. The eyes of the heart become enlightened, the mind illuminated, the emotions purified to love the good, and the will is equipped to obey.

Faith is ever accompanied by the other graces of the spirit. It works by love, inspires hope, and produces Christian diligence. Unbelief paralyzes the faculties; darkens the eye; closes the ear; and renders precept, promise, and threatening, alike vain.

This text (Gal. 5:6) we have been considering, has a double edge. Uncircumcision is nothing either. You are no more a Christian for your rejection of forms than another man is for holding to them. Your negation no more unites you to Christ than his affirmation. One thing alone does that -- faith working by love, against which the senses ever war. Tolerance of diversities does not spring from indifference, but from the very clearness of our perception of the one essential of the Christian life which this text sets before us, and the fervor of our adherence to it. Let us watch jealously against the tendencies in our hearts to trust in our forms or our freedom.

The greatest effect or ripest fruit of faith is change of center from earth to heaven. Are we detached from worldly interests and plans? Do we touch lightly the things of this earth? Servants demand day wages, for they have no heart interest in their master. But a son does not demand wages. His is the inheritance reserved in Heaven, and he is content to wait and love and serve. Make no mistake, there is a choice of recompense. Nothing but Christian faith gives to the future the reality and definiteness necessary to protect us in the present against encroaching cares and trials. Forget past failures, forget past attainments, forget past circumstances. We have a precious present. Let us go forth unto the things which are before.

The life of faith is the greatest investment we can make in this world today. All the rewards and promises of God are to the faithful. The trial of our faith is more precious than gold. "Trust and obey, for there's no other way, to be happy in Jesus, but to trust and obey." The Apostle Paul tells us that the "shield of faith" is a vital part of the Christian's armor. With it he protects himself on every side, moving it quickly to avert the javelin or arrow of the enemy.

Faith makes the Christian, life proves the Christian, trials confirm the Christian. Faith draws the curtain aside, hope gazes into the future, while love rejoices in the present possession of Christ. Faith accepts, hope expects. Faith appropriates, hope anticipates. Faith is concerned with the Person who promises, hope with the thing promised.

### **An Example of Faith**

In conclusion we might cite many examples of faith, but we prefer to limit our consideration to the highest-that of the trust of Jesus in God, His Father. We have only to compare Him with any one of the Prophets or heroes of Jewish history to see how completely He stands alone in this-how unapproachable He is in the perfection of His filial trust in God. They all failed, in one way or another, at some crisis of their lives. One writer has beautifully expressed it this way

"The ground of Christ's patience was His faith or trust in God. His long patience was exactly that of the husbandman who sows his seed, and waits through all the changing seasons until the harvest ripens. His trust is in the order of nature. He knows the wondrous life hid in every grain, and the unchanging laws of growth. He knows despite the clouds, mildew, blight and drought, harvest will come at last, and so he waits. Now what trust in the order of nature is to the husbandman, trust in the living God was to Christ. He trusted the power of truth; He trusted the divine origin and capacity of the soul and trusted the Spirit of God to quicken it, for without the influence of the divine Spirit upon the soul even truth would remain powerless.

"Let us consider the position in which He stood. The work which He has before Him is in its greatness almost without limit. It is too great for the power of man to achieve, too vast for man to grasp. Upon whom does He depend to accomplish this work? He must have looked to God unceasingly. He not only undertook it, but was thoroughly persuaded that He should accomplish it.

"In prayer He sought the strength and guidance which He needed for the fulfillment of His mission. With what confidence He looked forward to the completion of His work after His own death. He has a few devoted followers, but the vast majority reject Him. His death is imminent. He has foretold that He will suffer a painful and ignominious death, yet He looks with calm confidence which nothing can shake to the triumph of His cause after His death. By dying He is to achieve the victory.

"His followers were altogether unequal to the task of carrying on His work, even if they had comprehended His designs, which they certainly did not. Yet He leaves them and the work with perfect confidence in God's hands. He takes a solemn and affectionate farewell of His disciples. He tells them they will forsake Him in the hour of peril and that one will deny Him. Notwithstanding this proof of their weakness, He speaks confidently of seeing them again, tells them that God will send His Spirit to fit them for the work they have to do. And then He prays for them. His prayer reveals the perfection of His trust. He commits them -- He commits His cause to God. It was God's work. [Read the 17th chapter of John's Gospel.]

"His was a trust immeasurably above us. He gives His life to a work which yields little or no fruit and at the moment when (humanly speaking) His cause is lost, He looks on with calm confidence to its final triumph. No other was so forsaken of God as He, when, despised and rejected by men, deserted by friends and derided by foes, He hung upon the cross--made sin for us. Yet none trusted as He trusted. His last utterance, "Father, into Thy hands I commit My Spirit," proves that His trust, even in that awful hour was still unshaken.

"After a ministry of only three years, while His work is unfinished, His Apostles wholly unprepared to carry it on and lacking in spiritual discernment, He places Himself in the power of His enemies and calmly looks forward to the triumph of His cause. And this perfect trust in God has been justified by the result."

Thus "Wisdom is justified of all her children."

- *Contributed.*

## The Love of Christ Surpassing Knowledge

*"Having loved His own which were in the world, He loved them unto the end." - John 13:1.*

HAVING loved His own"! How significant the statement! By the creative power He had exercised, all the holy angels were His own, and by right of purchase all of Adam's ransomed race had become His possession also. But "His own" distinguished in our text from all other recipients of His love hold a very special place therein. In the progressive plan of God exceptional grace has come unto us. The Old Testament portrayed it in varied types and symbols, and the New Testament completes the picture in a final presentation of "His own" as "faultless before the presence of His glory with exceeding joy." - Jude 24.

The poet has truly said, "The love of Jesus what it is, none but His loved ones know." These alone can know the deeper wonder of His special love. A sense of His forgiving love may be known by many, and contentment therein may be the experience of these to the end of the present life, but it is of a higher and grander plane of His personal love the Apostle writes when saying, "Christ also loved the Church, and gave Himself for it, . . . that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:25, 27.) It is of this class our text speaks as those loved so greatly and so steadfastly. Surely the fitting response to such love is well expressed in the words of Peter's epistle, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." - 1 Pet. 1:8.

To properly appreciate this special grace as something peculiarly our own, it is necessary that we call to mind the very personal nature of our high calling in Christ Jesus. It is well to think of the called of God in a collective way, as a church, a body, a bride, but it is also essential to a proper enjoyment of this call to remember its very individual aspects. Like the Apostle Paul, we should find the wonder of our place in divine love impelling us to exclaim in joyous faith, "I live by the faith of the Son of God, who loved **me**, and gave Himself for me." - Gal. 2:20.

No marvel that holy men of old, catching visions of a later glory greater than their own could be, were stirred to search diligently to understand such references to that greater glory as these: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord; and worship thou Him." (Psa. 45:10, 11.) When we learn that this word is spoken to us, how attentively we should hearken, and how joyfully we should respond to its inspirational possibilities! In view of its significance, "What wonder is it if, when we receive such a message, we hesitate and feel that we are unworthy, that in our imperfection there can be no beauty in us that He should desire us, passing by even the angels in their purity and glory. Surely there must be some mistake! Has not the invitation come like the vision of a dream to be dispelled when sound judgment has awakened to realities? Ah, no! Hearken again, and be reassured by the voice of Jehovah, our God; for long ago He led His inspired Prophet to pen these lines for us, and now by His spirit He unseals our understanding and brings the matter to us. . . . But what 'beauty' have I? I know that I have not all the graces of the Spirit in their glory and perfection; but then, as I reflect, I realize that I wear the robe of Christ's righteousness; then have I not 'the ornament of a meek and quiet spirit?' and have I not that faith wherewith it is possible to please God? Therefore I lay hold, with exceeding joy and gratitude, of even this gracious invitation, and, without presumption, I accept the blessed hope and press toward the mark of my high calling which is of God in Christ Jesus, humbly

trusting that He who has begun the good work of grace in me will perfect it against that day when He would have me appear before Him 'without spot or wrinkle or any such thing.'"

### **"As Many as I Love, I Rebuke and Chasten"**

The perfect love of Christ for His Church comprehends all her present and eternal good. How could it be otherwise when we remember how large a place that Church has had in the counsels of God from before this world began. Think of the complete foreknowledge which lies between these two far-reaching statements, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," and, "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus." - Eph. 1:4; 2:7.

In view of so unique and responsible a position, and considering the sublime associations to be the portion of the glorified Church, and keeping in mind her original state of human imperfection, can we wonder over the Apostle's statement, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:5, 6.) Nor will it be difficult to understand why, in the purifying of character, He sees it needful to permit the fire of trial, of which Peter tells us: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." - 1 Peter 4:12; 1:8.

"Fiery trials are therefore to be expected by all the Lord's people, especially in this day of the Lord. As surely as we are sons of God we shall have them; and when they come we should promptly recognize their mission and see that we are exercised by them unto godliness, sobriety and deep and fervent piety. 'Now no chastening [discipline] for the present seemeth to be joyous, but grievous; nevertheless, afterward, it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' - Heb. 12:11.

"It is in the school of experience that we learn our most valuable lessons; and the ripest saints, in whom we find the deepest sympathy, the most patient forbearance, and the most tender helpfulness and consideration, are those who have been through the fire of affliction, and who have been rightly exercised thereby. It was when the cross grew heaviest and the clouds were darkest, and when the tempest was highest, that the Master's presence was most sensibly realized, and the blessed lessons of faith and trust and -of the Lord's tender, personal love were sealed upon the hearts of the disciples. It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to Him that in every affliction He is near with His grace to sustain and His presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest.

"Whenever a new trial is presented to the Christian, if he will but call to mind this precept of the Lord, 'I counsel thee to buy of Me gold tried in the fire,' it will stimulate courage, nerve to patient endurance and quicken to self-sacrifice. 'Gold tried in the fire'! How can it be tried without the crucible and the flame? How otherwise can the dross be eliminated? There is no other way. 'Wherefore, think it not strange;' let the fire burn; let the dross be consumed, and see to it, beloved, that in the heat of the flame you remove not the 'living sacrifice' from the altar.

Remember that the eye of the great Refiner is upon you; and as the refiner of gold watches the metal in the crucible to see his image reflected in it, so the Lord, the great Refiner, has His eye upon you. He is watching to see how the precious metal of your character reflects His image. Or, in plain language, in every trial He watches to see what influences control our actions, whether they be influences of present advantage or worldly policy, or personal friendship, or earthly loves-of husband or wife, or children, or houses, or lands, or whether they be honor among men, or love of ease, or love 'of peace at any cost; or whether, on the other hand, we are controlled by the naked principles of truth and righteousness; and whether we will defend these principles with zeal and energy at any cost of labor or suffering, or both, and so fight the good fight of faith to the bitter end-even unto death.

"Those who do so, reflect the Master's image. Like Him they are loyal to God, loyal to the principles of truth and righteousness, brave, obedient, faithful. These are the overcomers. They overcome by faith; for without a strong reliant faith they could not thus endure hardness as good soldiers, and pursue to the end a course which is continually against the current of the old human nature. . . . The Christian course of self-sacrifice cannot be one of ease and continuous smooth sailing and peace. There may be a calm now and then, but storms and battles are the rule; and he who courts ease and peace at the expense of the principles of truth and righteousness, or who is so **indifferent to the value of those principles** as not to study to discern them in order to defend them, is not a faithful, overcoming soldier of the cross." -W. T. Reprints, p. R1944, March 1, 1896.

### **The Sanctified in Christ Jesus**

With the foregoing emphasis on the importance of the great principles of truth and righteousness, all by whom sanctification of character is seen as of paramount value must agree. Such a character is absolutely essential to all who would enjoy a place within the inner circle of those of whom it is written: "Having loved His own-He loved them to the end." Thus it was that the Father could say of Jesus, "This is My beloved Son, in whom I am well pleased." His complete obedience to the Father's will, and His love of righteousness and hatred of iniquity, made Him dear to God. Do we, then, value sufficiently these fundamental principles, since they play so important a part in keeping ourselves in the love of God? and do we keep ever; in mind that only he who has clean hands and a pure heart may ascend into the hill of the Lord, or abide in the love of Christ? How great an incentive is thus set before us to attain that condition of heart required to be of "His own." Of this high standard it has been truly said, "This means holiness in the most absolute and comprehensive sense of the word-not only separation from sin to righteousness, but separation from self to the will of God in Christ."

Ere long the time will come when the statement of our text will be true of the Church in its completed number. When all have been gathered out of the world, of whom in that future day it will be written, "This man was born in Zion," it will be said of our beloved Bridegroom respecting them all, "Having loved His own which were in the world, He loved them to the end." What a favored lot is ours to stand so near to the hour when the long hoped for glorification will have come in finality. As the poet has beautifully expressed

"He who in the hour of sorrow, bore the cross alone,  
I who through the lonely desert, trod where He had gone,  
He and I in that bright glory one deep joy shall share,  
Mine to be for ever with Him: His that I am there.

Having this confidence, we can with unspeakable joy lay hold of the exceeding great and precious promises given for our encouragement, while humbly acknowledging that it will not have been through worthiness of our own that we were called and chosen, but all of divine grace. Do we not confess this when we say, "Thou hast called us to a station we could ne'er by merit win"? But rejoicing in His power to keep us from falling, and calling to mind His love wherewith we are loved to the end, we can surely respond to the poet's words

"Loved with an everlasting love, Led by grace that love to know; Spirit, breathing, from above, Thou hast taught me it is so! Oh! this full and perfect peace! Oh, this transport all divine! In a love which cannot cease, I am His and He is mine.

"His for ever, only His,  
Who the Lord and me shall part?  
Ah, with what a rest of bliss  
Christ can fill the loving heart!  
Heaven and earth may fade and flee,  
First-born light in gloom decline;  
But while God and I shall be,  
I am His and He is mine."

- *Contributed.*

## Happy Days of Fellowship

"While Atlantic City has taken on the appearance of a military camp, and one cannot forget while there that the world is engaged in a deadly warfare, we thanked the Lord that we live in a country where His people can meet in quietness and without fear of molestation, and that on this occasion we could come apart and enjoy together another season of convention fellowship. As in other year.. the Lord's blessing was with those who assembled there 'in His name.'

"Representative friends were present from Virginia, Maryland, Pennsylvania, Ohio, Central New York, and Eastern New England, besides those from more or less local points. The spirit of the assembly was in accordance with the admonition of the Apostle in Hebrews 10:24: 'Let us provoke one another to love and good works.' With this attitude, all were able to enter into most blessed 'Christian fellowship'-the subject of the first discourse enjoying together that which is held in common.' There are many fellowships, but Christian fellowship is to be enjoyed only by those who have a common interest in Christ. John in his first epistle states, 'That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father and His Son Jesus Christ.' (1 John 1:3.) This fellowship is to be enjoyed as we enter into that which John says, 'was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.'

"For the second discourse, 'The Music and Harmony of God's Plan,' the Chart of the Ages was used, and all enjoyed together a review of the various features of God's glorious Plan, and noted again how beautifully all worked together around the great center-Christ, through whom, by the mercy and love of God, abundant provision has been made, not only for the salvation of an elect company now, but for all mankind, in God's due time. It was the 'Old, Old Story of gracious heavenly love,' that story 'which seems each time we tell it, more wonderfully sweet.'

"A Symposium on 'Faith, Hope, and Love,' was profitable to all. These are three essentials to the Christian life. The Christian not only begins his life by faith, but continues throughout his journey here to 'live by faith.' It is the 'victory that overcomes the world.' Great is the power of faith, for it takes hold of the Almighty Power of God.

"Hope is desire and expectation, and is inspired by the revelation of truth. Paul tells us that our hope is an 'anchor' to our souls, 'both sure and steadfast, and entereth into that within the veil.' Discouragement is one of the weapons used of the Adversary to cause us to 'cast away our confidence' and lose our hope. Without the anchor a ship will drift in time of storm; so without a firm hold (hope), our faith structure will fall.

"Love as used in the New Testament, generally has the significance of 'affection, good will, benevolence.' To emulate it, the only example of love to which we can safely look is that of Him who 'first loved us.' Its verity He manifested .by loving us 'while we were yet sinners.' The test upon those of the last days is a particularly severe one in that in the time marked as that in which 'men' shall especially be 'lovers of their own selves,' we still are exhorted to 'have fervent [consuming] love among ourselves,' loving 'as He [who sacrificed His all for us] hath loved us.'

"The first discourse ,on Sunday morning on 'My Jewels' brought to us many valuable lessons. Preciousness is expressed in the word for which 'jewels' is a translation, as in the many other terms applied to His chosen people, 'His people,' 'His flock,' 'His children,' 'the elect,' etc. Our



English word is a n appropriate one as it calls to our minds the hewing from the rock, the digging from the clay, the washing, the polishing, the grinding, and the later mounting in silver or gold, which are the portion of the jewels. Only one who knows jewels is capable of either selecting them or preparing them for their future glory. The treatment given the great Kohinoor diamond by an unskilled artizan, reducing it from 800 to 280 karats, mildly illustrates the effrontery of those who would seek to take from the Great Lapidary's hands the work of grinding and polishing those who are as precious to Him as the apple of His eye.'

"Malachi tells us of the simplicity of the process of choosing the Jewels. Speaking as the mouthpiece of Jehovah he assures us those who 'thought [meditated] upon His name [His character as revealed in His Plan and providences] *shall be Mine in* that day when I make up My Jewels.'

"The subject of 'Suffering and Reigning with Christ,' (2 Tim. 2:11-14) is 'one that is near to our hearts, and one in which we had fellowship together. 'If we suffer with Him, we shall also reign with Him'-suffering first, reigning after. No one enjoys suffering, either physical or mental; we shrink from it. But it is through suffering we are perfected. God knows the experiences each needs to conform the character to Christ's likeness. One trial prepares us for the next. The trial of faith, when endured, makes us strong. Our future depends on our response to the experiences of the present, as well as our response to God's Word.

"The incident related in Matthew 19:16-22, was the subject of another interesting discourse: 'What lack I yet?' This is known as 'The Great Refusal.' Jesus seized upon the young man's designation of Him as being good, to bring to his attention that He was from God, and thus implied that the answer about to be given to the question, 'What lack I yet?' would be, in effect, a reply from God. The answer was, 'sell,' 'give,' 'come,' and 'follow.' The man had been so smugly living to self that he was unmindful of the claims on his wealth of the poor which were around him. To have sold his possessions and distributed the wealth, would have given him a wealth of experience and knowledge of the needs of his fellowman. This would have prepared him to follow Christ. His salvation was in the possession of Jesus, and this young ruler would have found that which he sought in Him.

"The praise services were most inspiring, and the testimony meeting and fellowship in general was encouraging, giving evidence of growth in grace and of nearness to the Lord and to one another. Loved ones who have been with us in previous years but were hindered on this occasion by illness or other unavoidable reasons were earnestly remembered in prayer during the convention and especially at its close, when we sang, 'God be with you till we meet again.'"

## **Messages of Encouragement**

Gentlemen:

I should have written long ago to thank you for sending "The Herald of Christ's Kingdom" without -cost, at my request. I must now admit that I made my request with some misgivings that it would be granted; for I have never been used to getting anything without paying for it. It has made me feel that I have truly come in contact with the true Christian spirit for the first time. The paper has come regularly since March and I have enjoyed it a great deal. I thought "The Truth Shall Make You Free" in the July issue particularly good.

I have been passing each copy to a friend after I have read it.... This is about all I am able to do to help.... Thank you again, and may the good work continue.

Sincerely,  
Mrs. M. B. -- Wis.

Dear Friends:

Having purchased Vol. I of "The Revelation of Jesus Christ" and "Daniel the Beloved of Jehovah" some time ago, I want to say that it has been great pleasure and spiritual profit to me to read these books, and I would not part with either book at any price. I only wish that I could also own Vol. II of the Revelation, but as I find that impossible, I shall be very happy indeed if I may borrow it, as per your offer. I promise to return it as soon as possible.

Yours truly,  
C. A. T. - Calif.

Dear Brethren:

I am very happy to inform you that we received from our dear Brother C. Constans in Athens, Greece, through the Red Cross; a short message in which he says that by the Lord's grace all our brethren in Greece are well.

With Christian love,  
Your brother in Christ,  
S. G. P. -- Ill.

Dear Friends:

Through the overflow of sympathetic and understanding hearts, we have been receiving a welcome visitor for several months-"The Herald of Christ's Kingdom." Its teachings are such an uplift to our otherwise drooping spirits. God's Light is diffused in many, many ways.

Thanking you more than words can tell, we remain  
Your prayerful friends,  
Mr. and Mrs. D. -- Ill.

Dear Brethren:

We received a letter from our son requesting us to write and tell you of the blessing the Lord has sent him. One of the boys in the camp with him is such an earnest Christian. This boy took his Bible and went out alone in the woods nearby where he could read and meditate and pray. He asked the Lord that others might become interested, and now there are seven soldier boys, including our son, who go out every night in the woods for prayer and Bible study. Our son says he has really found the Lord. It seems he had to undergo suffering to make the things he had heard all his life real to him. So we feel the Lord has been overruling, even to his experience in camp. We are sending our boy some appropriate tracts, trusting they may be helpful to him and the other soldier boys with whom he meets.

With Christian love,  
Brother and Sister R. F. - Kans.

## **Recently Deceased**

Mrs. L. Wirt, Los Angeles, Cal. - (June).  
Mrs. Ella Cunningham, Dorchester, Mass. - (July).  
Miss Elizabeth A. Lefevre, Boston, Mass. - (July).  
Mrs. Frank Bryant, St. Louis, Mo. - (August).  
Mrs. J. E. Keyes, Allston, Mass. (August).  
Mrs. S. Nation, Los Angeles, Cal. - (August).  
Mrs. Agnes Wadoweic, Syracuse, N. Y. - (September).