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A Great Man Passes

"The righteous one hath perished, and not a man hath taken it to heart; yea, the men of loving-kindness have been withdrawn, no one considering, that from the presence of calamity hath the righteous been with drawn. He entereth into peace, let them rest upon their couches, each one who went on a straight path." - Isaiah 57:1-3, Rotherham.

THE SUDDEN death of President Franklin Denalo Roosevelt came as a profound shock to the civilized world. That he was a great humanitarian, a powerful champion of the rights of the common man against oppression, was recognized by hundreds of millions of people. They had centered their hopes upon him to bring about, through an agreement among the great liberal nations of the earth, an era of peace and prosperity, in which the spectres of Fear and of Want, so long the scourges of mankind, should be forever banished.

Bible students know how vain these hopes were and are. The coming of such an era of blessing is indeed promised in scores of passages of the sacred Scriptures; but the chosen Instrument of the Creator for bringing it about is no human being. The Psalmist writes prophetically, in the name of Jehovah: "I have set My King upon My holy hill of Zion." The critic might say that this refers to King David, but the Voice that takes up the theme in the following passage rules out this understanding: "I will tell of the decree. Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." - Psalm 2:6-9.

"The present evil world" is under the rulership of Satan, the Adversary of God, as many Scriptures as well as our observation reveal. The word, "world," is a translation of Greek words meaning era, or order of things. Satan is called the "God" and "Prince" of this world, the "world usurper of this [time of] darkness." (2 Con 4:4; John 14:30; 1 Cor. 2:6, 8; Eph. 6:12.) These are not mythical or metaphorical statements, but representations of actual conditions in the spirit world that is in association with this earth, and it is the reason for the spirit of infidelity, malignancy, selfishness, and hate largely possessing mankind.

This condition will surely be terminated in God's due time, by the forcible inauguration of Christ's Kingdom, as foretold by the Psalmist in the passage quoted. For this great event

Christians have been praying, with more or less understanding and sincerity, for nineteen hundred years, ever since Jesus taught them: "Our Father who art in Heaven . . . Thy Kingdom come, Thy will be done on earth as [that is, in the completeness and universality] it is in Heaven."

In all generations "men of good will," inheriting from Father Adam, despite the Fall, a measure of the likeness of God, and gaining from His written Word an inkling of His ultimate purpose or plan for a Golden Age, have resisted the evils of Satan's rule in the manner and to the extent that seemed proper to them. All such have not recognized that the "world" as a whole -- the structure of Society, religious, political, educational, commercial-cannot be reformed while Satan is at its head. This was stated by Jesus when He said: "No one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house." In accordance with this statement, the Revelator in his vision of the culmination of the present Age, saw "An angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years." - Mark 3:27; Rev. 20:1, 2.

Those who think that man can "work out his own salvation as Paul admonished the Corinthian Church, or "lift himself by his own bootstraps" -- that by a process of evolution, or education, or moral, or political reform he can achieve the ideal state pictured in Holy Writ, are doomed to inevitable disappointment. The Christian, informed of the Creator's purposes, centers his hopes on the "Prince of Peace;" "the King eternal, immortal, invisible," who comes to inaugurate an era not only of freedom from Want and Fear, but also freedom from sorrow, death, and the grave. - Rev. 21:1-8.

Nevertheless God is very pitiful and kind toward those who, with humility of mind, are doing what they believe to be His will, in seeking to reform the world. It is written: "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." (2 Chron. 16:9.) Such "men of good will" are referred to in the passage quoted from Isaiah' at the beginning of this article. Two of them are mentioned by St. Peter in his Second Epistle. Speaking of Lot, the nephew of Abraham, he says: "God .. delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them [the Sodomites], in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)." The Apostle also cites Noah as an example of a righteous man in an evil world, and continues: "The Lord knoweth how to deliver the godly out of temptation [trial], and to keep the unrighteous under punishment [lit., restraint] unto the day of judgment. (2 Pet. 2:5-9.)" Isaiah speaks of the deliverance of "men of kindness" from a world of unrighteousness and evil, through the sleep of death, until a better world has been inaugurated by God's foreordained agencies.

The late President was assuredly a "man of kindness." He did not parade his religious convictions, but frequently referred in his public utterances to his faith in God. That his was a sincere and discerning faith is further evidenced by the fact, that his favorite passage of Scripture was the "Love chapter" - 1 Cor. 13; and a favorite hymn the one entitled "God is Working His Purpose Out." Is it to be doubted that a personage of such good will and sincerity, and of so great power and influence, had a part to perform in the outworking of God's purposes at so crucial a period in mankind's affairs, as the present?

It is expressly declared by the Prophet Daniel, emphasized by threefold repetition: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. (Dan. 4:17, 25, 32.)" The Egyptian Pharaoh of the Exodus, Nebuchadnezzar of Babylon, and Cyrus the Mede, are among

those who are said in the Scriptures to have been specially dealt with by Jehovah, for His own purposes and glory.

May not the late President, with his great and-peculiar qualities of mind and heart, have been specially raised up of God at this time, for the express purpose of turning the desires and expectations of the millions of earth to the blessings of that era soon to be inaugurated by Jesus Christ? That the peoples would be in such an attitude of mind seems to be indicated by the ancient Hebrew prophets. Isaiah prophesies: "It shall be said in that day, Lo, this is our God; we have waited for Him and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation." Another Prophet, Micah, pictures the reaction to the new order, after its intentions and powers are realized: "In -the latter days it shall come to pass that the mountain [*i. e.,- Kingdom*] of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills, and peoples shall flow unto it. And many nations shall go and say; pine ye, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob;' and He will teach us of Hiss ways, and we will walk in His paths, nation shall not lift up sword against nation, *neither shall they learn war any more.*" - Isaiah 25:9; Micah 4:1-4.

When "the righteous man is taken away, from the evil" around him, or to come, it is because "God knoweth how [thus] to deliver the godly out of his trial." Who can doubt that when "all they who are in their graves shall hear the voice of the Son of God, and shall come forth," that such "men of good will as Confucius, the gentle Buddha, the beneficent Hindoo Emperor Asoka, the Roman Marcus Antoninus, as well as such Christian American leaders as Washington, Lincoln, and Franklin Delano Roosevelt, with many others, will rejoice that a ruler greater than they, even "the mighty God, the Prince of Peace," has been successful in bringing about the Golden Age, of which they dreamed and for which they strove, but could not usher in.

The Christian who is endeavoring wholeheartedly to "seek first the Kingdom of God and His righteousness"; to follow in the footsteps of Jesus in humility and self-sacrifice; whose hopes and expectations are centered upon the day when Christ shall take unto Himself His great power and reign; and who, "loving His appearing," have reason to hope for a "crown of righteousness reserved" for all such -- even these may draw valuable lessons from the life and character of Franklin Delano Roosevelt. Not only from his self sacrificing devotion to duty and love of his fellow-men, but also from the qualities of high courage and consistent cheerfulness which he exhibited in every crisis and under great personal affliction; and from the zest he displayed in prosecuting his warfare against evil as he saw it. "Count it all joy," writes the Apostle, "when ye fall into divers temptations." The "good fight of faith" must be fought cheerfully, joyfully, not lugubriously nor fearfully. "If God be for us, who can be against us?"

Mr. Roosevelt's last public address, which he did not live to deliver, rings out to every Christian a splendid note of inspiration:

"Our work, my friends, is peace -- to bring an end forever to war. *Keep up your faith!*"

Horace E. Hollister.

V - E Day - May 8, 1945

NOT WITH the wild enthusiasm with which the Armistice in 1918 was greeted, but in a spirit of restrained joyfulness, V-E Day was observed throughout our nation. Divine worship, thanksgiving to God for victory and prayers for the future predominated, as Catholics, Protestants, and Jews joined in inter-faith services.

After the first bustle of excitement which followed the official proclamations of V-E Day, the nation assumed the aspects of a Sabbath day. Most of the taverns. were closed, as were the larger stores and many of the retail shops. Churches were open and 'thousands flocked to them for prayers or to attend special services. Moving picture theatres were open, but afternoon crowds were no larger than normal. At the schools, pupils participated in V-E Day services.

All this was as it should be for, as Prime Minister Churchill declared, while "we may allow ourselves a brief. period of rejoicing we must "not forget for a moment the toil and efforts that lie ahead." As President Truman proclaimed; while "the western world has been freed of the evil forces which for five years and longer have imprisoned the bodies and broken the lives of millions upon millions of freeborn "men .. much remains to be done. The whole world must be cleansed of the evil from which half the world has been freed." Moreover, our rejoicing could. not but be "sobered and subdued" as we remember "the sorrow' and heartache which today abides in 'the homes of so many of our neighbors"if not in our own. Even though we ourselves "sorrow not as do others who have no hope" we cannot but "weep with those who weep" as we recall the terrible price which has been paid for the freedom at last achieved.

Yes!-because of these reflections our national rejoicing may well be solemn and restrained. But. there are yet other reasons why our joy should be, tempered. and why the spirit of humility should characterize us rather than boastfulness. Lines which years ago Kipling penned for his countrymen, contain counsel peculiarly appropriate to our own circumstances today. And it is a source of satisfaction to *us* that our national leaders are men in whom such counsell strikes a responsive chord. We do well to remember them often in our prayers. - 1 Tim. 2:1-3.

"God of our fathers, known *of* old
Lord *of* our far flung battle *line*
Beneath whose awful hand we hold
Dominion over palm and pine
Lord God of Hosts, be with us yet,
Lest we forget -- lest we forget!

"The tumult and the shouting dies
The Captains and the Kings depart
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget -- lest we forget!

"Far-called, our navies melt away
On dune and headland sinks the fire
Lo, all our pomp of yesterday
Is one with Ninevah and Tyre!
Judge of the Nations, spare us yet,

Lest we forget -- lest we forget! '

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe
Such boasting as the Gentiles use,
Or lesser breeds without the Law
Lord God of Hosts, be, with us yet,
Lest we forget-lest we forget!

"For heathen heart that puts her trust
In reeking tube and iron shard
All valiant dust that builds on dust,
And guarding, calls not Thee to guard,
For frantic boast and foolish word,
Thy Mercy on Thy People, Lord!
Amen!"

- *P. L. Read.*

Trust

Father, to Thee we look in all our sorrow,
Thou art the fountain whence our healing flows,
Dark though the night, joy cometh on the morrow,
Safely they rest, who on Thy love repose.

When fond hopes fail, and clouds are dark before us,
When the vain cares that vex our lives, increase;
Comes with its calm, the thought that Thou art o'er us,
And we grow quiet folded in Thy peace.

Naught should affright us, on Thy goodness' leaning,
Low in the heart, faith singeth still her song,
Chastened by pain, we learn life's deeper meaning,
And in our weakness, Thou dost make us strong.

Patient! dear heart, though heavy be Thy sorrow,
Be, not dismayed, disquieted in vain.
Yet, shall we praise Him when the darkened furrows
Where now He ploweth, wave with golden grain.

- *Samuel Longfellow*

Our Cleansing--Inward and Outward

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." - 2 Cor. 7:1.

AGAIN we call attention to the fact that the Bible was not addressed to the world, but to the Church; not to unbelievers, but to believers; not to sinners, but to those who have already turned away from sin. Many overlook this fact, and the result is a confusion of their minds.

But some may, perhaps, be inclined to say that the words of our texture applicable to sinners as well as saints -- sinners especially -- even though the Epistle itself is addressed "unto the Church of God which is at Corinth, with all the saints, who are in the whole of Achaia." We answer, No! our text cannot appropriately be applied to sinners in general, who have not yet come to God, who have not yet repented of their sins and been forgiven. God makes no appeals to such; He merely denounces them as sinners and refuses them all recognition, all fellowship, and tells them that there is no other name given under heaven amongst men whereby they can be saved from their sins than that of Jesus-through faith in His blood. In other words, God refuses to have any dealings whatsoever with those who cannot or will not accept of the great Sin-offering which He has provided. As Jesus- expressed the matter, "No man cometh unto the Father but by Me." - John 14:6.

The reasonableness of the divine position is evident upon reflection. God in the present Age is gathering out of the world a Little Flock, whose peculiar trait of character is faith in Him and a desire to please Him. In the Age to come, the Millennial Age, God purposes to deal with the remainder of mankind, and then all His requirements *will* be made so plain that the wayfaring man, though a simpleton, shall not err therein. (Isa. 35:8.) The Sun of Righteousness shall shine forth in that glorious Millennial Day, and clearly manifest right from wrong, and show forth the divine character and attributes, so that every creature may see -- yea, all the blind eyes shall be opened and all the deaf ears be unstopped, as is clearly stated by the Prophet. - Isaiah 35:5.

But now, in the present Age, there is a test of faith for this special Little Flock whom the Lord is selecting and whom He designates as His Church. Any who cannot exercise the faith cannot be of this elect Church, but must wait for their blessing at the hands of the Church during the reign of Christ, for which we still pray, "Thy Kingdom come; Thy will be done on earth, as it is in Heaven."

SAINTS NOT NATURALLY ALL NOBLE

Not only has God made faith a necessary element of acceptance in the present time, but additionally, love of righteousness is made a part of the test. It is not enough that we should *have* the eye of faith which would recognize Christ's death as the redemption price for the sins of the world, we must additionally have hearts that love righteousness in order to come under divine favor. The heart that loves righteousness discerns the weakness of its own flesh, its downward tendencies. The moment that heart recognizes Jesus as the Redeemer it flees to Him, not only to be covered with His merit as respects the sins that are past, but also to have the imputed covering of His righteousness as respects the unwilling blemishes and imperfections of the present and the future imperfections that are contrary to the will and are the result of weaknesses inherited.

This class, not in harmony with the sin of the world nor with their own weaknesses, is referred to by our Lord in His message, "Come unto Me, all ye, that labor and are heavy laden [under the

yoke of sin and appreciating its penalty, death], and I will give you rest. Take My yoke upon you, and learn of Me." These learners-disciples, pupils in the school of Christ -- are the class to whom the words of our text are addressed. It would be useless to exhort the world in general to cleanse themselves of all filthiness of the flesh and spirit. The world is in sympathy with this very filthiness and has no desire to cleanse itself, has no just appreciation of how filthy it is in the sight of God and those who have His spirit of holiness. The Lord describes the condition of the world as one in which anger, malice, envy and various lusts [desires] are the usual and normal conditions by turns. Lust, selfishness-which often amounts to brutality in its seeking of wealth, or pleasure or power -- seeks to fill the natural mind, so, that if it were taken away, with nothing substituted, life would lose all of its charms. Where would be the propriety in exhorting such to put away filthiness of the flesh and spirit when they have nothing as a substitute?

Some may, perhaps, urge that there are as many noble-minded people not believers as are found amongst believers. We answer, Yes! the Scriptures; agree to this, assuring us that amongst believers are not many great or wise or noble according to the course of this world. The message of God's grace often lays hold upon the lower, meaner and more degraded members of the human family rather than upon the noble, who feel less keenly their own depravity *and* less necessity for the Savior and His assistance. If, then, amongst the world are to be found some who are noble-minded, and if believers are generally of a lower stratum, how conies it that God has a more particular interest in these than in unbelievers? By what kind of rule does the Lord accept *as* children some who naturally are less noble and reject some who naturally are more noble?

We answer that the rule or standard of divine acceptance is faith and obedience of heart. Those who with their hearts, their minds, their wills, turn away from sin and by faith accept the divine arrangement, the Lord is pleased to accept according to their wills, their intentions, and not according to their flesh and its blemishes. Their unwilling defects according to the flesh are veiled from His sight by the robe of Christ's righteousness covering them, to the extent of the inability of their new minds, which despise sin and seek to war a good warfare against it in their flesh and everywhere. Such is the class addressed by the Apostle in our text, saying, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit."

GOD'S BELOVED DISESTEEMED

As the mouthpiece of the Lord the Apostle addresses all believers who have fled away from sin and who are striving to be pleasing and acceptable to God, as "dearly beloved." The Apostle, a noble-minded man himself, appreciated the fact that many of these dearly beloved brethren had weaknesses and imperfections of the flesh. He did not love them *on account of* these blemishes, but *in spite* of them -- because at heart they were loyal to the principles of righteousness and striving to overcome sin and its inclinations in their own mortal flesh, and so far as their influence would go in the world. But the world does not love these whom the Father loves, whom Jesus loves, whom the Apostle loves. Our Master's words are, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Ye have not chosen Me, but I have chosen you and have ordained you, that ye should go and bring forth fruit, that your fruit should be permanent." - John 15:16, 18, 19.

The world does not like these chosen ones because, confessing their own weaknesses and striving against them, they call them by their proper names-sins, meannesses, filthinesses of the flesh and spirit. Every effort made by these to cleanse themselves is a reproof to others who are not striving to cleanse themselves, and who hate' to be reminded that the things in which they take their greatest pleasure are greed, selfishness, inordinate affections, strifes, pride, vain glory. Whoever

is fully satisfactory to the world may be sure that he is not satisfactory to the Lord. Whoever is satisfactory to the Lord need not expect to be satisfactory to the world; for the fellowship of this world is enmity to God, and, therefore, the world is not subject to the divine standard, neither indeed can be, as the Apostle explains. (James 4.:4; Rom. 8:7.) Its heart is in the other direction.

The law of the New Creation -- love for God with all our hearts and for our neighbor as ourselves -- is to the world unreasonable, unthinkable, undesirable every way, and every reminder of it, even by the presence of those who at heart are on the side of righteousness, causes displeasure and discomfort. To these the Lord and His footstep followers have always been unwelcome intruders. They prefer to be let alone, to have no suggestion offered to the effect that they are wrong. True, some of them have a pleasurable pride in generosity, a love of a good name, and a reputation for honesty and virtue. But they wish to be considered as standards and exemplars, and resent any intrusion, any measurements of their thoughts, words or deeds by the divine standards. Therefore those who continually recognize and honor the divine standards are disesteemed by them.

THE NECESSITY FOR CLEANSING

But why should the Apostle suggest that the Church should do a cleansing work in their hearts and in their flesh when we find that God has wholly covered these blemishes from His sight? If the blemishes are covered, why trouble about them further? Ah, there are the best of reasons! Those who at heart are loyal to the Lord and His righteousness are distressed by their blemishes, their sins, the weaknesses of their flesh, even though they are aware that the Lord has graciously covered all these, and is not imputing their guilt because at heart they are opposed to them. The desire of this class is to build, to establish, character by faithfulness to principles of righteousness. They wish that their minds may become more and more established in faithfulness to the Lord and His Golden Rule of love; and that, so far as possible, the new mind shall control the fallen, imperfect flesh and bring it into subjection, into accord, with the divine law of love.

Whoever, after having experienced the Lord's blessing in the forgiveness of sins, has no desire to war a warfare against them, and to bring into subjection to his new mind the powers and talents of his mortal body, has not the true spirit of sonship. He would thereby be giving evidence that he does not truly love righteousness, and that he does not truly, hate iniquity. He would thus be testifying that he is not of the class whom the Lord desires as His sons on the spirit plane -- as members of the Little Flock, the Bride, the Lamb's Wife.

We see, then, good reason why the brethren should be appealed to by the Apostle in our text. We see a good reason why all begotten by the same spirit of holiness should give heed to his words and make the cleansing of the flesh and of the spirit the principal work of the remainder of life. We see that unless they do this, they will belie' their pretensions of love for righteousness and hatred of iniquity. We see that by such a warfare against the weaknesses of the flesh and of the spirit the Lord designs that they should establish a crystallized character. Thus as the Scriptures express it, they shall be, "made meet for the inheritance of the saints in light" -- fit in heart for the divine service. Such as are thus fit in heart for the service of the Millennial Kingdom will, we are assured, be granted new bodies, free from all blemishes, in the First Resurrection. Thus, having perfected their minds and established character in their hearts in the present life by controlling the flesh so far as possible, they demonstrate that at heart they have the character-likeness of their Lord and Redeemer. Only those who do thus develop into copies of God's dear Son will constitute the Very Elect, the Kingdom Class, the Seed of Abraham, through whom the world will shortly receive its blessing.

"LET US CLEANSE OURSELVES"

The words, "Let us cleanse ourselves," do not have reference to our getting rid of Adamic condemnation. Such cleansing from original sin is impossible on our part, as the Apostle elsewhere explains. We cannot have it unless we receive it as a free gift from God. In what sense, then, do we cleanse ourselves? We answer that having been reckonedly cleansed by the Lord, and brought under the influence of His Holy Spirit and the enlightening understanding of His Word, we are now invited to show our zeal for righteousness and to cooperate with Him in the work. While all the condemnation is reckoned as having passed from us, we still have the opportunity of showing the Lord what our spirit, our intention, would be, striving against sin in our minds and in our flesh. The *incentive* to this cleansing is of the *Lord*, but the cleansing *itself* is something for us to do—"Let us cleanse *ourselves*." The cleansing work is a tedious one; for at first we did not discern how deeply defiled we were, how nearly all the suggestions of the mind were selfish. We did not even -recognize selfishness' as being sin.

As the eyes of our understanding opened more and more widely we got proper views of the Lord and His righteousness, our own conditions, the need of His covering robe, etc. Day by day, as we have since striven to put away sin, selfishness -- yea, every element of ungodliness and unloveliness -- we have become more painfully conscious of how deep was the stain which we at first, perhaps, thought was merely superficial. Many of the Lord's people, after years of labor in seeking to cleanse themselves from the filth of the flesh and of the spirit, now, alas, see more of their own blemishes than they discerned at first, even though they have gotten rid of much of this natural filthiness, selfishness, etc. This would make the work of cleansing a very discouraging one if it were not for the assurance of the Lord's Word that He regards us, not according to the flesh, but according to our intentions, our desires, our endeavors. He reckons us as overcomers, because of our *good warfare against the natural blemishes*, whatever may be the measure of our success.

The distinction which the Apostle draws between the filthiness of the flesh and that of the spirit should be noticed. After we have accepted the Lord, we take our stand with Him as the Captain of our salvation, to be soldiers of the cross and to fight a good fight against sin -- and all the works of, the flesh and of the Devil. Soon we find ourselves in company with others of the same class, and naturally and properly begin to cleanse the flesh, to put away evil practises, outward wrongdoing of every kind. This is well. What fellowship could there be between children of the light and any works of darkness? Before long, in the case of many, a considerable outward change is manifested -- careless language is avoided, passions are restrained, selfishness is curbed, at least in its outward manifestations. Neighbors and friends may see a considerable change. This is *good*, but not *sufficient*. We must also cleanse our *spirits*, our *minds*. It is not sufficient that we avoid *outward* wrongdoing. Our *minds* must be cleansed. We must learn to hate sin, to repel its first advances. We must learn that our minds and our bodies are the temples of the Lord and that everything contrary to Him and His law of righteousness and love must be barred.

Others are witnesses to some extent of our trial: and triumphs of an outward kind. But the most important battles of the New Creation are those which are known only to ourselves and to our Captain--the battle of the new *mind or will* against the influences of the old, natural disposition. The true soldier of the cross will find this battle ground quite sufficient to engage all of his combativeness and destructiveness and to keep him fully occupied. Such as are on the alert to develop the new character have much less time than others to criticize their neighbors, friends and brethren. They find enough in themselves requiring vigilance and restraint. And as they progress in this direction, they become more sympathetic toward others who have the same or other weaknesses and inclinations contrary to the divine standards. They sympathize especially with the

brethren of the New Creation, who similarly have given their all to the Lord and are battling against the world, the flesh and the Adversary, in their bodies and in their spirits.

OUR GRADUAL TRANSFORMATION

Those who have already come into relationship to the Father as children should remember that God's promises are that we shall be more and more received into His fellowship, have more and more of His blessing, in proportion as we are loyal to these principles with which we started out. If we have turned away from the world and from sin, and find that we have certain contaminations of the flesh, we should put all these away—even the taints of sin we should seek to put away. The more we energize ourselves in this direction, the more of God's favor shall we have, the more shall we be pleasing and acceptable to Him.

The Apostle in pointing out that there is filthiness of the flesh and the spirit, does not mean that the New Creature is filthy: The New Creature, as we are elsewhere, told, is undefiled. The New Creature is holy. The word *spirit* is frequently used to represent mind. The *will* must be thoroughly changed before one can become a New Creature at all. And for the will ever to draw back would mean a drawing back unto perdition. To have a will for **sin** would mean that we had lost the Holy Spirit; that we are in the Second Death.

But the Lord's children have this new will, this new treasure, in an earthen vessel. We have a natural disposition toward sin. Additionally, we have minds that even though they are *putting away* the things of sin, have more or less *recollection* of the things of sin, the impurities of sin. So while we draw ourselves away from that which is sinful, we are to strive also to have our minds pure. We are to cast out everything in us that is sympathetic with sin. We are not to think of those things, we are not to permit ourselves to ruminate on what is sinful. We are to set our affections on things above. - Col. 3:2.

As we fill our minds with God's promises, the whole character, the whole life, becomes more transformed. The Apostle says, "Be ye transformed by the renewing of your minds." Our minds which were in accord with the earthly things, the earthly nature, are not only to be lifted from obedience to sin, but are to be turned in a new direction. Our minds are to be filled with holy thoughts—thoughts of the Lord and His service. When the mind is in a right attitude toward God, it is comparatively easy to serve the Law of God. The Apostle exhorts us to *perfect* holiness. We had the holiness started in us when we became the Lord's people. We gave ourselves *wholly to Him* -- *He* never accepts *a part*. Our consecration is to do God's will wholly. We present our bodies a living sacrifice, holy and acceptable to God, which is our reasonable service. We started out saints; and the Lord recognizes none others than saints. Therefore we are to seek to live up to the divine standard in all the conduct of life -- our words; deeds, thoughts.

OUR CLEANSING AND THE LORD'S CLEANSING

But this perfecting of holiness goes on, this cleansing of ourselves, noticing to see where there is anything in us that is impure, and putting all that away from our conduct and, more than that, putting it away from our *minds*. As we do this, holiness spreads through all the avenues of life. And so a Christian ought to have a very beautiful character. If any Christian has not a beautiful character, it shows that he has not been properly attending to the matter of his cleansing, daily giving attention to his purification in his outward relationship to mankind, and inwardly in his relationship toward God.

We are to do all this in the fear of the Lord, the reverence of the Lord: There is a difference between the fear that is reverential and the fear that is slavish. The reverential fear is a profitable fear. We are not to fear our Heavenly Father as if He were a devil, who would turn, on us and treat us with cruelty but we are to have a godly fear, which will delight to do those things pleasing and acceptable in His sight. So all this cleansing of ourselves, all this perfecting of ourselves in holiness, is with a view to being perfected in the fear of the Lord. " Having begotten us of His Holy Spirit, having given us these precious promises, God will expect us not to put our talents into a napkin and make no progress, but to bring forth fruit -- some thirty fold, some sixty fold, some a hundred fold. And as we do this, we shall be rewarded in proportion.

There is another Scripture which speaks of the *Lord* as doing this cleansing work. "Cleanse *Thou* me from secret faults." (Psalm 19:12-14.) These words of the Prophet David are the sentiment of all the Lord's true people. By these words the Prophet showed his recognition of the fact that he was not capable of cleansing himself. He recognized that he might have secret faults that he did not appreciate himself -- that he did not see himself. Perhaps he did not see some faults that others would see. He desired God to cleanse him from these. This indicated that he desired to get away from everything that was not in harmony with God.

This would be the proper sentiment for all Christians. We should pray to the Lord that He would show us whatever in our lives is not fully pleasing and acceptable to Him, that He would help us to see ourselves as others see us, and especially to see ourselves as He sees us. We believe that many of the Lord's people have been shown their imperfections and weaknesses (in the Lord's providence) by a very severe jolt. We ask the Lord also, as did the Psalmist, to keep us back from presumptuous sins, to cleanse us wholly from these.

"THE PERFECTING OF HOLINESS"

Our text declares that such a purification of flesh and spirit, body and mind, constitutes a perfecting of holiness. The thought here is that holiness *cannot* be attained in a moment, but that it must be gradually effected, perfected. A right view of this matter will hinder us from falling into certain dangerous errors. Holiness is not a charm which we may put in our pockets; it is not a garment which may be worn occasionally. Holiness resembles more the tempering of a piece of metal; it enters into the entire fiber, changing its general characteristics; it is transforming in its influence. True, there is a holiness *reckoned* to the Lord's people in the robe of Christ's righteousness, which is granted to us when first we turn from sin, accept the Redeemer, and consecrate ourselves to God. But this is not sufficient. We must work into our characters that which we have willed -- or, as the Apostle expresses it, we must allow the Lord to work *in* us the holy will," and the holy conduct which must necessarily accompany *the* holy will; as opportunity and conditions will permit.

But how is this holiness perfected in us? How does God work in us to will and then to do His good pleasure? Our text answers this portion of the question, too, assuring us that it is God's part to give us the promises; and that these promises constitute the incentives to those who are in the right attitude of mind. Without these divine promises of the present and the future blessings, who would battle: against his own weaknesses? Who would strenuously resist the attacks of the world and of the Adversary? Moreover, who would willingly sacrifice his life and all his natural rights to serve the Lord and His cause, if there were no exceeding great and precious promises to quicken and energize him to the service of the King, in battling against sin, in assisting all who are on the side of righteousness? Surely there would be few, if any at all. And so our text intimates, saying, "Having therefore these promises, dearly beloved, let us cleanse ourselves," etc.

The promises are indeed the power of God unto our cleansing -- our salvation -- as pointed out by St. Paul. - Rom. 1:16.

"GREAT AND PRECIOUS PROMISES"

Looking into the context to see to what promises the Apostle refers, we find in the preceding verses the declaration, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 19.) What a promise! What a suggestion!-that we, by nature defiled and imperfect, should not only have the notice of our sovereign Creator, but should be invited to become His children and be given the assurance of His parental affection for us -- that "like as a father pitieth his children, so the Lord pitieth them that reverence Him." How wonderful it seems! And then, as the Apostle elsewhere declares, this is not the end of the matter, but merely the beginning, for 'he says, "If children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also glorified together." - Rom. 8:17.

Yes, it is this thought that is implied in, the term children of God, sons of God. The blessings and riches of the Father are to be extended through our Lord Jesus, especially to the Little Flock, which is now being selected from amongst men to be His Bride and associates in the Kingdom. These are not accepted into the Kingdom at once, but as it were on probation; as the Apostle says, "Now are we the sons of God but it doth not yet appear what we shall be" -- if we are faithful. As sons of God in the present life we have the joy of knowing of our Father's character through His Word, which we are permitted to understand, but which the world does not understand. We are assured of divine supervision; so that not the slightest thing can happen to these sons except as their Father sees would be to their advantage. But they must show their love, their devotion, their oneness of spirit with the Father and the Redeemer ere they can be counted in as His Bride in the full, absolute and complete sense, and be granted a share in His glories.

It is to demonstrate their possession of these graces that these consecrated ones are left for a time in the midst of evil and unfavorable surroundings-to prove their love of righteousness, their opposition to iniquity, their love to God and their faithfulness to Him, their love to all who are in sympathy with the divine arrangement. If they stand these tests fully, it will mean that they will endure considerable opposition from the world, the flesh and the Adversary; and that they will be correspondingly strengthened by these experiences. It is this class to whom the Apostle refers saying, "If so be that we suffer [with Him], we shall also reign with Him." We are to suffer as He did for right doing, and because our neighbors and friends are blind as to what is the right, the proper course. We are to suffer gladly and joyfully whatever cup the Father may pour for us, knowing that He is too good-to be unkind, too wise to err.

"Let us then, dearly beloved, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord," As the Apostle Peter declares, "If we do these things, we shall never fall; for so an entrance shall be ministered unto us abundantly into the everlasting Kingdom Of our Lord and Savior Jesus Christ." - 2 Peter 1:10, 11.

- R5737-5739, August 1, 1915.

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I wish to thank you, in the name of the Berean Bible Class of Wilmette, for your, recent letter in which you state that the Board of Directors voted that we should use the amount which you sent for advertising, in lieu of Broadcasting the "Plan." Without waiting to hear from you we started our second campaign of advertising, having sold 145 copies through our first campaign, and placed our first advertisement in this second campaign. To date we have received orders for twentyfour copies, said orders coming from sixteen different States. We also placed a second advertisement, and have already -received orders for eight copies. Each of these advertisements have cost us Ten Dollars. We have also placed an' order or advertisement in a religious newspaper, which solicited our business, and we 'received a sample copy with the advertisement today, but there has not been time to receive orders. We are wondering what response we will get from them.

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In His Steps

Continued from last issue

"That you may be blameless and inoffensive, irreproachable children of God, in the midst of a crooked and misguided generation, among whom you appear as luminaries in the world, exhibiting the word of life." "Because even Christ suffered on your behalf, leaving you a copy, so that you may follow in His footsteps." - Phil. 2:15,16; 1 Peter 2:21, Diaglott.

IN OUR previous review, of this subject we saw how necessary it is to observe all aspects of our Lord's daily walk in order that we miss none of the steps outlined in the perfect copy His life provided. We saw that while giving all due consideration to His sufferings associated with making atonement for sin, which was the great factor in His sufferings, yet it is also necessary that we consider carefully His daily ministry *as He went about doing good*. We all understand that walking in His steps will bring the inevitable sufferings He Himself assured us would be the experience of all His true followers. The conditions of faithful discipleship remain unchanged. The order continues to be, "If we be dead with Him, we shall live with Him: if we suffer, we shall also reign with Him." (2 Tim. 2:11, 12.) Suffering for righteousness' sake, and for Christ's sake is *so* inseparately linked -up with our discipleship that none may have a part in reigning with Christ unless this suffering is a very real part of the present experience. All this *is* very well summed up in another word of the Apostle Paul, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 1:29.) Because this is true, it becomes the privilege of each footstep follower to say with the Apostle, "For. I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." - Rom. 8:18.

But in the matter of being "luminaries" in the world, exhibiting the Word of life, particular attention must be given to what is comprehended in this important feature of walking in His steps. All the steps found in the perfect copy must be observed, and all must be taken by such as desire to attain to the character of Jesus. With this in mind let this part of our review be definitely personal, each one seeking to determine the measure of faithfulness in walking, speaking, and ministering as Jesus did. There are several important reasons why this should be done. If, as many believe, a parallelism exists by which both Jewish and Gospel Age endings have marked corresponding features, there must be a complete line of guide-posts in the example of Jesus by which we in our time may be kept in the right path, doing the Lord's work in His perfect way. Whatever of miscalculation there may have been in deduc Lions as respects time periods, there should not be any mistake made in observing the spirit and methods of Jesus *in* that former period, for all these are clearly defined in the footprints He left for us to follow.

Let us remember again that Jesus had a message for His day, a message which in its scope fulfilled -- all that had been foretold concerning this aspect of His mission. This was the message He found set forth *in* Isaiah chapter 61:1-3. So, complete and important was this foretold message that its place in His ministry was all Jesus offered to John the Baptist as a proof of His identity as the One to come. If, therefore, we are in a time corresponding to the days of Jesus' ministry, does it not follow as a matter of consistency, that the evidence by which Jesus was proved true to the will of God, will be the best of all evidence that we too are now His 'true followers, just because we adhere strictly to the copy He left us? If so, let us remember His word to John in answer to his inquiry, "Art Thou He that should come, or look *we* for another?" The line of evidence was, "Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have

the Gospel preached to them. And blessed is he [John], whosoever shall not be offended in Me." (Matt. 11:4-6.) The inference is that these credentials might not satisfy John. His preconceived ideas might have been so strong that this answer might have left his doubts untouched. Likewise with us. Our preconceived ideas could be a hindrance to us, preventing us from seeing some very important steps we should not want to miss. Surely the corresponding parallelisms have a meaning of unquestionable importance to us in all that is comprehended in those few words: "He went about doing good." Shall we not say, "Where He leads me I will follow;" and seek to note *each footprint* with care?

IN ALL THINGS JESUS MANIFESTED THE FATHER

Jesus was "Emmanuel, God with us." He came to reveal God to men. He could tell His disciples that *in* seeing and hearing Him they had thereby seen and heard the Father. Had the Father Himself been as visible to them as Jesus was, they would have seen and heard exactly what had been before them in the Son. This was our Lord's special purpose in His day-by-day contacts with His disciples, and *a* very important part of His mission among all with, whom He had to do. In like manner we are to reflect His, life, the life of Christ, by word and act. Our very special task is that of manifesting the compassion, the generosity, tolerance, and pity, so perfectly displayed in Jesus our God given Copy. With this in view, let us follow Him in our study, going with Him into homes, and standing beside Him in the midst of diversified circumstances as present with us now as such were in the days of His contacts with all sorts and conditions of men.

WITH JESUS IN HOME CIRCLES

Before we enter any of these. homes in our study, or in our actual experiences, let us take time to consider the Master's command in this matter. We remember how, when sending His disciples out on missions before Him, this was the word given to them, "Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it." (Luke 10:5, 6.) This means that "Wherever the Lord's representatives go, peace should go, not strife, confusion, turmoil, quarreling. . . . All who have received the Truth should receive also its spirit speaking peace through Jesus Christ'." This should be true in all the ways by which we may enter the homes or circles about us.

Some are more privileged than others in the matter of entering homes over a wide territory, and by personal contact influencing others. But we may enter homes by "a letter speeded on its way to brethren far or near, Inner circles may also be entered by a publication we recommend. In such ways we do touch other lives, influencing them for good or ill according to the tenor of our conversation, correspondence, and recommended literature. This represents a real responsibility, making it important that we be careful that our influence be ever in the direction of purity in word and deed. A very timely suggestion has been given by some one in these lines:

"He wiped his feet before his door,
But before he entered he did more;
'Twas not enough to cleanse his feet
Of dirt they'd gathered in the street;
He stood and dusted off his mind,
And left all trace of care behind.
'In there I will not take' said he,
'The stains the day has brought to me.'
He dusted off the stains of strife,
The mud that's incident to life,

The blemishes of careless thought,
The traces of the fight he'd fought,
The selfish humors and the mean
And when he entered he was, clean."

If this suggestion is followed always, it will surely mean entering homes in the way Jesus instructed His disciples to do; and thus we will be messengers of peace, helping others in ways sure to bring to them and to ourselves the manifest blessing of the Lord.

As in mind we begin our walk from home to home with Jesus, where shall we call first? Let it be the home of Matthew the publican. He was among the first of the Twelve to be called into that band of specially chosen followers. We call here for the sake of lessons to be learned in this particular spot; lessons needful to all in order; that the largeness of vision and of sympathy may be thoroughly learned at the outset. If we miss this lesson what can save us from becoming exclusive minded like the priest and Levite passing by needs which Jesus could not pass unheeded?

In the home of this publican, Jesus is in, the midst of a gathering made up of similar characters. Because of His association with these He was named in derision, a friend of publicans and sinners. But what truth there was in that classification) A precious truth indeed! Of Himself He said, "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13.) On another occasion He enlarged on this in saying, "I say unto you, there is joy in the presence of the angels of God over sinner that repenteth." (Luke 15:10.) Thinking of Jesus' own ministry in this feature of His mission, what joy the angels in heaven must have had over the repentance and transformation. Mary Magdalene, and over others lifted up of sin's pollution and into a devotion to Jesus by which a fragrance, has been carried down through all the centuries wherever the Gospel story has gone. Leading sinners to repentance was a very marked feature of our Lord's mission. Has it been likewise with us? Have we missed the steps in, this part of the perfect copy? Should we not ask ourselves if, in our Suffering with Christ, we have really shared His disrepute *because of* our befriending publicans and sinners, no less numerous than in the days of Jesus, and no less ready; to respond to manifestations of His spirit. Had, Jesus confined His attention solely to gathering out such, characters as John and Peter, Mary, Nathaniel; and James, how different the copy would have been. Had He done so, publicans like those He befriended, sinners like the one who came into Simon's home, to weep over His feet, would never have known how truly His grace abounded where sin in them had, abounded.

"Doing good unto all men" was no mere incident in the ministry of Jesus. It was the working out of the message given Him in the prophetic forecast of Isaiah. Surely this compassionate ministry was much in the Father's heart when His voice came, from heaven saying, "This is My beloved Son in whom I. am well pleased." Has He been pleased with us for this same reason?

THE ART OF ADJUSTING DIVERGENT VIEWPOINTS

The Bethany home of Martha and Mary is another of the homes frequented by Jesus. Much could be read into the statement of John regarding this home, when he says, "Now Jesus loved Martha, and her sister, and Lazarus" -- three distinctly different characters reacting in three different ways to the love of Jesus for them, but all three sharing in His love. Martha must have possessed admirable qualities in order to have this place in the love of Jesus. And He was not blind to her failings. Her heart was right, occupied with the laudable desire to serve Jesus in her particular way. But when this led her to rebuke both Jesus and Mary, the task He undertook was that of helping Martha to see the comparative littleness of her service in contrast to the better things

uppermost in Mary's mind. We may be sure the word spoken to Martha was not uttered in any harsh manner, but lovingly expressed. His desire would be to have this loving one see that by putting the emphasis where Mary was placing it, then she too, "May sit at Jesus' feet, nor leave her service incomplete." Can we not believe that when this visit was over and Jesus had gone on His way, Martha was a happier woman, feeling nearer to a correct understanding of Jesus, and seeing with clearer eyes the right of Mary to choose her own way of showing devotion to their beloved Guest and Master? Jesus would leave a fragrant incense of peace in this home through His method of meeting diversities in the viewpoints and temperaments of two whom He loved, and so may we do likewise if so be we will but follow the copy He has been made to us.

Similar conditions are with us still. It must be taken as inevitable that diversities of viewpoint will be found among those whom we should want to believe were sincere in their love for the Lord. Therefore as we have opportunity to be a helper where there is need of wise counsel, how helpful we can be it, we note well the example of Jesus. He would not leave the atmosphere of the Bethany home charged with influences likely to set up a barrier between Martha and Mary. He would not create a superiority complex in Mary's attitude toward Martha, nor leave Martha crushed in spirit. So today, many things can cause estrangement in a home circle, or in an assembly of brethren. Therefore a ministry directed toward adjusting extremes in viewpoint, and calculated to inculcate the happy medium attitude and spirit, is today, as always, very happily in line with a beatitude all should be disposed to practice, "Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5:9.) With perspectives properly adjusted through following the example of Jesus, then, as with Martha, and, Mary, so with us in our contacts, life and fellowship with those we help will flow on in quieter channels, in mutual understanding, and thus all may choose the better part, never to be taken away.

THE TRANSFORMING POWER OF GOODNESS

Another home of Jesus' day still stands beside our pathway. It is the home of Zaccheus. He too was a publican, and we may assume he was much like others similarly employed. He admits having taken more tax than the government required, as other publicans did, and thereby gained for, themselves such general disrepute. But into this man's home Jesus invites Himself. No mention is made of what subjects were discussed. But we may safely conclude that the trend of our Lord's conversation and spirit would be such as to make the most favorable impression on His host. We cannot think of Jesus as going to this home to chide Zaccheus for his occupation. More consistently, it can be believed, that it was a complete avoidance of such things on the part of Jesus, and the graciousness of His spirit by which His host was made to see by contrast the beauty of Jesus' character as compared with his own. Jesus was quietly diffusing the fragrance of love and goodness, while Zaccheus was as quietly feeling the impulse of desire to be a more worthy character himself. Thus he was left cherishing higher ideals, seeing with clearer perception the beauty of dealing justly with others, and possessing a spirit of generosity akin to that which he had seen so wonderfully exemplified in the methods and manner of Jesus.

Here again we may note the Copy with profit. How has it been with us under similar circumstances when opportunities came in which we could help others to see the higher standards of faith and practice? Have we been disposed to be crusaders, pugnaciously attacking those we disagree with? Have we been plain speakers telling others what they should or should not hold or do according to our understanding? If so, the good accomplished will be meagre indeed, because the method is contrary to the pattern left us. Better far to let kindly actions speak louder than words. Better that the life express the beauties of true holiness. Better to so act that where there is a need for correcting lives we touch, the influence of a good example will leave them coveting the nobler and better qualities of character. A sermon on brotherly kindness may be faultlessly

presented, and a dissertation on holy conduct may beset forth in true Scriptural fashion, but these attainments exemplified in a speaker's own life and attitude will linger in the memory of hearers long after every spoken word will have faded from leaky minds. How many homes have been thus influenced by our personal visits, by our letters, or by our various ways in which we affect others for good or ill? If we are to be true workers together with the Lord Jesus we must remember that all the footprints He left are for our guidance in all things.

VIRTUE AND GOODNESS HONORED WHEREVER FOUND

The careful student of Jesus' example cannot miss observing how very ready He was to credit merit wherever He found it. One of the great lessons His immediate disciples had to learn was along this line, and no less is our need of the same instruction.' Jesus was never the exclusive character we too easily become. On many occasions our Lord's steps led into the homes of officials of the Roman army, and the homes of synagogue rulers. In this way He mingled with scribes and pharisees and publicans. Sometimes it was to share a meal, or to lay His healing hand on fevered brows, or to restore loved ones to life. If at times He spoke in scathing terms against corruptions among religious leaders, the perfect balance of His character enabled Him to, see both the good and the bad among them. He could see evidence in one that he was "not far from the kingdom." He was so impressed with the faith of another that He said, "I have not found so great faith, no not in Israel." One young ruler Jesus loved because He could see noble qualities in his character. Among the Sanhedrin members He had friends like "Nicodemus and Joseph. The exclusive spirit manifested in His disciples He rebuked, reminding them that no one should be denied a place in service done in His name. The blessing of heaven would rest on even so small a service as a cup of cold water offered' in His name and spirit. The perfect Copy presents the fulness of stature He would have us attain.

But *was* Jesus our example in all these several ways? *Was* He a pattern of doing good unto *all* men as opportunity presents,, and as privileges come in which brethren may be helped? Surely so! How else can we live and be true to our mission as "luminaries in the world, exhibiting the word of life"? We are our brother's keeper, and pledged to lay down our life for him. We are to be "an example of the believers, in *word*, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12.) We are to so conduct ourselves that *we* gain "a good *report* of them that are without." (1 Tim. 3:7.) Have we been too ready to condemn others who *walk* not with us, forgetting the words of Jesus, and heeding not His own footsteps? Have we created enemies where we might have gained friends? If Napoleon and other men of the world could see the excellencies of Jesus' character, is He asking too much of us to require our doing likewise "in the midst of a crooked and misguided generation"? Have we so lived that some of those outside our immediate circle of worship and activity will enshrine our life and work in grateful memory for what they know us to be?

O how much it means to retrace the perfect Copy with the exactness we should. How much it means to carefully note all the footsteps left for our guidance in every aspect of daily life. As we go on giving our full attention to this perfect Example, we trust that as lesson after lesson is learned, and as the promised help is given us, the hope *may* be entertained that we too may yet say with the same joy and confidence as Paul did, "Now thanks be to that God, who always leads us forth to triumph with the Anointed One, and, who diffuses by us the fragrance of the knowledge of Him in every place." - 2 Cor. 2:14, Diaglott.

- J. J. Blackburn.

An Interesting Question Discussed

Question: Will you please explain Psalms 16:10, where we read: "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine holy One to see corruption."

Answer: The Psalm in which this verse appears is Messianic in character; that *is* to say, while it *may* have had an original application to David, its author, or to the persons and events with which he was concerned, *its* chief significance was prophetic, pointing to the great Messiah *who* was to come -- our blessed Lord Jesus.

How *do* we know that this Psalm refers to Messiah? We reply: An inspired writer, one of our Lord's chosen Apostles, tells us so. In Acts 2:25-31, St. Peter, on the day -of Pentecost, first quotes this Psalm and then explains its application, showing that it could not find its complete fulfilment in David, but was prophetically spoken by David of our Lord. Let us read these verses:

"For David speaketh concerning Him:
I foresaw the Lord always before My face,
For He is on My right hand, that I should not be moved:
Therefore did My heart rejoice, and My tongue was glad;
Moreover also My flesh shall rest in hope;
Because Thou wilt not leave My soul in hell,
Neither wilt Thou suffer Thine holy One to see corruption.
Thou hast made known to Me the ways of life;
Thou shalt make Me full of joy with Thy countenance.

"Men and brethren, let me freely speak unto you of the patriarch, David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that *His* soul was not left in hell, neither *His* flesh did see corruption."

St. Paul, in his celebrated speech at Antioch, recorded in Acts 13, also makes reference to this Psalm, and draws the same conclusion as did St. Peter, namely that it referred to Christ. His words, found in verses 34-37 are:

"And as concerning that He [Jehovah] raised Him [Jesus] up from the dead, now *no* more to return to corruption, he said on this wise:

I will give you the sure mercies of David.
"Wherefore he saith also in another Psalm:
Thou shalt not suffer thine Holy One to see corruption.

"For David, after he had served his own generation, by the will of God, fell on sleep, and was laid unto his fathers and saw corruption; but, He whom God raised again, saw no corruption."

Now that we have seen that the words of the Psalmist apply to our Lord, how shall *we* understand them? We answer: We should understand them *in* the light of these inspired interpretations. While our Lord was permitted to *enter* hades, the condition of death, of non-existence, He, that is to say, His soul, His being, was not left in that condition. Both St. Peter and St. Paul, understood these words of David to be a prophecy of our Lord's resurrection. While Jehovah *would* permit, and actually did permit,, Him to enter hades, He purposed to raise Him up again; and they, St. Peter and St. Paul, were two of many witnesses that He had performed His purpose.

One other question arises which may properly be considered in this connection. In the Psalm the text reads: "Thou wilt not suffer Thine holy One to see corruption." St. Peter, pointing to the fulfilment in the case of our Lord, writes: "Neither His flesh did see corruption." These statements are relied upon by some as supporting their position that Christ was raised from the dead, a human being, having the very same body of flesh as when crucified. Is this thought correct?

We answer: No! -- It would be a denial of the doctrine of the Ransom, the touchstone by which all other doctrines must be tried, to intelligently hold that our Lord's body of flesh is now animated by any principle of life whatever, inherent or sustained, on the spirit plane or on the human plane. None the less, that body of flesh was, and for all we know to the contrary, may yet be, incorruptible. (Note the Scriptures do not say it was or is immortal.) It was not permitted to undergo the loathsome process of decay. What became of it we do not know. We know that it did not decay, because the Scriptures so state. Doubtless all our readers will remember Brother Russell's interesting observation on the subject in *Scripture Studies Vol. II*, pages 128-130. We quote his remarks here as a fitting conclusion to this discussion:

"Many Christians have the idea that our Lord's glorious spiritual body is the very same body that was crucified and laid away in Joseph's tomb: they expect, when they see the Lord in glory, to identify Him by the scars He received on Calvary. This is a great mistake, which a very little consideration should make manifest -- Firstly, It would prove that His resurrection body is not glorious or perfect, but scarred and disfigured: Secondly, it would prove that we do know what a spirit body is, notwithstanding the Apostle's statement to the contrary: Thirdly, It would prove that our redemption price was taken back; for Jesus said, 'My flesh I will give for the life of the world.' It was His flesh, His life, *as a man*, His humanity, that was sacrificed for our redemption

And when He was raised to life again by the power of the Father, it was not to human existence; because that was sacrificed as our purchase price. And if that price had been taken back, we would still be under the condemnation of death, and without hope. "We have no more reason to suppose that our Lord's spirit body since His resurrection is a human body than we have for supposing that His spirit body prior to His human birth was human, or that other spirit beings have human bodies; for a spirit hath not flesh and bones; and, says the Apostle Peter. our Lord was 'put to death in the flesh but made alive in spirit.'

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things-for 'the spirit was not yet given.' (John 7:39.) We know nothing about what became of it, except that it did not decay or corrupt. (Acts 2:27, 31.) Whether it was dissolved into gases or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;-nor is such knowledge necessary. That God did miraculously hide the body -of Moses, we are assured (Deut. 34:6; Jude 9); and that as *a memorial* God did miraculously preserve from corruption the manna in the golden bowl, which was placed in the Ark under the Mercy Seat in the Tabernacle, and that it was a symbol of our Lord's flesh, the bread from heaven, we also know. (Exod. 14:20, 33; Heb. 9:4; John 6:51-58.) Hence it will not surprise us if, in the Kingdom, God shall show to the world the body of flesh, crucified for all in giving the ransom on their behalf -- not permitted to corrupt, but preserved as an everlasting testimony of infinite love and perfect obedience. It is at least possible that John 19:37 and Zech. 12:10 may have such a fulfilment. Those who cried, 'Crucify Him!' may yet, as witnesses, identify the very body pierced by the spear and torn by the nails and thorns."

-P. L. Read.

The Waiting Shepherd at the Door

IT IS said that when an eastern shepherd has led his flock within the fold for the night, he lays himself down before the entrance door. This means that during the dark hours of the night his sheep may be at rest with nothing to fear. Their faithful guide and keeper will be there before the door through all the dangers which the darkness might have for them. In all the night watches he will be their defense, and when the morning comes they will find him by the door ready to lead them forth once more. For another day he will lead them into pastures of greenness, and seek out for them the cooling streams. To them he is always a good shepherd, proved worthy of their abiding confidence by his daily care and nightly ministrations. He knows each one of them by name, and they know the distinguishing tenor of his voice. A stranger they will never follow.

So it should be with us as we remember Jesus the great Shepherd of His sheep, and guardian of our lives. We are the sheep of His pasture, and know that He is ever on guard while dangers seen and unseen surround us. He stands as our Shepherd before the door, ever watching, and beyond whom no foe may enter within our safe and sheltered place. He will never fail in keeping His loving vigil over us. In storm or sunshine He is always near, constantly alert to provide for our every need. We shall never want for any good thing. By day and by night His eye is upon us, for the darkness and the light are both alike to Him.

Then when life for us is over here below, and the hour of death approaches with its shadows settling down around us, there will be no fear. That dark shadow can have no terror for us then, for we will know that our loving Shepherd will be standing on the other side the shadows all enshrined in the radiant brightness of heaven's unclouded Morning. We will find Him waiting in that glad Morning, waiting to welcome us within the place prepared, and ready to lead us as of yore-but henceforth into the boundless celestial, pastures of superlative revelations filled with delights and joys far beyond all present powers of mind to comprehend. Quiet streams of sweet, intimate, fellowship will be there too; clear sparkling streams which flow on and on through unnumbered ages to come. By these placid rivers of rest and peace it will be ours to walk, rejoicing evermore, for there we shall be with the One whose shepherding care gathered us within the eternal fold, there to walk with Him' in white whithersoever He goeth.

Till that radiant Morning comes when we shall see Him face to face, and all shadows have fled away forever, we can wait in patience for His call to "Come away." Our faith and, hope have been fixed on things above where Christ sits at the right hand of God, and we see in His being there the pledge that as He lives we shall live also. Be the time long or short in which He asks us to wait for His glorious appearing, our love, will never wane' nor our feet grow weary as we journey on. Faith will hold firm through all the trials between, and with His goodness and mercy ever following us in His paths of righteousness, and His rod and staff guiding and correcting us, we shall remember His word, "I am the good Shepherd, and know My sheep, and am known of Mine." As He watches over us during the gathering shadows now spreading over the earth, and we wait in steadfast hope for our passing over into His presence, what joy is ours as we hear Him in conversation with His Father and ours, saying, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me.", The Father's reply to this request we can know, assuredly know, for Jesus turns to us with those wonderful words, *"The Father Himself loveth you."*

- J. J. Blackburn.

Encouraging Messages

Dear Brethren:

Another delightful Fifth Sunday at Zion Hill Schoolhouse near Weatherford, has just passed. The next will be on July 29th. It was indeed a day of refreshing for all present. The morning hours were taken up with devotion in prayer and song. Brother Wyndelts was requested to give a summary of his visits to the various Classes and friends last fall, being reminded that the dear friends had kept up with the places visited and had not ceased to pray for him. Whereupon, interesting incidents of the trip were given. This was followed with a short exhortation and announcements by our dear Brother Vance, calling special attention to the yearly three day meeting at Siloam Springs, near Gustine, Texas, on Friday before the second Sunday in August.

A bountiful dinner was then spread before us, dear Brother Hiller having a special part in this, after which Brother Frank Whitaker took charge of the song service, the friends, joining with enthusiasm which he instilled in all present. This was followed by a fine talk from Brother Adams on the Plan of God, using the Chart, and concluding with his findings of what we should look for before the end of the trouble upon the race.

Dear old Brother Pack Whitaker, in his eighties, often signing his letters as "Old Brother Pack," followed with a talk explaining "What is sin unto death." We trust that those requesting this subject were greatly benefited, and that we who are older in the Truth were caused to see that we should be very careful not to be drawn away little by little, but to continue steadfast. The dear brother has served the friends in this part of the country for over forty years, and has held many debates.

We missed dear Brother Plumlee, who was called Home since the previous Fifth Sunday meeting.

J. W. - Texas, *Chairman for the day.*

Dear Brethren:

As the time has again come around that my subscriptions expire, I enclose \$- for the following:- '

I also want to take this opportunity to tell you how greatly we appreciate "'The Herald." We love its monthly visits, and find much encouragement in its pages. The articles are constant source of inspiration and stimulation to our faith in the precious promises and our desires," faithful to our covenant of sacrifice, which ever increases under the faithful ministries of the brethren. May the dear Lord continue to bless and guide your every effort to serve Him and His, in so far as it continues in harmony with His holy will and Spirit.

Warm Christian greetings,
Your brother in the Beloved,
H. J. B. -- N. S., Can.

Dear Brethren:

We are moved to express our appreciation of the report of the Jewish meeting in Boston, February 14. "Signs Amongst the Jews." It fairly thrilled us from beginning to end. The blessing of the Lord was indeed manifest. How it warms our hearts. We are grateful to you for publishing it that we may have a share in the blessings. May God bless Mrs. Stein and her associates for their faith and zeal, and all like manifestations of faith in God's promises on the part of the Jews all over the world. What a privilege. Brother Dawson enjoyed of "speaking comfortably" to that group in Boston!

We enjoyed the little report of the Brooklyn convention and it caused Brother S. to relive his blessed experiences on that occasion.

Our "Herald" for April was received only this morning so has not yet been thoroughly read. One article, "The Letter to the Colossians," was read by me this afternoon with deep appreciation, and I anticipate the others with pleasure and profit

Your Sister in Christ,
A. B. S. Me.