

# THE HERALD OF CHRIST'S KINGDOM

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## Modern Babel

### A Technological Age in Review

TO THOSE whose life span has been long enough to enable them to view in retrospect the world happenings of the past fifty years, it is manifest that those five decades stand out as being probably the most remarkable and important in many respects in all human history. They have witnessed greater changes in civilized man's political and economical conceptions as to the proper relationships between capital and labor, and between the various racial groups, together with the most noteworthy advancements in scientific thought than has any corresponding era of the past. Man's technological achievements have furnished us with a truly imposing array of ingenious devices tending to the increase of 'human comfort and efficiency, so that to a great extent, man has become emancipated from the need of supplying his wants through hard laborious drudgery. He is now able to travel faster and further, with less personal effort than ever before. Through modern mass production methods he can now produce consumer goods more rapidly, in greater quantity and of superior quality, than the industrial world of fifty years ago could have imagined it was possible to do. The prophetic description of our age as one in which many should run to and fro, and knowledge should be increased (Dan. 12:4) could hardly be surpassed for absolute accuracy, for surely, modern methods of transportation and intercommunication have made travel so universal, and general knowledge so widespread, that familiarity with the most distant places of the earth is a condition shared in by tens of thousands of people, and the earth itself has for all practical purposes shrunk to the size of a small community.

Yet in spite of all this progress in the mechanical helps to human efficiency that have become so commonplace, many thoughtful people whose eyes have not become dazzled by the glamor of mere inventive achievement, have asked themselves in sober earnest the question, Have all these boasted increases in human efficiency, these contributors to 'human comfort, made the modern world a happier place to live in?

Has man's newly discovered ability to harness and put to his own use the giant forces of nature, so that he is now able to answer "Yes" to the question once put to Job concerning his mastery of the lightnings (Job 38:35) have these things brought to the life of the average man of the twentieth century anything approaching the serene peace of mind that the God-fearing patriarch of old enjoyed, as he sat in the dark door of his tent at night, and watched the stars, as they moved

slowly in their courses across the Syrian skies, and watching them reflected reverently that "the heavens declare the glory of God and the firmament showeth his handiwork"?

The gloomy state of the present world in spite of all its material progress indicates forcibly that we have yet much to learn from the lives of those holy men of old concerning the true meaning of existence. As most thoughtful persons will agree, the multitudinous gadgets which have come to be the commonplaces of the modern world have not in any real sense added one whit of contentment and peace to the sum of human happiness. As one writer has aptly expressed it:

"Technology is not civilization, nor is science necessarily its handmaid. Automobiles, gadgets, and atom bombs are not civilization. This night of the twentieth century dark ages is noisy with the whir- . rings of machinery. Human ingenuity has reached 'a Himalaya peak of achievement. But mankind is in the depths of *horror* and despair, and every new invention glares at him with the terrifying visage of a Frankenstein monster."

A very searching question, one which we often hear propounded (and, frequently in tones of deep discouragement) is this one, Why has not man's appreciation of spiritual and moral values kept pace with his great strides in technological skill? To this question the world's wisest men have thus far failed to supply any answer that will satisfy, though, that the fact is as stated they all regretfully agree. Only those humble-minded ones who rely for their instruction upon that never failing fountain of wisdom, the divine. Word, only those whom Daniel referred to as "the wise" (Dan. 12:10), can really perceive the underlying causes which have brought about Babylon's darkness, to wit, that while as concerns material mechanical progress man has advanced to the dawn of the Millennium, at the same time his moral and ethical status is that of a barbarian living in the Dark Ages, for, to quote again from the same writer, "We are in a new Dark Age. We are in it up to the neck. The question is whether there are sufficient remnants of civilization left to recreate order and security, or whether the anarchy that has swallowed up most -of civilization already, will become universal to the point where the whole world is given over to armed gangs and no man's property or life is safe anywhere on the globe."

Even the most enlightened of the world's wise men seem to have learned little or nothing from the terrific experience the world has just passed through: a kind of imbecile blindness to acknowledged facts seems to have seized upon the minds of men, so that in spite of the almost unthinkable folly of engaging in another great war, the recently held series of meetings between the representatives of the great powers (who came together for the avowed purpose of formulating plans for the establishment of a peaceful world) have ended in abysmal failure through the stubborn. insistence of the participants to subordinate any genuine effort to secure a universal' and lasting peace, in an insane attempt to procure for their respective countries some selfish advantage over the others. By their course they show clearly that they still visualize future world society, in terms of the old outworn balance-of-power and sphere-of-influence fallacies-the very conceptions which have brought civilization to the brink of chaos and anarchy. And this in spite of the positive knowledge that an atomic bomb could in an instant obliterate their greatest armies and reduce the strips of territory they are wrangling over to a howling wilderness.

But while the international jealousies and enmities shown at these conferences attest eloquently the failure of the so-called enlightened nations to establish a regime of peace and security upon the earth, the present economic conditions in the United States speak in yet louder tones of humanity's need for the Kingdom of Messiah. Just at this time when the whole country complains bitterly of the shortages in food, clothing, and housing accommodations, and what is still more important, as the despairing cries of the starving peoples -of Europe and Asia are rising to a crescendo -of anguished pleadings to the "Christian" Allied Nations for the, poor morsel of bread

which would keep the breath from leaving the famished little bodies of their children, and give to the parents the strength to continue their weary struggle for existence, some of the rival leaders of labor and industry concluded that this would be an auspicious moment for a trial of strength to decide once and for all which of the two factions should dominate the industrial world of the post-war era. Accordingly, the mining of that coal, which is the very life blood of the world's industry, was brought to a complete standstill, thereby throwing out of employment hundreds of thousands of workers in plants which had nothing to do with the coal-mining dispute, but whose operation depended upon a continuous supply of the all-important soft coal. Following this came a threat from the railroad brotherhoods to tie up every railroad in the country unless their demands were met. This of course would have meant a complete stoppage in the transportation of the food so badly needed in the 'famine areas of the world, as well as that of every other form of merchandise. Unless some means are speedily found of settling such disputes, it is difficult to see how ultimately a condition of complete anarchy can be avoided.

Nevertheless, the question concerning the basic causes of all this world unrest and discontent remains unanswered, and it is one which is inextricably bound up with that already mentioned, namely, Why has not man's appreciation of spiritual and moral values kept pace with his scientific knowledge? The Prophet Jeremiah, in his reproof to those who professed to be the enlightened people of God of that age, points with inspired wisdom, to the cause of all their trouble. His words (Jer. 8:8, 9). apply today with redoubled force,' and furnish the real answer to the problem which has proved so baffling to the wise men of "Christendom." The words are these: "They have rejected the word of the Lord, and what wisdom is in them?" Whether the worldly-wise are able to accept it or not, in that question lies the answer to their problem.

Let us try to outline briefly the growth of this spirit of scepticism regarding the authority of the Scriptures, which is so widespread both in the professing Church and in the world of our day, and which has led to the repudiation of the Bible as God's revealed Word by so many of our contemporaries. About the middle of the eighteenth century, at a time when the people of France groaned under the despotic rule of the Bourbon dynasty, certain radical thinkers began to examine the (at that time) generally accepted doctrine of the rights of the king to exercise absolute rule over the lives and property of all his subjects -- an inquiry which later on led to the American and French revolutions. In their examination of the royal claims to having divine sanction for their despotic rule, men like Rousseau, and later on Voltaire, and others, discovered that the (Papal) Church had invariably supported the royal authority in its efforts to keep the masses of the people in subjection, claiming as its justification for this course (when it condescended to make any explanation) that the Bible gave support to that order of things, and therefore that revolt against the king was tantamount to rebellion against the divinely ordained arrangement. This alliance of the ecclesiastical with the civil regime which the people hated, and which they regarded as responsible for every injustice heaped upon them, had the natural effect of causing the revolutionary thinkers, *in* France at least, to link the Bible and the Papal Church together with the king and the aristocracy as instruments formed for the express purpose of subjugating and oppressing the common people.

This attitude of antagonism to the Bible was further enhanced in Europe and America by the writings of Thomas Paine, and later by the rise in England and Germany of the so-called rationalistic school headed by such men as Darwin, Huxley, Spencer and Haeckel, whose writings made a profound impression upon the minds of many, especially, of those who found themselves quite out of accord with the feeble presentations of the orthodox creeds of Christendom. Assuming, as most people did, that the Bible upheld the position taken by the so-called Fundamentalists, the Scriptures were made the target for much villification and ridicule. The preachers of orthodoxy attempted rather ineffectively to reply to the challenge; but with minds

that floundered in a morass of hoary error and doctrinal absurdities, as might have been expected they proved to be but broken reeds for the faith of those who loved the Book to lean upon.

The most insidious attack of all, however, upon the authenticity of the sacred Scriptures, is that which is still being made by the exponents of what its supporters proudly call "the higher criticism." These last named, generally profess to be friends of the Bible, and frequently wear the livery, and bear the title of Ministers of the Gospel. In reality they have done more to injure its beneficent influence upon the minds of the common people than have any openly avowed enemies of the Book. So malignantly insistent and successful has been their sly attack, especially when directed at the minds of the students in theological seminaries, that 'today but little is heard from the pulpits of Babylon of the Gospel preached by our Lord and the Apostles.

But to those who have been favored with that precious knowledge of the Divine purposes which we call "Present Truth," all this is an old familiar story -- one which scarcely needs repetition. A result of these conditions, which are perhaps not generally realized even by Bible Students, is the fact that when the higher critics undermined the faith of the common people in the authority of the sacred Word, they also robbed man of the very foundation stone upon which rests every Christian standard of civilized conduct: belief in the essential rightness of such qualities as honest and fair dealing between individuals and nations, equality of all both rich and poor before the seat of Justice, the sanctity of the marriage bond and chaste standards binding upon man and woman alike--all those things which have raised those *who* reverence the Bible above the level of the beasts that perish and made civilization possible.

In short every enlightened, concept of human behavior which has made Bible-revering countries supreme in culture and just social conditions has had for its last court of appeal the precepts of the Scriptures. When its enemies destroyed the reliance of the people upon the indisputable authority of the Bible to settle all questions of religion and morality, they left them destitute of any universally accepted standards of proper and just -human behavior, so that 'as a consequence it is left for every man to do whatever he feels prompted to do with no moral let or hindrance. As man's fallen nature impels him to give free rein to all his impulses, however depraved they may be, the result is nothing short of moral anarchy, and this condition when it becomes widespread leads inevitably to political and social anarchy, which in turn will end in the destruction of all civilization. For that is what civilization means. It is the universal acceptance of a well established system of rights and obligations which are binding upon all and are so regarded.

The fact that this picture is not an overdrawn or exaggerated one *is* shown conclusively *in* the monstrous perversions embodied in the writings of those atheistic philosophers who developed the Nazi and Fascist ideologies.

This impatience with the proper and beneficial restraints placed upon human conduct is referred to by the Psalmist in the words of Psalm 2:2, 3: "Let us break their bonds asunder and cast away their cords from us."

These bands or precepts of morality and justice which stem from the teachings of the Bible, and which have been codified in most of the more enlightened countries into the law of the land, have for centuries constituted a bulwark of defense for the poor and weak against those who otherwise would exploit them for their own gain. They have acted as keepers of the public conscience, and protectors of the rights of every citizen. Well it is for the weak ones of earth that after the dire results of their abandonment becomes manifest *in* -the universal anarchy in which, according to our understanding of 'the Scriptural teaching, this Age will end, the control of earth will have passed into the hands of the One who had their welfare and that of all mankind so much at heart

that he poured out his soul unto death on their behalf, and whose Kingdom will spread from sea to sea and from the river even to the ends of the earth. May thy Kingdom come quickly, Lord Jesus!

*- J. R. Hughes.*

## Annual Report of the Institute

TO THE brethren who have elected us to our privilege of service, and who have faithfully supported us with their prayers and their words of encouragement, as well as financially, we come again with no great attainments of which we can boast. Our hope is in the Everlasting, as it will be when our final report is rendered in the courts above. Our intentions have been only to glorify the heavenly Father's name, and we rejoice that there are evidences that he has been pleased in many instances to manifest his strength in our weakness.

The long list of those who have passed to their reward during the past year, reminds us that we too may soon be called upon to render our accounts. Should the response be, "Well done," we fully realize that this will not mean one single task perfectly performed, but merely that the One seated in the throne with the Father has placed his hand on the scale on our side.

The knowledge of this fact, we trust, has never inclined any of us to presume on his grace. Rather, we hope it has and will to the end only inspire the greater humility and the greater reverence, and move to increased zeal and care. Surely we could never willingly render to him less than our best, individually and collectively.

The Institute was organized with the purpose of carrying out the Father's will and therefore has as its foundation principle, freedom in Christ. We have no lords or masters, no head but him. No creed has been formulated or accepted either in its publications or by its speakers; and, as stated on the second page of our official journal, it continues to stand "free from all parties, sects, and creeds of men," demanding liberty for every individual associated with it, and guarding for them that liberty as well as it is able. "The present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age." It was to this end that the Lord sent us our precious heritage of truth for the dispensing of which Brother Russell was manifestly appointed. -While concerned that these gems shall not be lost, we have recognized and also endeavored to counter the still more subtle danger of losing the *spirit* for the inculcating of which these truths were given. We cannot heed too carefully Brother Russell's oft repeated warning" regarding this danger: "Let us note well this point 'This is the will of God [concerning you], even *your sanctification.*' Let nothing becloud or obscure this truth -- neither *other truths or errors.*" - *Manna, July 1.*

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

The Editorial Committee of our magazine has endeavored to have in mind this real purpose for which truth has been supplied, as well as the necessity of protecting each individual's right to stand for all clearly revealed truth; and, additionally, for what his consecrated judgment accepts as the most god-like interpretation on disputed points. We urge each, however, to accord the same liberty to all others, remembering that "We [ourselves] are *not sufficient to think anything* of ourselves, but our sufficiency is of God." The occasional article on liberty, the signs of the times, and the many on character-development have been with this principle in mind. Please make generous use of the privilege of keeping alive these principles among the brethren by sending in lists of names for three-months free trial subscriptions and free subscriptions for those who would appreciate the journal but are unable to pay. A yearly renewal of the latter is required by postal regulations, and that we may not be carrying on our list any who for some reason should be dropped.

### THE PILGRIM SERVICE

Through the faithfulness of those whose means has made it possible and whose spirit of sacrifice has inspired them to contribute to our general fund, provision is made that our traveling brethren may

serve those who are unable to bear their proportion of the expense. Where it has been possible, all those of whom we have known who would benefit by having these servants share for a day -or more in the spiritual and physical comforts with which the Lord has favored them, have been visited. We urge upon the friends the acceptance of this service regardless of the humbleness of their surroundings. If the "lowly Nazarene" is entertained in your home, the Pilgrim brethren will not *be* deterred by the humbleness of your fare.

How favored we have been that rationing, wartime travel restrictions, etc., have not been permitted of the Lord to interfere with our fellowship with many of the brethren, either that by mail or personal contact. At the beginning of the Age our Master's travels were limited, to a little country "less than one hundred and forty miles in length, and barely forty in average breadth." One of our traveling speakers this past fiscal year made tours totaling about 21,575 miles. For the eighteen brethren appointed to this service, the totals reported were:

Miles	89,768
Meetings	850
Attendance	15,630

### **WITNESSING THROUGH THE PRINTED PAGE**

Several different subjects for tracts for the public have been considered, but with the conclusion each time that the material on hand was sufficient for the present need. The ending of the war has practically brought to an end the work of comfort to the relatives of those deceased by its ravages; but this has not lessened the privilege of sending comfort to a "groaning creation," nor lessened our hope that some, even though they now "speak against us as evil-doers, will praise God on our behalf in the day of visitation." The Lord, however, has permitted us to have some evidence of appreciation for the message which others have heard for the first time through the tracts. We have suggested to the friends that the deceased lists which most newspapers run can be as profitably used as during the war, and as they have been used by some since we first learned of a hope for the world. This method has been followed by some of the friends with encouraging results. Suggestions will be welcomed for the improvement of this service, as, well as for additional means of service.

### **THE CORRESPONDENCE DEPARTMENT**

For every word of encouragement that has come to us we wish to express our appreciation. We are often deeply touched by these messages and would like to make acknowledgment of each one, but lack of time and strength have made this impossible, which we much regret. The friends will please accept the messages of the "Herald" as our reply, and be assured of our love and of our prayers.

Letters received	4,388
Letters sent out	5,604

The names of some of the members of the Institute have appeared in our published lists of the "Recently Deceased." These passings from the land of testings to the land of rewarding cause heartaches for those who are "alive and remain"; but associated with the suffering has been a rejoicing that our dependence is in Him who gives and who takes away according to the *good* pleasure of His perfect will. All are greatly missed, and particularly is this *true* of our Brother Blackburn, who had served faithfully through many years and much affliction, and whose ministry the Lord abundantly blessed. May the powerful divine Hand that was his guide, guide us all and keep us faithful in the years yet before us. May we too demonstrate our loving devotion to the truth, to those who love the truth, and always and above everything else, to the great Giver of all truth.

## **Report of Annual Meeting**

Following a praise service conducted by Brother Bell, the Chairman of the Board of Directors, Brother J. C. Jordan, opened the business session welcoming all to the deliberations of the membership of the Pastoral Bible Institute, held this year on the first Saturday of July. Brother Jordan was elected Chairman, and Brother Thomson Secretary for the meeting.

The report of the Board, the Treasurer, Chairman, and the Auditing Committee, were all approved as given.

Tellers, Brothers J. C. Laird, L. Newman, and C. Glass, were appointed to act in connection with the election of Directors, the business next in order. During their absence for the counting of the votes a praise service was conducted by the Chairman, following the open discussion of various items, but principally as to successful methods of service., On their return, the Tellers reported that the Directors elected for the ensuing year are: Brothers J. E. Dawson, B. F. Hollister, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson. The ballots were entrusted to the Secretary to be destroyed in six months.

The new Board of Directors in later session elected Brothers J. C. Jordan, Chairman; J. T. Read, Vice-Chairman; P. E. Thomson, Secretary; P. L. Read, Treasurer. The following were appointed to the Pilgrim service: Full time, Brothers J. E. Dawson, J. T. Read, and P. E. Thomson; part time, Brothers L. L. Benedict, B. Boulter, C. Czohara, H. H. Fink, C. Glass, B. F. Hollister, H. E. Hollister, A. Jarmola, J. C. Jordan, J. C. Laird, C. Loucky, O. R. Moyle, F. Petran, P. L. Read, W. C. Roberts, W. J. Siekman, T. G. Smith, J. Wyndelts, J. B. Webster.

The Editorial Committee, of last year was reappointed, namely: Brothers H. E. Hollister, J. T. Read, P. L. Read, W. J. Siekman, and P. E. Thomson.

## **Witness Opportunities**

At the recent election of directors of the Pastoral Bible Institute, opportunity was given for the discussion of the work in which some of the friends have engaged since the notices of the war deceased began to be published in our papers; namely that of sending messages, of sympathy, and tracts that set forth the comfort and hope held out in God's Word. While we cannot point to Any large measure of response, still there have been some who told of real blessings received through this service.

Those friends who can arrange to give a little time each week to this commission given them by our Lord, will find a real blessing in ministering to those who sorrow for the loss of loved ones. We should not let these opportunities of showing love for our Lord and for those for whom he suffered escape us, for it is certain that we will have to face the record of our faithfulness or neglect' of our opportunities off service for him.

The tracts that have been thought most effective in this service are, "Why Does God' Permit Evil?" and "When the Morning Cometh." These we are glad to supply free in any quantity that can be used judiciously. Please state quantity desired when ordering.

## Treasurer's Report

Financial Statements, prepared in customary form, together with a statement by the Auditing Committee, are submitted below.

Net Worth again increased, becoming \$37,144.73 at April 30, 1946, as compared with \$34,205.87 at April 30, 1945, an increase of \$2,938.86 for the fiscal year.

In view of the Institute's satisfactory cash position, the balance of the mortgage on the property at 177 Prospect Place was paid off at maturity last October and no renewal was requested. In consequence of this action the Balance Sheet at April 30, 1946 discloses no liabilities.

Looking at the statement of Income and Expense, it is interesting to note that income from legacies declined by approximately \$2,000.00 as compared with income from that source for the previous year, but income from contributions increased by approximately the same amount. Other items of income and expense did not greatly vary from similar items in the prior fiscal year.

Quotations for another printing of Volume II of the Revelation Exposition continue unsatisfactory. Further inquiries will be made a little later. In regard to other volumes, the following summary discloses sales during the fiscal year and inventory position at its close.

	<i>Sales</i>	<i>Inventory</i>
Pocket Edition, Divine Plan	150	1,350
Revelation Exposition, Volume I	29	913
Daniel Exposition	56	992
Hell Pamphlet	270	1,570
Our Lord's Return Pamphlet	218	1,571

### Balance Sheet April 30, 1946

#### Assets:

Cash-On hand and in bank	\$12,361.41
Accounts Receivable	337.90
Inventory of Books, etc.	
Pocket Edition -- Divine Plan	499.50
Revelation Exposition-Vol. I	456.50
Daniel Exposition	496.00
Hell Booklet, Our Lord's Return Booklet	
Tabernacle Shadows, etc	319.80
Miscellaneous Securities (Net)	1.00
Annuities Receivable	10,672.62
Property at 177 Prospect Place, Brooklyn	12,000.00
<b>Total Assets</b>	<b>\$37,144.73</b>
<b>Less: Liabilities</b>	<b>None .</b>
<b>Net Worth</b> (as per statement below)	<b>\$37,144.73</b>

### Statement of Income and Expense and Analysis of Net Worth May 1, 1945 to April 30, 1946

#### Income:

Contributions--General Purpose	\$ 9,280.46
Legacies--Sister Henrietta Jane Nelson (Ill.)	310.47
"Herald" subscriptions	1,152.82
Gain on sale of Books, etc	164.50
Rental Income	540.00
<b>Total Income</b>	<b>\$11,448.25</b>

<b>Expenses:</b>	
Printing and mailing "Herald"	\$1,478.66
Free literature, including Expense of Chicago Service Committee	343.08
Pilgrim Expense and Allowances	3,941.01
Allowances to Office Staff	1,222.50
Office Expense	331.95
Interest on Mortgage	107.50
Maintenance of Property, including taxes, coal, gas, electricity, in surance and minor repairs	859.69
Comfort Committee Expense	<u>225.00</u>
<b>Total Expenses</b>	<u>8,509.39</u>
<b>Net Income for fiscal year</b>	\$ 2,938.86
<b>Net Worth, May 1, 1945</b>	<u>34,205.87</u>
<b>Net Worth, April 30 1946</b> (as per Balance Sheet above)	\$37,144.73

### **Auditors' Certificate**

The books of account of the Pastoral Bible Institute were examined by us, covering the fiscal period from May 1, 1945 to April 30, 1946, and we wish to state that in our opinion they are correctly stated and that the foregoing financial statements are in agreement with the said books of account.

N. F. NICHOLSON  
 LOUIS NEWMAN  
 L. L. BENEDICT

### **We Seek Thy Face**

We seek Thy face, O Christ, and wait  
 For some clear word We had not heard  
 For long. Speak, Lord, the hour is late,  
 And now we seek Thy face.

It is Thyself, O Christ, we need.  
 We are but clay.  
 Draw near, we pray --  
 In swift compassion intercede  
 As we shall seek Thy face.

Because we do most surely know  
 Thy blood alone  
 For sins atone,  
 We plunge in that deep Fountain's flow  
 This day, and seek Thy face.

*- Nellie Florence Jolly.*

## **Fellowship and Eldership**

*"Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God." - Acts 20:28.*

WITH THE world passing through the long predicted "time of trouble such as was not since there was a nation," and with many of our brethren engulfed therein, it is not without considerable diffidence that we venture to occupy space in this journal for a discussion of such elementary matters as those reflected in the caption of this article. There are, however, sufficient indications in our correspondence and personal visits with the brethren to make it clear that the topic will prove timely to many, and we trust its consideration here, at this time, will not be without some measure of profit to all our readers.

Two questions will be considered in the following order:

- (1) The basis of our fellowship as brethren, and
- (2) The qualifications and ministry of elders.

Under the second heading we hope to offer a few remarks with reference to the three doctrines now being made tests of eldership by many of the ecclesias, namely:

- (1) The Covenants
- (2) The Sin-offering, and
- (3) Our Lord's Second Presence.

We had hoped to consider also a third main subject, namely, "The True Principle of Christian Liberty," but space will not permit, so it must wait for another occasion.

As we take up the consideration of these questions, it is hardly necessary to remind ourselves of the fact that the spirit in which we attempt their solution is all-important. Not only must we see to it that no root of bitterness or feeling of ill will towards any one is permitted to dwell in our hearts, but, in addition to a large measure of Christian love for each other, and a disposition to be "easy-entreated" along any proper, that is to say, scriptural lines, we should each have a very definite conviction of our own insufficiency and be seeking from above that wisdom which in ourselves we lack, but which to all men, and therefore to us, God has promised to give liberally, without chiding us for being so needy and without impoverishing Himself one iota.

### **Fellowship With the Brethren**

First, then, let us consider the basis of our fellowship as brethren. This is very simply told. It consists in a belief in the existence of the one only true God, and in a firm conviction that Christ Jesus is His Son, and that, after laying down His life as a ransom for us, He was raised from the dead by the Father's power. It consists further of a confession that this risen Jesus has become our Lord; that is to say, He has been entreated by us each individually, and has graciously consented to exercise lordship of our life; and finally, it consists in an outward manner of life which makes it plain that these beliefs and confessions are not false but are the sincere sentiment of our hearts

To quote the language of the inspired apostle: "If thou shalt confess with thy mouth Jesus as Lord [that is to say, as thy Lord, no matter who else rejects Him], and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9, 10.) This is our own glad confession of faith, and all who share it we rejoice to recognize as brethren; and it is an honor and satisfaction to us to have the assurance that they, on their part, hold a reciprocal sentiment of brotherly interest in us, and that, regardless of whatever other affiliations, if any, which one or another of us may have, we are nevertheless able to meet, able to worship, to praise, to pray, to fellowship **whole-heartedly** with each other on this common ground of consecration to our heavenly Father and His dear Son, remembering that One is our Master, even Christ, and that all we are brethren.

### **All Elders Are Not Teachers**

We pass, now, to our second main question, which takes up and discusses the qualifications and ministry of elders.

From time to time we meet with friends who seem to be under the impression that all elders should possess the qualifications of a teacher. The Scriptures, however, do not support this view. Neither did Brother Russell. The Apostle Paul, in Ephesians 4:11, 12, after telling us that when our Lord ascended on high, He led captivity captive and received gifts for men, goes on to enumerate these gifts. "He," that is, our Lord, "gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers."

Commenting on this passage, Brother Russell wrote: "All who attend to the spiritual ministries of the truth are properly described by the term 'elders,' whether otherwise they are doing the service of an apostle, or prophet [that is to say, public speaker], or evangelist, or pastor, or teacher. To fill any of these positions of service properly, one must be recognized as an elder in the Church." -S. S. 6 : F243, F244.

Again, on this same matter, he wrote: "As elders of the Church are all overseers, . . . so also each, according to his talent and ability, might serve the flock, one as an evangelist, whose qualifications fitted him and those conditions permitted him to go about preaching the truth to beginners. . . another serving the flock as a pastor (or shepherd) because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually,-visiting them at their homes," etc. " 'Prophets' [that is, public speakers] also had their special qualifications for service."

Again, in another place he wrote: "Others of the elders, perhaps not so apt to teach [note the expression carefully], may be just in their element in prayer and testimony meetings, which should be a feature amongst the various gatherings of the Lord's people. He who finds himself possessed of a good talent of exhorting should exercise that talent rather than let it lie dormant while endeavoring to exercise a talent which he does not possess in any special degree. The apostle says, 'He that exhorteth, let him wait on exhortation,' that is, let him give his ability and service in that direction; 'him that teacheth' [that is, who has a talent for exposition, for making the truth plain], 'let him give attention to teaching.' "

While we are on this point, it maybe well to distinguish "clearness in the truth" from "aptness to teach." One might be very clear in the truth, himself, and yet possess little or no ability to impart his knowledge to others. Another, not nearly so well informed, might be very apt to teach to others the little he does know.

## **An Elder's Primary Qualifications**

The primary qualifications of an elder, which Brother Russell calls an elder's "real" qualifications (S. S. 6:247), are: "that he be sound on the basic doctrines of the Gospel, namely, the atonement, that is, redemption through the precious blood of Christ, and full consecration to Him, His message, His brethren, His service."

We can easily see why these are his real qualifications when we stop to consider the grand objective which the elder should have always in mind, in his ministry, whether it be a ministry of exhorting, public speaking, teaching, or some other form of service. And what is that grand objective? Again we quote our late, beloved Pastor in his advice to elders (Reprints, R4346). To **them** he says, "Remember that the principal thing is love in all; and, while not neglecting doctrines, give special heed to the development of the Lord's spirit amongst the various members of His body, that they may become 'meet for the inheritance of the saints in light.'"

Here, in this quotation, we see that Brother Russell did not overlook doctrines, 'but gave first place to the principal thing, namely, love.

## **An Elder Who is a Teacher**

In another passage (Reprints, R4503) he considers the special qualifications of an elder who is a teacher. "Of course," says Brother Russell, "a teacher should be apt to teach; he should have the natural faculty or ability to make plain matters which he understands. Still more important is it that if he have the ability to teach, he shall be clear in the truth, and so the truth, not error, may be set forth with clearness. Humility and piety should be considered **paramount and primary** qualifications for eldership. However able a teacher, **however** doctrinally clear, no one is properly fitted for this position except he have humility and piety, and unless his words, **and deeds** have manifested his love for the brethren. For, as the Scriptures set forth, these are qualities of great value in God's sight." (Bold face is ours.)

Is an Agreement With Pastor Russell's Views on "The Covenants," the "Sin-offering," and the "Second Presence" an Essential Qualification for Eldership?

It may be, however, that some of our readers are disposed to say: "We would agree very well with what has been said in this discussion, insofar as fellowshipping another as a brother is concerned, but when it comes to electing him as an elder, should we not expect him to measure up to certain doctrinal standards, over and above, the basic, fundamental doctrines of faith and consecration? There are three particular doctrines in the teachings of Brother Russell to which, it seems to us, a brother should subscribe before he should be considered qualified, doctrinally, to serve as an elder, namely, (1) the Covenants, (2) the Sin-offering, (3) the Presence of the Lord. In attaching this importance to these three doctrines we are supported by Brother Russell himself, are we not, both in his teaching and practice?"

That question, we think, is a proper one, so let us give it some consideration here. In the first place, we would ask our questioners: "Are you quite sure that Brother Russell approved this position in his teaching?" To our mind the contrary is true. Let us read his exact words from R5968. He is discussing this very matter of why elders should be carefully chosen. After speaking of the Apostle Paul's zeal in proclaiming the good tidings, he says:

"This should be the spirit [that is to say, this zealous spirit of St. Paul should be the spirit] not only of the pilgrims, of the elders of the Church of Christ, but the spirit of every member of it for in a large sense each one of us is privileged to be a minister, or servant, in writing the message of God's grace in the hearts of others. But let us not forget that we shall not know how to write in the hearts of others what we have not already had written in our own hearts. Hence the propriety of great caution in the choosing of elders -- to find those who already have the writing of the Lord in their hearts, and who therefore will be competent assistants, under the guidance of the Holy Spirit, for the writing of the Lord's character-likeness in the hearts of the younger brethren. And what is the message, what is the epistle, that is written in our hearts by the Holy Spirit through various agencies? Is it the knowledge of Chronology? Is it the unraveling of types and shadows? Is it the cracking of hard theological nuts in respect to differently understood passages of Scripture? Is it the knowledge of the history of the Jews, the history of the world, the history of the Church? Is it the understanding and appreciation of the different covenants, past, present, and to come? No, it is none of these. All of these subjects have more or less of value, and are more or less used of the Lord in connection with this writing that is to be done in the hearts of His people. But writing the epistle of Christ is different--the writing, the tracing of the character likeness of the Master in the hearts of His people His meekness, His gentleness, His patience, His long-suffering, His brotherly-kindness, His love, His joy, His peace. . . With these characteristics of the Master deeply engraved upon our hearts, we shall be granted an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.' - 2 Pet. 1:8,11."

Now in this passage Brother Russell specifically mentions the Covenants, past, present, and future. He mentions also types and shadows, in which, of course, would be included his understanding of the Sin-offering. He does not specifically refer to the Second Presence of Christ, but he does refer to Chronology, which is one of the chief helps we have in determining the due time for our Lord to be present. He thus, in effect, mentions all three of these much-discussed doctrines. He has not forgotten them or overlooked them but holds them up to our view for the deliberate purpose of contrasting them with the all-important writing of the Lord's character likeness in our hearts. He says the message that is to be written in our hearts which will produce this character-likeness is "none of these." Moreover, this was his word at the end of his ministry, after all the bitter, controversial years had passed. It appears as his last word on the subject, just before he died, in the October 1, 1916 issue of the journal he edited for so long.

### **What Was Brother Russell's Practice?**

But the question is still only half answered. As stated it read: "In attaching this importance to these three doctrines we are supported by Brother Russell himself, are we not, both in his teaching and practice?"

We think we have shown that this position is not supported by Brother Russell in his **teachings**. But some one may still have difficulty in harmonizing this with Brother Russell's **practice**. The question may present itself: "Is it not a fact that during those controversial years many did actually separate from Brother Russell on account of those very doctrines, especially that of the Sin offering?"

Again we must answer: No, that is not true. There was, of course, a separation at that time. That is a matter of history. And many have supposed that it was because of doctrinal differences. But, dear brethren, where the spirit of Christ, the spirit of 'brotherly love, prevails, people do not separate for any reason. Doctrinal differences, except on the fundamental items of our faith, have never in themselves brought about a division, and they did not do so then. Bitterness of spirit, manifested by some, but not by all, on 'both sides of that controversy, brought about the

separation which' took place. There was no need for any one to separate from Brother Russell on account of a different understanding of the Sin-offering type. Nor was any pilgrim brother retired from the ministry on that account. Not only so, but many who stayed with Brother Russell erred as much on the subject as those who left him. Note his words, in R5285, where, in discussing this point, he says: "In our judgment many err in attaching too much value to the Church's sacrifice; whereas other dear brethren err, we think, in that they do not see any value in the Church's sacrifice, nor that she is permitted a share in the Master's sacrifice at all. To us this seems like the swing of the pendulum from one extreme to the other; whereas our view lies in the center, as we have stated the matter in our several publications. If, after fully considering these matters, a class finds that it cannot agree, and would make better progress as two classes, we would concur in that conclusion as a wise one, as much as we would deplore the necessity of a' division. Such a separation would not necessarily alienate either class from the Lord's people, nor from the Society, because both acknowledge Jesus as their Redeemer, and both acknowledge that His blood is primarily efficacious."

Let us apply these words to any given case. Here is a class, we will say, which, much as Brother Russell deplores it, separates on these issues. What course does Brother Russell pursue? Does he say: "I'll serve the one, and not the other"? Does he say: "I'll find out which of them seems to be closest to my view, and serve it, forsaking the other"? No, indeed! He says their separation from each other will not necessarily separate either from the Society; which, since he controlled all of the Society's property and activities, was his modest way of speaking of himself. If one or both classes became alienated from him, is it not clear that, whatever the reasons given, the true cause was something else and not these doctrinal matters themselves?

We trust it has been made clear to any who may have had some question in their minds on the subject, that these three doctrines were not suggested by Brother Russell as tests of eldership in the ecclesias, nor were they considered by him as proper tests to apply to a brother who was a candidate for the pilgrim ministry.

So far as the writer of this article is concerned, he has yet to see -or hear anything which appeals to him to be better supported than the exposition of these subjects given by Brother Russell. But this writer does not think they should 'be made tests of fellowship or of eldership. Nor do the other members of our Editorial Committee, or of our Board of Directors, or the brethren engaged in our pilgrim ministry. Nor did Brother Russell, as we understand his writings. Brother Russell also continued a brother in the pilgrim service who had a decidedly different view from his own on the Anti-Christ-see Reprints, R5865-R5867. Similarly with the question of "That Servant." It is our belief that 'brethren who are elders, as well as brethren who are not, should be free to believe whatever interpretation of the Matthew 24th passage appeals to them as being best supported. Some of the brethren associated in our ministry believe the reference is to Brother Russell, while others do not. No test is made, however, on the subject, and this seems to us the better way.

### **The Word of God Alone Must Decide Every Matter**

In presenting the foregoing discussion for your consideration, we have quoted repeatedly and at length from the writings of our late, beloved Pastor. We have felt quite safe in doing this because our readers, for the most part, constitute a group of people whom we have. every reason to believe hold him and his ministry in the same precious memory as we do ourselves. But neither writer nor readers should be satisfied with anything less than a "Thus saith the Lord" on all questions relating to our faith and practice. Nor, we are sure, would Brother Russell approve anything less. We dare not close this discussion, therefore, without reminding both you and our-

selves that the qualifications of an elder are quite simply set forth in the Scriptures, in 1 Timothy 3:1-7, Titus 1:5-11, and 1 Peter 5:1-3, and that any brother, or organization of brethren, of any ecclesia, that lays down qualifications different from or additional to those given in these inspired writings, is adding to or taking from God's Word. The infallible Word of God, the holy Scriptures, and these alone, are to constitute the test that must decide every matter for the Christian who is free indeed. Any set- of doctrines imposed on a church or imposed by a church, no matter how apparently well-meant, actually take away from an appeal to Scripture, becoming themselves the only permissible appeal. If there should be error in such a creed, that error will have to be maintained as carefully as the truth which may be in it. If there be defect in the creed, the Scriptures cannot be allowed to even supplement it. They are thus completely displaced from their rightful supremacy over men.

If we look back over history, -from the great Reformation onward, we will discover that every revival of a study of God's Word, every earnest effort at evangelizing, every effort put forth to draw and unite true Christians in the bonds of brotherly love, has, when persevered in, had the effect of breaking down the 'barriers of sectarianism -and of liberating the people of God; but alas, history and experience show that the imitation class, the tare element, is always found wherever there are true wheat, and out of such bold moves for Christian liberty and freedom there almost invariably develops a new sect, which becomes dominated 'by the same partisan spirit of bondage, resulting again in the taking away of personal liberties in Christ. These reform movements have originated, generally, outside denominationalism. The most important movement of this kind since the great Reformation, has occurred in this present, the Laodicean, period under the leadership of our late Pastor Russell, but like all the other movements of the past, it ended in sectarianism; and having accomplished its purpose, the usual testings and siftings have come. They are present today in still more subtle forms. (He that readeth, let him understand.) These tests are designed of the Lord, at least in one particular, to manifest those who possess the Philadelphian spirit of brotherly love, and loyalty to Christ and His Word.

To sum up what we have said on the qualifications and ministry of elders, then, we would say:

- (1) Brethren maybe-satisfactory elders who are not teachers.
- (2) Clearness, in the truth is one thing, but agreement with any particular view of a scriptural proposition which may be differently understood is quite another.
- (3) Clearness in the truth is one thing; aptness to teach is another.
- (4) Both these latter qualifications are important, but are not the most important.
- (5) The chief question to be determined concerning a brother who is a nominee for elder and who is sound on the basic doctrines of faith and consecration is: Is his character and disposition such that the effect of his ministry will be to develop in our hearts a greater character-likeness to the Master? Will his ministry tend to make us more like our Lord? If he should be taken from us, will we be able to look back over his labors in our midst and say, "Thank God, we were privileged to have him here. We have grown a little meeker than we were, since we learned to know him. We are more gentle than we used to be, because of his gracious example. His word of cheerful exhortation, his encouraging testimony in the mid-week meetings, his loving sympathy and noble support in times of difficulty, his helpful word in our studies, his promptness to confess error when mistaken, his willingness to admit wrong when overtaken, as he sometimes was, in a fault - - if that is what we can confidently expect from his share in the oversight of our ecclesia, he shall have our vote, and not only our vote but our wholehearted, loyal support, even if his views on

some matters which, while important, do not seem to us essential, differ materially from ours. On the other hand, if he lacked these qualifications and it was quite evident he was not striving to attain them, we would not vote for him no matter how well he agreed with us in matters of doctrine.

In conclusion we commend our readers, as we commend ourselves, to God and to the Word of His grace, which is able to build us up and to give us an inheritance among all them which are sanctified. - Acts 20:32.

- P. L. Read.

## **Making Friends**

*"Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into the eternal tabernacles." - Luke 16:9, American Revised Version.*

THESE WORDS are at the end of the Parable of the Unjust Steward. The story is of a rich man who upon learning that his goods were being wasted, called his steward to him, notified the man that his stewardship was at an end, and instructed him to give an accounting of his stewardship. The steward, giving thought to his future, made a plan. He called his Master's debtors to him. To one he gave fifty per cent discount and to another twenty per cent. He settled all his Master's accounts, and in so doing, also made friends, of the debtors.

This parable used for its theme a common arrangement in Palestine. A large property owner or merchant would have a general manager or factor, with full authority to buy, sell, exchange, and barter. So long' as he made a profit, worked faithfully, and pleased his Master, anything he did was all right. The discounts given to debtors were not in excess of his powers. His closing out his accounts with discounts is not termed "unjust. He was probably liquidating doubtful accounts. He had wasted his Master's goods before his Master had talked with him, and it was that former wastefulness which was dishonest.

The parable was addressed to the disciples, but was told in the presence of the Pharisees, and it applies to both. - Luke 16:1,14.

## **THE JEWISH STEWARDS**

The Pharisees, a prominent sect, strict in keeping the ritual of the Law, had a majority in the Sanhedrin, the chief council of Israel, which traced its beginning to the Elders appointed by Moses to associate in the Government. The Pharisees dictated to the people as to the way they should live under the Law, and were the stewards over Israel. (Matthew 23:2,3.) The Pharisees made the debts of the Jews heavy. (Luke 11:42,46.) The Jews were in God's debt for failure to keep 'the Law (Gal. 2:16), and the sacrifices of the tabernacle were to typically atone for what they could not perform. - Heb. 5:1-4.

The Pharisees believed themselves to be just, but the people to be sinners. (Luke 18:10-12.) However, the Jewish stewards were not pleasing God, the rich man of the Parable, nor were they the friends of the people, the debtors of the Parable. Their stubborn and quarrelsome attitude made it impossible for the rulers to be received into the Christian Church when their stewardship ended.

How much better if the rulers had told the Jews, "You cannot keep the Law, and neither can we, try as we will. But God has arranged the atonement sacrifices to cover our imperfections. Do the best you can to keep the Law. Maybe it is only fifty percent or eighty per cent. God will forgive the balance of your debt through the atonement sacrifices." This would have caused the people to strive to keep the Law, better, and would have helped them recognize Jesus as the antitypical Atonement Sacrifice.

### **THE MODERN STEWARDS**

This parable has even greater application to the ministers, bishops and archbishops of the churches today, the stewards of the nominal church. Among these there is a conspiracy of silence. They know the creeds of the dark ages are not the Truth, but they allow these to remain as the fundamental belief of their churches. These modern Pharisees oppose the truths being revealed by our again present Lord, with the same blind opposition shown by the Jewish Stewards. It was this same unwillingness to accept the changes in religious concepts which Jesus taught at his First Advent, that was, the cause of Jesus speaking this Parable. - Psa. 2:2, 3; Isa. 8:14.

If the, stewards of today were as wise as the steward of the Parable, they would admit that the Hell of the Dark Ages is not taught in the Bible. Instead, they leave the hell of torment in their creeds and cause the people, the debtors of the Parable, to lose faith in the churches. If these stewards were really clever they would admit that the churches have failed to convert the world, that one does not have to belong to their church to be saved.

The priests of Rome, if truly wise and honest would discount their claims to Apostolic succession. They would admit they cannot in the mass recreate the body and blood of Jesus and sacrifice Him afresh on thousands -of altars daily. But these; doubtless, because their positions of honor and their livelihood are based on the Archaic claims of "their churches, refuse to discount their demands upon the credulous members of their churches who look to their leaders to tell them what they owe to God and how payments must be made. - Isa. 56:10,11.

The nominal Christian stewards are not discounting their demands on their members and they resist Present Truth even as the Jewish stewards did the Truths that Jesus taught.

In A. D. 70 the Jewish stewards lost their positions. Today, Jewish Rabbis strive to fill such an office, but cannot, 'for the temple, its altars, vessels, and consecrated priesthood are gone. The Jewish religion is a pitiful mockery of the glory that was. A still greater degree of destruction awaits the false Christian stewards. - Zech. 13:3-6.

Twenty-five years ago, the Russian Revolution gave a pattern of what is likely to happen in the Western World. The Greek Catholic Church Patriarchs, more powerful even than the Bishops of Rome, cheated the illiterate peasants of Russia so openly, that the revolutionists easily convinced the people that their churches and priests were a fraud. The new leaders opened the sacred cases in the Cathedrals and showed that bones and relics of *supposed* saints were but imitations, made of papier mache. The enraged people murdered the priests and pillaged the churches. Only now is Russia returning in a small degree from the Atheism these disclosures caused, to a modified form of church service.

## EACH CHRISTIAN A STEWARD

The application of this parable to Jesus' followers in general is specific. Its opening words (Luke 16:1) read: "He said unto his disciples," etc., and Luke 16:9 makes direct application of the lesson. Jesus says for his followers *to make friends*.

How many people go through life without the joys good friends can give. No doubt many have met such persons. They are forlorn. They seem to crave friendship and are envious of those who have friends. It would seem from observation that the friendless have no friends because they are not sufficiently friendly. One has friends by being a friend. Love begets love. Christians should set themselves to *make friends*, and avoid, so far as possible, the making, of enemies. - Prov. 18:24.

Luke 16:9 refers to a very close and dear relationship. The Greek word is *philos*, meaning dear, fond, that is friendly. David and Jonathan are an example of true friendship. (1 Sam. 18:1.) "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul."

A sincere, affectionate, and unselfish friend is one of the greatest blessings one can enjoy. One can tell his failures and successes to such a friend, and the sympathy and good cheer obtained, Bacon said, "redoubleth joys and cutteth grief in halves." - Prov. 17:17; 27:6,9,17.

Friendship is not all pleasure, neither does it happen by chance. After one has made a friend, his work is but beginning. An old Chinese proverb says, "It takes a year to make a friend, but you can lose one in an hour." To keep friends one must be constant and true. One cannot let imaginary wrongs or bad temper cause harsh or discourteous words, and keep friends. A loyal friend does not gossip confidences given him.

"The friendly eye overlooks the broken gate, but sees the rose in his friend's garden." This saying emphasizes the fact that friends must not be critical and demanding, but should have the opposite spirit - to the man who having been forgiven nine million dollars by his Master, put his fellow servant in prison until sixteen dollars had been paid. (Matt. 18: 24-35.) Friendship is nourished by generous deeds, mutual tenderness, and the repayment by the recipient with even more upon the giver.

One of the greatest tests of friendship is when one has to take an opposite course from his friend's.

Then, if ever, one needs Chaucer's advice, "Keep well thy tongue, and keep thy friends." If one is frank, kindly, and explains carefully and fully why he disagrees, even then it is a test. But if in disagreeing, one speaks sarcastically and stubbornly or if he is unsympathetic toward his friend's views, soon friendship turns to suspicion, then to coldness, and finally to a hatred as intense as the friendship formerly had been tender. If one could but realize how lonely he would be after losing his friends, he would guard well against the small beginnings of separation from those who love him.

Most earthly things wear out with age, but friendship grows stronger with the years. Old friends are the best friends because each knows the other, and like a tree, over the years, the roots of friendship become inbedded in each heart. The jealous, who might desire to do so, cannot separate such. Prov. 15:1,2; 16:27,28; 17:9.

Believers in the Plan of the Ages and the manifold friendliness of God in arranging for the salvation of all through the gift of His own dear Son, should be the most friendly people on earth, particularly among themselves. They have much in common. They are all seeking to develop the same characterlikeness to God, adding to faith virtue, knowledge, temperance, patience, godliness, brotherly-kindness and love. (2 Pet. 1:5-8.) If these qualities were liberally exercised toward one another, there would be the finest examples in the world of friendship between brethren in Christ. Malachi 3:16, says these will speak ;often one to another, that the Lord will hearken, and write a book of remembrance of the things they say. Think of it! *A book of remembrance of the things they say!* - Matt. 10:29,30; 12:36,39; Mark 9:41; Acts 10:4,3.1.

All are striving to make their calling and election sure. As *friends* let each be kindly, sympathetic toward one another. Let each try to share a little of his brother's burden. His own in turn, will become that much lighter.

Like travelers toward a distant land,  
We each some heavy burden bear,  
And ev'ry heart doth feel its weight  
E'en tho' the face a smile may wear.

And wonderful tho' it may seem,  
Each time you help a brother bear  
His burden, you will surely find  
Your own has lost its weight of care.

Then let us speak the kindly word,  
That makes the burden light,  
And helps the weary, fainting heart  
To fight the goodly fight.

- *Zion's Glad Songs.*

Would that the spirit of David's great grand mother were spread generously throughout each Ecclesia. Ruth 1:16, 17: "Intreat me not to leave thee, to return from following after thee: for whither thou goest, I will go; and' where thou lodgest, I will lodge: thy people shall be my people, and thy God my, God: Where thou diest; will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

It is impossible for Christians to be friendly with every one, without sacrificing their principles. (Jas. 4:4.) "Know ye not that the friendship -of the world is enmity with God?" However, a Christian should not fail to be friends because of his -own unfriendliness: "Then said these men, we shall not find any occasion against this Daniel except we find it against him concerning the law of his God." (Dan. 6:5.) The greatest friendliness the disciple can show to the worldly is to help them see some of this blessed *Truth*.

### **THE BEST FRIENDS OF ALL**

The Christian must make friends, according to the Parable of the Unjust Steward, with those who can receive him into everlasting habitations when his present house fails. God and Jesus are the only ones who can. receive Christians into their "home not made with hands, eternal in the heavens." (2 Cor. 5:1-4; John 14:2.) The Christian in turn is to make the friendship of God and Jesus by being kind to and making friends with his rich Master's debtors. "For he that loveth not

his brother whom he hath seen, how can he love God whom he hath not seen." "Hereby perceive we the love of God because 'he laid down his life for us: and we ought to lay down our lives for the brethren." - 1 John 4:20; 3:16.

Each child of God is a steward over certain worldly' things. At present all things of this world are a part of the present evil world-the mammon of unrighteousness. The word "mammon" (Greek, *mammonas*) -- means wealth personified or avarice. All that we possess now is tainted by this world's avarice. It is only because of Jesus' ransom and our adoption into God's family that our little money, food, raiment, time, and strength are acceptable to God. Actually it is part of this world -- the mammon of unrighteousness.

The Christian's stewardship will fail, it may be sooner than he know.. Certainly it will not be long delayed for his span of life is the period of his stewardship. Jesus tells hristians to use their mammon of unrighteousness as a means of making friends for themselves.

All are debtors to God and owe him all their love, devotion, strength -- everything they have and are. God created us and by this we owe him our all. God gave Jesus to die for us, we thus owe him *all*. Thirdly we of our own free will consecrated our all to him. However, none of us give our all to him perfectly. We are unable to pay our debt in full. It is because all of us fail to carry out our agreement, do not pay our debts to God, that our love for one another is tested. The steward of the parable helped the rich man's debtors pay their debts. We must each help one another pay his debt to God. "Bear ye one another's burdens and so fulfil the law of Christ." (Gal. 6:2. See also Heb. 10:24; 1 John 3:18.) We can do nothing directly for God; he is divine. He does not need and cannot use our strength, money, or other earthly goods. But He counts as done for him anything we do for his little ones. (Matt. 25: 40.) Therefore, if we would make God our friend, we can do so only by being kind, loving, and friendly to God's children his debtors, and thus help each the other pay his debt of consecration -- his all to God.

Parental, filial, conjugal, and brotherly loves, while most effective and lasting if admixed with friendship, are limited; whereas the making of friends is without restraint as of number, sex, and relationship. Let us include especially as our friends, the followers of Christ who alone acknowledge their debts to God and are paying what they can to him.

While we must make and keep friends, we cannot demand that others be equally solicitous toward us. However, those who bring sunshine to the lives of *others* cannot keep it from themselves."

"Thine own friend and thy father's friend forsake not." - Prov. 27:11 .

- B. F. Hollister.

## Seeing Only the Good

Wouldn't this old world be better  
If the folks we meet would say,  
"I know something good about you!  
And then treat us just that way?"

Wouldn't life be much *more* happy  
If the good that's in us all  
Were the only thing about us  
That folks bothered to recall?

Wouldn't life be much more happy  
If we praised the good we see?  
For there's such a lot of goodness  
In the worst of you and me.

Wouldn't it be nice to practice  
That fine way of thinking, too?  
You know something good about me!  
I know something good about you!  
- *Anonymous*.

## Reputation and Character

The circumstances amid which you live determine your reputation; the truth you believe determines your character.

Reputation is what you are supposed to be; character is what you are.

Reputation is the photograph; character is the face.

Reputation is a manufactured thing rolled and plated and hammered and brazed and bolted; character is a growth.

Reputation comes over one from without; character grows up from within.

Reputation is what you have when you come to a new community; character is what you have when you go away.

Your reputation is learned in an hour; your character does not come to light for a year.

Reputation is made in a moment; character is built in a lifetime.

Reputation grows like a mushroom; character grows like the oak.

Reputation goes like a mushroom; character lasts like eternity.

A single newspaper report gives you your reputation; a life of toil gives you your character.

If you want to get a position, you need a reputation; if you want, to keep it; you need a character.

Reputation makes you rich or makes you poor; character makes you happy or makes you miserable.

Reputation is what men say about you on your tombstone; character is what the angels say about you before the throne of God.

- William Hersey Davis.

## Courage

Because, I hold it sinful to despond,  
And will not let the bitterness of life  
Blind me with burning tears, but look beyond  
Its tumult and its strife,

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By, every ray and every raindrop kissed  
That God's love doth bestow;

Think you I find no bitterness at all,  
No burden to be borne, like Christian's pack?  
Think you there are no ready tears to fall,  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me?  
Nay! A thousand times more good than I deserve  
God gives me every day.

And in each one of these rebellious tears  
Kept bravely back, He makes a rainbow shine;  
Grateful, I take His slightest gift; no fears  
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

- Celia Thaxter.