

# THE HERALD OF CHRIST'S KINGDOM

VOL. XXXIII November, 1950 No. 10

## Thanksgiving

*"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." - Ephesians 5:20.*

GIVING THANKS" is translated from one Greek word which means "to be grateful," and implies the thought of having grateful affection and memory.

The philosopher, Aristotle, when asked, "What dost soonest grow old" replied, "Thanks"; thus chiding men on how quickly they forget benefits at first gratefully received. Remembering the one leper out of the ten healed who returned to give thanks to Jesus, the history of natural and spiritual Israel, and our own failures, we are led to say that unthankfulness is one of the most common of sins.

The worldly are not now on trial for life, and their unthankfulness is winked at (Acts 17:30); but Christians are held responsible for their knowledge and opportunities, and their characters are injured if they fail to be thankful and fail to speak and live their thanks.

## THE EVILS OF THANKLESSNESS

The depravity of the human race is caused by unthankfulness, caused in turn by a lack of understanding and a foolish heart. This condition was to be specially noticeable in the last days. - Rom. 1:21, 29-31; 2 Tim. 3:1,2.

Unthankfulness in typical Israel brought chastening and all of that nation's woes, and ended in the "seven times" of trouble. This was the reason for their final removal from favor, pronounced by Jesus in his memorable words: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." - Matt. 23:37-39; Lev. 26:14-18.

Since all things that happened to natural Israel were types of spiritual Israel's experiences (1 Cor. 10:1-11), their unthankfulness, carelessness, waywardness, disbelief, cruelty to the Prophets and to Jesus, woes, chastening, and removal from favor, were to caution Christians against following such a course, and to warn each of us by their bad example, that many who enter the narrow way will follow a wayward path. This indeed has been the history of the Church even as with natural Israel. As their leaders were "blind leaders of the blind," so sorrowfully we admit, it has been, and still is with the Church. Some of Israel entered into Canaan, although upon the "fattest of them" and "the chosen men of Israel, the wrath of God came and slew and smote them down" because they "believed not for his wondrous works," and "trusted not in his salvation," and did not have "the praises of the Lord" in their mouths and lives. Only when the Lord "slew them, then they sought him; and they returned and inquired early after God." (Psa. 78:4, 22, 29-34.) We marvel at the speed and degree that some who know the Truth lose that knowledge and spirit, and lose their love for their brethren. Can it be that this happening to Israel was especially typical of present Truth people? - that unless we thankfully and gladly receive God's gifts, we will not only lose the gifts but all hope of eternal life?

### **THE BENEFITS OF THANKSGIVING**

Students of the mind classify men into introverts, who look and live inwardly, and extroverts, whose thoughts and interests are on things around and outside them. The introvert says, "The world owes me a living," and greedily takes all he can grasp. If he notices the needs of others or things to be done, he says, "Let some one else do it," He is not the thankful type nor likely to appreciate benefits from God or man. The extrovert "Looks not on his **own** things, but . . . also on the things of others." (Phil. 2:4.) He is the burden-bearer, and the one given to charitable works. Fortunately none are one hundred per cent introverts or extroverts, otherwise the one would acquire everything and the Other would be destitute. Christians have both these tendencies within them, the one to combat and the other to temper with the spirit of a sound mind. However, Christians can safely cultivate their charitable tendencies, being promised if they "Seek first the Kingdom of God and his righteousness, all these things [food, clothing, and bodily well-being] shall be added unto you." - Matt. 6:33.

If one is heedless and inattentive, he will not be thankful. He must "incline his ear" and "apply his heart" in order to "understand righteousness, and judgment, and equity: yea every good path," including the path of thanksgiving. He must say: "My meditation of him shall be sweet; I will be glad in the Lord." Then one can say, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." - Prov. 2:1, 2, 9; Psa. 104: 33, 34.

All around us are things for which we should be thankful. The recurring days and nights, summer, fall, winter, and spring, pass unnoticed unless we consider these blessings and appreciate them. Recently in a magazine article an engineer gave his reasons for belief in God as an intelligent being. He stated among other things that if the earth were but a little nearer or further from the sun, and if the days were of different length and were not followed by nights of average equal length, vegetable and animal life would cease from the earth. Such changes of distance from the sun could occur through a change in speed of the earth's revolution and length of day through change in rotation, yet they never vary, so that men can calculate the sunrise, sunset, and seasons, and the yield of planting. The natural laws designed by our Heavenly Father and executed by Jesus in his pre-human state are responsible for these wise and permanent arrangements, yet how few ever think of this, much less give thanks to God through Jesus for the sunrise or the advent of winter. When it rains, adverse comment is so common that James Whitcomb Riley wrote:

"It hain't no use to grumble and complain;  
It's jest as cheap and easy to rejoice;  
When God sorts out the weather and sends rain,  
Why, rain's my choice."

One of the ancients said, "He that falsely denies the reception of a benefit, and he that passes it as unnoticed, and he that doth not repay it, is ungrateful; but most ungrateful of all is he that forgets a benefit.

The song, "Count your many blessings, name them one by one, and it will surprise you what the Lord hath done," is but a carrying out in our meter of the Hebrew poems of praise as the writer reveled in the recount of God's blessings to Israel. - Psa. 78:1142; Psa. 107.

Let us listen to David's methods of giving thanks; "I remember the days of old; I meditate on all thy works." "Bless the Lord, O my soul, and forget not all his benefits." "My mouth shall praise thee with joyful lips when I remember thee upon my bed, and meditate on thee in the night watches." (Psa. 143:5; 103:2; 63:5, 6.) He continually reminded himself to thank the Lord and *not* to forget his benefits; he determinedly thought of all God's works; he stayed awake nights meditating; was made joyful and burst forth in praise (thanks) to God.

Unbelievers claim there is no God because there is so much trouble in the world. In this men do not properly appraise their benefits, and offset their troubles, therewith. David says, "I will praise thee, O Lord, among the people ... and the nations. For thy mercy is great above the heavens: and thy truth unto the clouds." "Remember his marvelous works that he hash done; his wonders, and the judgments of his mouth. (Psa. 108:3, 4; 105:5.) He is eloquent as he remembers God's mercy in the heavens: faithfulness reacheth unto the clouds; righteousness like great mountains; judgments are a great deep; preserveth man and beast; thoughts are precious; sum of them is great; more in number than the sands of the sea." The Lord is good to all; his tender mercies are over all his works." "The Lord daily loadeth us with benefits." (Psa. 36:5, 6, 7; 139:17, 18; 145:9; 68:19.) How differently everything looks when we have an appreciation of God's goodness and know the Truth, the sum of God's thoughts, the Plan of the Ages, his mercy in sending Jesus to die, his marvelous works in arranging for Jesus-one man to be the ransom for all of Adam's race.

If we correctly value God's benefits, we will say with David: God's blessings are as numerous as the sands of the seashore. They are as valuable as a gold mine; they are as precious as pearls, diamonds, and gems. Let us always confess our appreciation of God's mercy and goodness to us and all men. Let us realize that if we could "always" offer our thanks, our words would not be enough to fully express the value of God's blessings to us, nor their vastness, nor their great number.

To be thankful we must accept God's benefits gladly and willingly. St. Peter refused to have Jesus wash his feet until he was told, "If I wash thee not, thou hast no part with me." (John 13:8.) Natural Israel remained in the wilderness forty years because they would not accept God's power to give them Canaan. How alike are our wanderings in this wilderness of sin, making as little progress as the Israelites wandering back and forth over, the same ground. How often we are brought to the border of our promised land and through fear of our giants turn and run back towards the flesh-pots of Egypt. All of Palestine was promised to "the Jews, but after the death of all the adults who left Egypt, except Caleb and Joshua, those who had grown up in the wilderness went in, but in spite of Jericho's walls falling at the trumpet's blast and God's other mighty works, they possessed only a small portion of the land. All they stepped on was to be theirs, but they became tired, and left the Philistines and others in the land and these harassed and degraded Israel

throughout her entire history. How well this pictures that if unthankful, we do not slay our bad habits and earthly ways, which like the Canaanites are natural to our fallen human natures and must be dispossessed before our new nature, the Christian spirit, can occupy our whole being.

## THANKFUL WORDS AND DEEDS

Have we not, all been disappointed when, done a good turn to some one, he took it as a matter of course and gave us no thanks? Such experiences show us how disappointed God is in us when we do not give thanks to him and remember his benefits. It is not enough therefore that we notice benefits, remember them afterward, appreciate their value and accept them gladly. We must say something about it, both to God and to men. Of this the Psalmist says: "I will magnify God with thanksgiving. This also shall please the Lord better than an ox or a bullock that hath horns and hoofs." (Psa. 69:30, 31.) David knew that typical offerings of the Jewish tabernacle and temple were, pictures of better sacrifices of Jesus and the Church in the Gospel Age. (Psa. 40:6-8; Heb. 10:4-10; 13:10-13.) Hosea (14:2) urged Israel to ask God to take away their iniquity and receive them graciously, "so will, we render the calves of our lips. In Hebrews (13:15) thanksgiving is called "the sacrifice of praise and the fruit of our lips."

It is a small enough offering for us to spend a few of our breaths, of which God gives us seventeen each minute, in giving, thanks. If speaking thanks were all we could do, it would scarcely be a sacrifice, but benefits not only call for spoken, but also acts of thanksgiving, for we will want to repay God's kindness with our service. The sweet singer of Israel asks: "What shall I render unto the Lord for all his benefits to me? I will take the cup of salvation, and call upon the name of the Lord. I will pray my vows unto the Lord now in the presence of all his people." (Psa. 116:12, 13.) The same thought is in Hebrews (Heb. 6:7, 8) which, as in the parable of the sower (Matt. 13:3-8; 18-23), compares our hearts to soil which is plowed, harrowed, sown, and watered. Good soil gives grain, vegetables, and fruits to those who dress it, and it is blessed with further cultivation and rain for further fruitage. The bad soil, which yields weeds, will receive no more care, but' instead fire will burn off the thorns and briars.

We cannot draw the comparison of our hearts with good soil too far, because God is the husbandman (1 Cor. 3:9), and we cannot repay him for his labor in cultivating our hearts, and his great gifts of Jesus, the truth, his mercy, and his holy spirit. Soil multiplies the seed in manifold measure, and furnishes a living to the farmer. God has no need, and when we have done all, we are unprofitable servants. (Luke 17:10.) We cannot by our small earthly gifts add to God's great wealth, for he is a spirit. Nor by our praise can we increase God's reputation in the universe, nor can we vindicate his name on earth except by our finally becoming overcomers and thus proving that God's grace is sufficient to overcome the world, the flesh, and the devil.

"Praise waiteth for thee, O God, in Zion" (Psa. 65:1), would mean that the Christ resurrected in the divine nature, and having taken up the scepter of the Millennial Kingdom, will bring real praise to God's name. (2 Pet. 1:4; Rev. 11:17; 1 Cor. 6:2.) As we seek now for some way of showing our thanksgiving to God, and realizing we cannot do for him directly, we are led to watch Jesus' life and words. We find he has covered this in the parable of the sheep and goats. Those represented by the sheep are givers of thanks; they give meat, drink, hospitality, and clothing to the needy; they visit the sick and those in prison. "And the King shall say unto, them . . . Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me. The wise man also knew that "He that hath pity upon the poor lendeth to the Lord; and that which he hath given he will pay him again." (Matt. 25:33-40; Prov. 19:17.) In Hebrews (Heb. 6:10) the writer states that the fruitage desired from our hearts and lives is the ministering to God's saints, that such work, if a labor of love for God, he will not be so unrighteous as to forget.

## THANKSGIVING ALWAYS, FOR ALL THINGS

At first it seems St. Paul is exaggerating when he exhorts us to give thanks *always*, but understanding; that a grateful heart is referred to, as well as speaking our thanks and the living of a life of thanksgiving, we are enabled to see that this is but another way of stating that our consecration is to be continuous -- a life of thanks to God.

Nearly every one will agree that we should be, thankful for the good things God gives us, but it requires more faith, and discernment to be thankful for trials, chastenings, rebukes, illness, rebuffs, slander, hatred, and all the things most people classify as being "bad." Christians should "know that all things work together for good to them that love God, to them that are the called according to his purpose," that "no chastening for the present seemeth to be joyous, but, grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto, them which are exercised thereby"; that "It is better to go to the house of mourning, than to the house of feasting ... for by the sadness of the countenance the heart is made better." (Rom. 8:28; Heb. 2:11; Eccl. 7:23.) Thus we are advised to look at the future effect of "bad" happenings and accept them as from our heavenly Father, neither esteeming them too lightly (despise them), nor allowing ourselves to be crushed by ("faint" under) such experiences.

The command "Giving thanks for all things" in our text, therefore, is to be taken literally even though our thanks are sometimes given through tears.

"For every bill I've had to climb,  
For every stone that 'bruised my feet,  
For all the blood and sweat and grime,  
For blinding storms and burning heat,  
My heart sings but a grateful song  
These were the things that made me strong.

"For all the heartaches and the tears,  
For all the anguish and the pain,  
For gloomy days and fruitless years,  
And for the hopes that lived in vain,  
I do give thanks, for now I know  
These were the things that helped me grow!"

## TO WHOM SHOULD WE GIVE THANKS?

Some yield thanks to amulets, charms, and luck pieces, others think the spirits responsible for their good things, while still others give thanks to the saints -- Mary, "the Holy Ghost," and Jesus. Bible students know that "Every good and perfect gift cometh down from the Father of Lights," that "There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." (James 1:17; 1 Cor. 8:6.) We know there is no conflict of authority between the Father and the Son, for Jesus said: "My Father is greater than I," and taught us to pray to the Father. - John 10:30; 14:28; Matt. 6:9.

While humans desire thanks through vainglory, we know that God is above such trifles, and does not command our thanks through such motives. Rather, it is because thanksgiving enlarges our hearts and enriches our lives, that God encourages us to thank and praise him. Further blessings are dependent upon proper use of past and present benefits, and thanksgiving enables us to do this. Gladly will those who appreciate Jesus' suffering and death for them give their thanks to God

through him, knowing their thanks could not be acceptable to God were it not for Jesus having died on their behalf and having appeared in the presence of God for them. - 1 John 2:2; Heb. 9:24.

Giving thanks to God through Jesus, is the start of a blessed cycle, which increases our blessings more and more as we practice this grace. The well known eulogy of "Mercy" by Portia might quite as well have been said of Thanksgiving: "Its quality is not strained; it droppeth as the gentle rain from heaven upon the place beneath; it is twice blessed; it blesseth him that gives and him that takes."

Thanks to God should not prevent our giving thanks to one another for benefits received through human agents. In fact, if we are not thankful to the human giver, how can we be thankful to the heavenly?

### **THANKSGIVING DAY**

We are glad that in the United States one day, usually the last Thursday in November, is set aside for , praise and thanksgiving to God. Christians should celebrate this day, but in addition one's whole year and lifetime should be a Thanksgiving day. True thanksgiving by the world must await the Millennial Age of visitation, and this will be their first real Thanksgiving Day. (2 Peter 3:8; 1 Peter 2:12.) Then the Christ will teach the nations the blessings of thanksgiving, and its action on their hearts and lives will be the same as that on the Church in this Age. Each prayer of thanks will be followed by more benefits, and in the willing and obedient will be followed by more thanksgiving and helping of their neighbors; and as they advance from grace to grace, God's perfect law will be written in their hearts and minds, and perfection progress in their bodies. In the Millennial Age the judgments of the Lord will be abroad in the land, and the Lord will answer While they yet call. Then giving thanks always for all things will not be hard, because with the fulfillment of the Vision, faith will be replaced by sight. - Isa. 26:9; 65:24; Hab. 2:3; Rom. 8:24, 25.

Now it requires faith for us to give thanks, and at times we find it necessary to encourage ourselves with the exhortation, "Hope thou in God: for I shall yet praise him for the help of his countenance." (Psa. 42:5.) 'Let each of us, knowing the rewards of thank fulness and the blessedness it gives our lives, strive more to yield the sacrifice of praise continually.

"With this blessed hope before us,  
Let no harp remain unstrung;  
Let the mighty ransomed chorus  
Onward roll from tongue to tongue.

"Christ is come,  
Christ, the blessed Prince of Peace."

- *B. F. Hollister.*

## **"I Will Come Again" -- Jesus**

The sub-title of *this volume on "the most important subject in, the world today"* is: "The *Five Successive Phases of the Advent*," and it is set forth by the Author, Brother Horace E. Hollister, as "A Fresh Analysis of the Old and New Testament Prophetic Writings Concerning the Second Coming of Christ the Messiah." One of the most valuable features of the book is the reproduction of all the passages--more than one hundred and twenty--of the New Testament referring to the return of the Lord and his Millennial Reign, from the translations of the *Emphatic Diaglott* and Rotherham's *Emphasized Bible*, on facing pages. 330 pages; now ready for delivery. Orders may be sent to this office. Price, postpaid, cloth \$2.25; paper \$1.25.

## **"Whatsoever He Saith Unto You, Do It"**

**JOHN 2:5**

THESE were the words of our Lord's mother to the servants, at the marriage in Cana, about the time of the beginning of our Lord's ministry--our Lord, his mother and his disciples being guests at the wedding. There was a shortage of wine, it will be remembered, and Mary evidently expected our Lord to exercise his power in some manner: although just why she should expect this is not evident, because we are distinctly informed that the miracle of turning water into wine was the beginning of Jesus' miracles. (John 2:11.) And, by the way, this distinct statement by the Apostle John, gives emphatic contradiction to the apocryphal legends which a credit to our Lord various miracles, etc. previous to this time.

How suitable are Mary's words to all of the Lord's people: "Whatsoever he saith unto *you*, do it!" How important that all should learn the lesson that it is not merely the hearing of the Gospel which brings blessing to the heart; but obedience to the, glad tidings! Of course, it is necessary that we should believe the Master before we could be ready to obey him; yet the expression, "Whatsoever he shall say unto you, *do it!*" includes a faith in the Lord on the part of all those who are obedient. The Christian cannot do better than adopt these words as one of the mottoes of his life -- Whatsoever my Lord saith unto me, I will do it.

We are not to hear and to obey every voice, but, as our Lord himself said, "My sheep hear my voice, . . . and they follow me." (John 10:27.) There are many voices in the world (1 Cor. 14:11), some calling in one direction and some in another. The world calls us, the flesh calls us, the Adversary calls us, and the Master calls us. The Christian may readily enough discern the voices of the world and the flesh, and should be on his guard against their seductive influence. But he may have more difficulty in discerning between the voice of the Adversary and the voice of the Good Shepherd; because, the Adversary's method is to simulate, or counterfeit, the voice of the Shepherd. His usual methods of deception are through false teachings backed by human organizations; the whole being made to appear as a message of light through messengers of light. (See 2 Cor. 11:13, 14.) Christians need to be specially on guard on this point; many are hearing and adopting the voice of the Pope, others the voices of Presbyteries, Conferences and Councils, which hinder them from hearing and obeying the voice of the Shepherd. They have need to remember that the proper course is to "take heed that ye refuse not him which speaketh from heaven" -- "Whatsoever *he* shall say unto you, do it."

Hearken to his words! "A new commandment I give unto you, that ye love one another as I have loved you." (John 14:34.) "If ye love me, keep my commandments. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of



my Father, and I will love him, and will manifest myself to him." (John 14:21.) "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. He that taketh not his cross, and followeth after me is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth him- that sent me." (Matt. 10:37-40.) He speaks again and says, "Blessed are the meek, the merciful, the humble-minded, the peacemakers, the pure in heart and those hungering and thirsting for righteousness and enduring persecution for righteousness' sake" - "Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." He saith to us again-"Ye are the salt of the earth and the light of the world;" "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." - Matt. 5.

From heaven, he continued to speak to us through the Apostles to the same, effect: -- "Present your bodies living sacrifices to God, holy, acceptable, your reasonable service." (Rom. 12:1.) "Love as brethren; be pitiful, be courteous." (1 Pet. 3:8.) "Laying aside every weight, run with patience the, race set before you, locking unto Jesus, the author and the finisher of your faith." "Laying aside all malice, and all guile and hypocrisies, and envies and all evil-speaking, as newborn babies, desire the sincere milk of the Word, that ye may grow thereby." And "giving all diligence add to your faith fortitude; and to fortitude knowledge; and to knowledge moderation; and to moderation patience, God-likeness, brotherly kindness, love." - 1 Pet. 2:1; 2 Pet. 1:5.

We have heard his words. They impress us as being the very essence of wisdom and righteousness. We know that ,he is faithful who has promised' that if we *do these things* we shall never fall, but be granted an abundant entrance into his everlasting Kingdom. We have taken the first step of belief; we have taken the second step of response, and have agreed to do these things; the important question with each one of us, therefore, must be -- Am I obedient to him from heaven who speaketh? Am I doing whatsoever he says? To whatever extent "any shall find shortcomings on the line of obedience to the Shepherd's voice, to the extent of ability let him beware and arouse himself, promptly, energetically to do these things; for the Father also saith, "This is my beloved Son: hear him!" - Luke 9:35.

Returning to the narrative: We note our Lord's command to the servants to "fill the water--pots-with water." Remembering the statement of the Prophet, corroborated by our Lord's own words, "Without a parable spake he not unto them," we are, inclined to surmise that this, his first miracle, contains some spiritual lesson for us. Endeavoring to draw such a lesson from this miracle, in harmony with the general testimony of the Word, we reason thus: The water pots symbolize the Lord's people; their number, six, might indicate that it refers to the Lord's people its the present time of evil, because the number six is a symbol for imperfection and evil condition, as seven is the symbol four completeness and perfection. Thus six days: of the week are set apart for labor, while the seventh is set apart for rest and refreshment: Likewise the six thousand years of the world's history are permitted by the Lord to be evil, through man's disobedience, and fall; *while in* the seventh thousand God proposes to bring in his Millennial Kingdom -- his reign of everlasting righteousness.

The water with which the water-pots were commanded to be filled, is in Scripture the symbol for the truth, the "water of life"; not merely the Word of Truth, but the Word accompanied by and infused with the spirit of the truth -- it is with this that the Master commands that we shall be filled. In the symbolic miracle the servants obeyed; not doubtfully or slothfully did they fill them half full, but, as it is recorded. "They filled them up to the brim." So it should be with us; having heard the Master's word "Be ye filled with the spirit, we should draw abundantly from the

fountain of grace and truth, nor cease until we are filled with the spirit "to the brim" -- completely. And if we so do the Master's commands, what may we expect as a result? We may expect, as illustrated in the symbolic miracle, that the water will ultimately be changed into wine - the symbol for unalloyed pleasure, heavenly joys.

In the symbol the miracle of *change* from water into wine came only to those vessels which were filled to the brim with water; so, likewise, the Lord has promised a still greater change to his faithful followers who receive the treasure of divine truth, and its spirit into their "earthen vessels," and who are filled with it. They shall be "changed" in a moment, in the twinkling of an eye, under the sounding of the seventh trumpet; *they* shall be changed from the human nature to the divine nature; from earthly conditions to heavenly conditions: this greater miracle, yet to be accomplished by our Lord, was well symbolized in the change of the water into wine -- the joys of the Kingdom, the joys of the new nature. The Lord's consecrated people are symbolized not only by the water-pots and by the servants who fill them, but also they are symbolized by the bride at the marriage, just as the bridegroom is also the one who commands that the vessels be filled with the water. The governor of the symbolic feast who pronounced the new wine, to be of the very finest quality, aptly symbolizes the heavenly Father who is the great Governor of the great feast associated with the union of the heavenly Bridegroom with his Bride, and the excellence of the wine represents fully the joys of the Lord with which we shall be filled at our "change. Already we share, to some extent in the blessings of this union; already we know something of the joys of our Lord; already we taste not only of the cup of his sufferings, but also "have tasted that the Lord is gracious." Already we partake of the wine on the lees, and the fat things full of marrow (Isa. 25:6); but our present joys are but foretastes of the coming realities -- the best of the wine comes at the end of the feast, when our heavenly Bridegroom shall have changed us to his own image and likeness that we may share his glory.

Oh, how important that we remember the words, "Whatsoever he saith unto you, do it!" 'Tis but a little time since we heard his voice directing us how our dearth of joy and happiness might be overcome and how, instead of impurities and filth of the flesh, we might be filled with the truth, its spirit and its joy, and subsequently have the whole instantly "changed" to the perfection of joy into the divine nature. How are we heeding the Master's words? To what extent have we gotten filled with the truth and its spirit? He will give ample opportunity to each of us to be filled, and if any, therefore, is only partly filled, it will be because of a lack of the proper spirit of obedience. Our vessels may not all be of the same size; as with those in the symbol which apparently varied in size, holding from two or three firkins apiece, so our capacities, opportunities, etc. may vary; but, to fulfill the Master's requirement, each must be filled full -- no more, nor less -- if we would experience the desired "change."

While this lesson evidently applies merely to the hearing of the Lord's voice by the Church, during this Gospel Age,, the principle holds good also for the Millennial Age. Now the vast majority of the world do not hear the Lord's message of grace, and, consequently, are not responsible; but by and by all the deaf ears shall be unstopped, and all the sin and prejudice blinded eyes shall be opened; and the Lord shall be recognized as the great Teacher, and all shall hear his voice. This is set forth by the Apostle Peter (Acts 3:22, 23); after picturing the great Prophet (teacher) , Christ the Head and the Church his Body, whom God is raising up during this Gospel Age, and fitting for the great work of the Millennial Age, he declares, "Him shall ye hear [obey] in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear [obey] that Prophet, shall be *destroyed* from among the people" - in the Second Death.

If the responsibility of those who will hear during the Millennial Age is thus prefigured, and declared, so as to leave no doubt that "everlasting destruction from the presence of the Lord" shall be visited upon all who shall then refuse to obey, what shall we say would be the result of a refusal now to obey on the part of those who hear the Master's voice during the Gospel Age? We will not say positively that there is no hope for such; but we see little room for hope for such as hearing the voice and recognizing it, make no effort to obey it. On the contrary, we hear the Apostle saying, - "If we sin willfully after we have received a knowledge of the truth" - [heard the Lord's voice], after we have tasted of the good Word of God and been made partakers of the holy spirit, and [experienced in our justification] the powers of the Age to come, there remaineth no longer a share for us in the great sacrifice for sin; but only a fearful looking for of judgment and fiery indignation which would devour us as adversaries who had despised the mercy and grace of God. - Heb. 4:6; 6:4, 5; 10:26-31.

Hearken to the Apostle's words again, "See that ye refuse not him from heaven who speaketh." (Heb. 12:25.) "We ought to give the, more earnest heed to the things we have heard, lest at any time we should let them slip. . . "How shall we escape if we neglect so great salvation." (Heb. 2:1, 2.) So far as we may judge, the hearing of the Word of the Lord in every case brings with it responsibilities; and becomes "a savor of life unto life or of death unto death." We do not say that those who are partially negligent -- who fail to fill their "earthen vessels" to the brim with the truth and its spirit -- will be esteemed to have despised the words of the great Teacher; on the contrary, the fact that they are seeking at all to be filled with the truth and its spirit is an evidence that they have respect to the Lord's Word, and do' not reject nor refuse "him that speaketh from heaven." But their failure to give diligence to be filled with the truth and its spirit will mean their loss of the great prize, the fulness of joy in the "change." These are they who neglecting to use their opportunities zealously, neglecting to be filled full with the spirit of the truth, are correspondingly partially filled with the spirit of the world, and not accounted "overcomers" of the world. These are they who will "come up out of great tribulation," washing their robes in the blood of the Lamb. (Rev. 7:9, 13-15.) Losing the great prize because of a deficiency of zeal, these will, nevertheless, get a great blessing because they did not refuse "him from heaven that speaketh."

We must remember, however, that the hearing of the natural ear is not the only hearing to which the Scriptures refer. Hence, the expression, "He that hath an ear let him hear"; and again, "tars have they, but they hear not"; and again, our Lord's words respecting the multitudes, "To, them that are without, these things are spoken in parables, that hearing they might hear, and not understand." Our responsibility is not, therefore, marked by the opportunities of the outward ear. Many have heard with the outward ear who have never heard in the responsible sense of the Scriptures, in the sense that all eventually must hear; -- in the sense of understanding, appreciating the message. The responsibility as to how we hear, and how we reject, is upon those who have an understanding of the Lord's grace. "Blessed are your ears for they hear, and your eyes for they see." But the blessing can come only to such as "refuse not him from heaven that speaketh." Let us all, therefore, who have heard the Master's voice, strive to remember his Word, as we have considered it foregoing: and let each of us seek to live as nearly as possible according to that Word. "Whatsoever he saith unto you, do it."

- R3163,- March 15, 1903.

## **Fellowship's Breadth**

*"Him that is weak in the faith, receive ye." - Romans 14:1.*

AQUILA and Priscilla had recently come from Rome; and it is probable that it was through them the Apostle learned of the conditions among the brethren there and was led to give the sound advice of Romans, chapter 14. He knew that they could not have all the blessings God planned for them unless they accepted and profited by all the fellowship His wisdom had provided. This chapter and the following seem to indicate that there was much misunderstanding between the Gentile and Jewish Christians at Rome, the one laying great stress on ancient customs, and the other disregarding them. The tendency would be for the Jew--because of his "orthodoxy," to feel superior to the Gentile, and the Gentile, because of his stand for "liberty," to feel superior to the Jew, both thus developing a pride that, uncurbed, would prove fatal, and both thus allowing non-essentials to disrupt the fellowship that, if available, is absolutely essential to spiritual well-being; or; even to life itself.

The dispute was, principally over eating meats and regarding days. The Jew properly retaining a veneration for the Law of Moses, made the mistake of considering it as still of force for the Christian; and boasting of his faithfulness he continued to depend for his salvation upon observing certain days and abstaining from proscribed meats. The Gentile, recognizing that such restrictions had been placed only on the Jew under that Law, regarded neither days nor meats, and felt a superiority to the Jew who remained under that bondage. Thus mutual censure and uncharitable judgment prevailed among them; and doctrinal disputes over non-essentials soon had them destitute of the love and forbearance that make Christian fellowship a possibility and a blessing. We can sympathize with them, for we have learned by experience that one brother with a hobby can make fellowship -- that which should be one of our greatest treasures -- a thing to be almost dreaded.

There is no reason to suspect dishonesty on the part of either Jew or Gentile, but merely a short sightedness that was unwisely risking the loss of the precious "fellowship of kindred minds like to that above" -- a fellowship based on a thousand agreements being frustrated by a few minor differences. Even an unconsecrated brain should work better than that. Any one would call such conduct foolish if among the worldly. The modern counterpart is the thought actually expressed by a brother, that "If one does not see the covenants, sin-offering, and presence as Brother Russell taught them, he does not have any truth." We hope he did not really mean what he was saying, for that was accusing the hardworking author of the 2971 pages of "Studies in the Scriptures," thousands of sermons, etc., and the 6451 pages of the "Reprints," of having succeeded in teaching his readers only three doctrines in his life-long labor with his consecrated pen. Certainly there could be no fellowship with brethren who have "no truth." This brother, if he meant what he said, deceived himself into a state of mind that it is difficult to suppose even a man of the world could attain. A proper appraisal of the relative value of the hundreds of truths Brother Russell taught, gives a saner judgment than that. An occasional reading of the Manna Comment of July 1 and the Watch Tower article, "Doctrines More or Less Important," (Reprints, page R5284, W. T. August 1, 1913) should guard one from making any such foolish statements.

## **THE STRONG OUGHT TO BEAR THE INFIRMITIES OF THE WEAK**

Full, sincere devotion to the Lord, and an earnest and really successful endeavor to serve him, was probably evident in Jewish and Gentile Christians as they are in the brother quoted above. What those early Christians lacked was that soundness of judgment that looks to the Lord and his Word as our only safe guide. To trust the workings of an imperfect brain when he who never errs or changes has provided for us through the inspired Apostles and Prophets all that is needed for the guidance of our feeble footsteps, is to invite sure disaster. To cut off from fellowship one whom the Lord has instructed us to receive, is not the least of errors. It is very probable that the brethren of Rome thought they were making no difference in their fellowship with the brother who was weak in his faith on one or more points, but the actual fact was that if he was received at all, it was with a coldness that would soon drive him away unless he was a Christian of most sterling worth and with a determination to have the fullest measure of blessing possible, whatever the cost. The Christian forbearance which the inspired Word enjoins, and which Paul is illustrating in this passage, would have perpetuated, for them, the -mutual assistance which the heavenly Father intended they should have in each other's company; the brother who thinks he is strong, eventually learning in that companionship that he, too, has some weaknesses that the supposedly weak brother must have the grace to endure.

Every child of God is under his Father's personal care, and there is the assurance that there is no occasion of stumbling in those who love his will, but there must surely be great confusion of face some day for any one who has been instrumental in discouraging or even causing some degree of embarrassment to some fellow-member of the Body of Christ by his carelessly overlooking his privilege of laying down his life for his brother. While feeling that he is laying down his life in service to his Lord in his witnessing to the world by various means, etc., he is actually disgracing him by not giving a practical demonstration of that oneness which Jesus himself said would be the means by which even the world would discover in us the marks of discipleship. There is no more practical way of laying down our lives for our brethren than to grant a brother the privilege of deciding for himself which of various interpretations to accept. Once is often enough to state and make clear why a certain view appeals to us. If this can be done "in meekness," in other words, as a Christian, and received in the same spirit, fellowship can continue in that broad sense for which the Lord prayed.

Zwingli could not cooperate with the Roman Catholic system, for its teaching is an open denial of the ransom, the doctrine which is the foundation of Christianity. But Calvin had no such reason for not working with Zwingli. Perhaps there was more cooperation than we know of at this late date but Calvin's adherents were soon formed into a group apparently having no fellowship with the several other groups of adherents of various reformers that had by this time gathered around their teachings so it has gone on to this day: slight doctrinal differences labeling the dissenters as those "weak in the faith" and not to be actually received into fellowship. Doubtless many in that day said they were willing to receive to fellowship the doctrinally weak ones-that is, willing to if the other brother saw fit, and had the courage to make all the advances. How lenient our heavenly Father has been toward those who have had part in divisions that have disgraced his name through the centuries, none can know. We can hope that among the thousands involved, there is at least a handful qualified for a place in the glorified Church; but the only safe advice and course for us today is, as it was for them, "Him that is weak in the faith, receive ye." "It must needs be that offenses come, but woe to that man by whom the offense cometh." As Dean Farrar has said:

"It is one of our trials that the Bible, with its tender and hallowed bearing upon all that is sweet and noble in outlives-with its words so stately and full of wonder, and full of music, like the voice of an arch-angel-should have been made in these days the wrangling ground for sectarian

differences: but if with our whole hearts we are striving to live according to its spirit, we need fear but little that we shall trip in a right pronunciation of the shibboleths of its letter. Surely it is deplorable that, because of mere questions of authorship, of historical accuracy, of verbal criticism, having for the most part little or no bearing on the *spiritual or amoral life*, party should be denouncing party, and Christian excommunicating Christian, and so many hands tearing in anger the seamless robe of Christ. It is, alas, the due punishment for our lack of charity, our Pharisaism, our unwisdom, that while we have been so eager about such controversies, the love of many should have waxed cold."

It is not just fellowship the Apostle wishes the brethren to have, but profitable fellowship. He urges them to receive the weak brethren to their fellowship, "but not to doubtful disputations. The more literal rendering of such versions as the Diaglott, The Englishman's Greek New Testament, the New New Testament, Rotherham, etc., gives the Apostle's thought more clearly than this one of the Authorized Version. The two renderings of the Diaglott are: "Receive ... not for differences of reasonings"; and "Receive . . . not, however, for doubtful reasonings." Rotherham renders it, "Receive . . . not for disputing opinions." In Corinth there were brethren with "a mind of their own," brethren with as much faith in their "opinions" as in the Bible, or more, and of course no two of them agreed exactly, as they were depending each on his own head to decide between the different shades of thought. Since the early Christians were much like Christians of today according to, the flesh in their lack of ability to think straight, they doubtless had the same difficulties of arriving at oneness of thought. The ecclesia probably often had their meetings deprived of all that would be spiritually upbuilding by disputatious brothers, just as it sometimes happens in our day -- brethren that just as soon as one that disagrees with them on a point or two comes within the range of their vision, must drag out the old point of controversy and reiterate the arguments that have been heard scores of times before, brethren that seem to study their Bibles mainly to find Scriptures that will settle brother so-and-so -- perhaps because they have never learned its sanctifying power. The same amount of study devoted to learning and applying in their own lives the truths that most effectively work sanctification would have added to their "faith" the necessary "fortitude," so that even if the other brother was just as anxious as they to "make his point, their hearts would have been so filled' with grace that they could keep silent after having once presented their conclusion, no matter how precious their view was to them. It takes much sitting at the feet of Jesus, the lowly Nazarene, to learn "in meekness to instruct those that oppose themselves," "in meekness correcting the opposers" (Diaglott reading); but for most of us it seems to take years of sitting at the feet of the lowly Nazarene to learn the blessing and joy of being silent while the opposer talks on. But as soon as one has succeeded in treasuring spiritual fellowship above the fleshly pleasure of argument, he will not dream of disrupting fellowship just to, make- a point, nor be offended just because a brother must wait to do his agreeing when, beyond the veil, he knows "even as he is known." Over there, all of us will change our minds an some things.

### **JUDGING, A SIGN OF IGNORANCE**

The brother who rates another as spiritually deficient because there is some point of doctrine on which *they* disagree, is woefully ignorant of his own deficiency as well as ignorant of God's will for him. To refuse fellowship to a brother on any but Scriptural grounds, is to judge him with human judgment. Jesus instructs: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall *be judged*: and with what measure ye meet, it shall be measured to you again." (Matt. 7:1.) "Be ye doers of the Word, and not hearers only, *deceiving your own selves*," is the warning of Brother James (James 1:22) Some day we will understand, but until God has revealed to us his basis of judging, all our activity along that line is a distressing display of ignorance.

If any of us had been appointed to supply the list of ancients who, according to Hebrews 11 "obtained a good report through faith," how differently it would have read. Probably many would have excluded Jacob on the basis of his treachery, Rahab on her reputation, David' for his heinous sin, and Samuel because he failed to "rule well his own household." If we would have failed so miserably in the selecting of the Ancient Worthies, what folly it is for us to pass judgment on one for whom the "better thing" has been provided.

Through the Apostle Paul the Lord has instructed us that it is the duty of the *Church* to judge in certain matters, but through the same Apostle (1 Cor. 4:5) he warns that our impatience might lead us into the sin of becoming *individual* judges "before the time," and thus bring ourselves under the condemnation of which Jesus warned. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, *thou condemnest thyself.*" (Rom. 2:1.) "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the Law, and judgeth the Law: but if thou judge the Law, thou art not a doer of the Law, but a judge." - James 4:11.

No one can pass judgment without having some basis, some standard by which to judge. Since our heavenly Father has not told us his standard, the only thing for us to do is to invent our own, if we would judge. Any One who has enough conceit to do that, would naturally not provide a standard that would leave him out, but would adopt one that would give him a one hundred per cent standing. Intuitively he recognizes that, however excellent his moral attainment is, it falls short of perfection. Every other point he considers meets the same result until he comes to doctrinal purity. There he has a measuring rod that will give him the score he needs for an "abundant entrance into the everlasting Kingdom." He believes nothing except that which *his head* tells him is truth. Therefore, any one who disagrees with his creed cannot- have the truth that sanctifies and therefore can have no hope of the Kingdom. His flesh assures him that too fellowship with such an one will be a sinful waste of time -- thus excusing him from laying down his life for this particular brother, and that would be very painful for one of his temperament. Giving way to this fleshly weakness, another division among Bible Students results. It is encouraging to note that there are not so many of such disasters but that a few can still honestly sing, "We are not divided; all one body we." Each division, however, represents a rebellion against the Lord's arrangement. "With, all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." - Eph. 4:2-7.

The surprising thing is not that there are divisions, but that in this day of the final test on the Church there should be so many that are willing to meet regularly with some who disagree with them on some very precious point. This is not, however, a new experience for the Church. Throughout the Age all have had the same privilege of proving their love for their Lord by a practical love for each other. At the beginning of the Church's pilgrimage her Lord and Head gave through the Apostle both the warning and the explanation regarding this very thing. "There must be heresies [margin: sects] among you, *that they which are approved* may be made manifest among you." - 1 Cor. 11:19.

### **SECTS A REVELATION OF SELFISHNESS**

Our all wise Head made a most choice selection in the word he used to foretell that the spirit that says "I am of Paul, I am of Apollos" would manifest itself in the midst of the true Church -- as it did do even under the ministration of such powerful leaders as Paul, and Peter, and John. On this



word, "heresies," found in the King James Version; E. P. Gould writes in the American Commentary: 'Heresies' is a transliteration [the Greek word spelled with English letters], but not a translation of the Greek word, which has come over into English with a different meaning from its ordinary Greek, or New Testament, meaning. It means, originally, a taking; then, introducing the idea of selection, the *taking what one desires and leaving the rest*, election, choice; then, a chosen way of living or thinking; then, a body of men choosing the same way of thinking or living; and, finally, dissensions between different bodies of this kind. Its use in the New Testament is divided between the last two meanings -- sects, and their dissensions. In this sense, it is classed by Paul among the works of the flesh. (Gal. 5:20)." This writer gives also what we believe is the correct explanation of the last clause of this text, "that they which are approved may be made manifest among you." He writes: "Those who stand the test and receive the divine approval; here those who show an unpartisan and loving spirit, 'May be made manifest' - viz., by the contrast between them and the dissentient." How simply and how skilfully our Heavenly Judge shows up the selfishness, the willfulness, the lovelessness of the unfaithful!

### FELLOWSHIP DEFINED

But what is this fellowship that the faithful maintain and by which they show their allegiance to the Lord? Of the fifteen times the English word appears in the Authorized Version the same Greek word is found in all except one; but both Greek words have practically the same meaning. The word used in the fourteen instances is defined by Strong as partnership, i.e.; (literally) participation." This word is also translated "communion" in 1 Corinthians 10:16, bringing this partnership into the most sacred of the Church's relationships: "The cup of blessing which we bless, is it not the communion [partnership] of the blood of Christ? The bread which we break, is it not the communion [partnership] of the body of Christ?" Rotherham translates this passage, "The cup of blessing which we bless is it not a sharing together of the blood of Christ? The loaf which we break is it not a sharing together of the body of the Christ? Rotherham thus evidently losing some of the depth of the thought, the "breadth of fellowship" the Apostle was endeavoring to recommend to those who in the closest of partnership *go as one body* to him without the camp.

Fellowship is something vastly more intimate than, just meeting in the same room. The Corinthian brethren did that and yet there- was carnality among" them, envy, strife, and division, a walking as men. (1 Cor. 3:3.) For such there is no fellowship in the real sense. To quote again, this time from A. Hovey: "Fellowship' with another is something more than union, however intimate; it is a sharing together with a common partnership or participation of certain possessions, gifts, or blessings. Those who are in fellowship are partakers in common of certain things." In commenting on Acts 2:42 regarding the early Church continuing steadfastly in the Apostle's teaching and fellowship, Brother Barnes comments: "The word rendered *fellowship* is often rendered *communion*. It properly denotes *having things in common*, or participation, society, friendship. It may apply to anything which may be possessed- in common, or in which all may partake. Thus all Christians have the same hope of heaven; the same joys; the same hatred of sin; the same enemies to contend with. Thus they have the same subjects of conversation, of feeling, and of prayer; or they have communion in these things. And thus the, early Christians had their property in common. The word here may apply to either or to all, to their conversation, their prayers, their dangers, or their property; and means that they were *united* to the Apostles, and participated with them in whatever befell them. It may be added that the effect of a revival of religion is to unite Christians more and more, and to bring those who were before separated to union and love. Christians feel that they are a band of brethren, and that however much they were separated *before* they became Christians, now they have great and important interests in common; united in feelings, in interest, in dangers, in conflicts, in opinions, and in the hopes of a blessed immortality."



The fellowship which each Christian experiences with our Lord is vividly portrayed in the parable of the vine and the branches. (John 15:1-8.) But to get a picture of the inter-relation of the ones pictured there as the branches as well as their relation to the One pictured as the vine we must turn to another picture, that of the Church as the body of which our Lord is the Head. In that picture every individual is represented as dependent upon every other member of the body, as well as upon the Head. The Head does the thinking, makes the decisions.

The members act only when and as the Head directs, but always as a matter of unselfish service either among themselves or to others.

"Truly our fellowship is with the Father and with his Son, and through them with each other regardless of geographical boundaries, complications of language, differences in the shapes of our heads, etc. Let ours be the spirit of our heavenly Head who continued in association for 'three years with the one who was to betray him, the spirit of the Ephesian stage of the Church that "tried them which say they are apostles, and are not, and bore [with them) and had patience." With that spirit maintained, the fellowship of today, without a shade of doubt, will be broad enough to include every one whose faith is in the Lord and his sacrifice, and find blessings so precious in that fellowship that the smoothest tongued orator in the world will not be able to induce us' to swerve a fraction from the Lord's generous arrangement for enriching us through "that which *every* joint supplieth."

'Beloved let us love one another; for love is of God; and every one that loveth, is begotten of God, and knoweth God.' - 1 John 4:7.

- P. E. Thomson.

## The Question Box

### Question:

Daniel 7:12 reads as follows: "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." How are we to understand this statement?

### Answer:

The vision given to Daniel which he records in chapter 7 is of four beasts which, it was revealed to him, symbolized four kings. (Dan. 7:16, 17.) Students of the Scriptures have long understood these beasts to represent the four world governments -- the only four mentioned by name in the Word of God-Babylon, Medo-Persia, Greece, and Rome (Dan. 2:38; 8:20; 8:21 and Luke 2:1.) These four, as history shows, succeeded each other without any gap and, as the prophecies show, are to occupy the entire interval from Daniel's day to the establishment of the kingdom of God.\*

-----  
\* See "The Seven Key Prophecies of Daniel and the Revelation." -- "Herald" 1942, August and September issues.

The foregoing is very generally understood. Not so general, however, is the understanding that the first three beasts continue alive long after they lose their dominion. Nevertheless this is clear from the language of Daniel 7:12. *As each beast in turn is conquered by its successor its dominion is taken away but its life is prolonged.*

Just when the lives of the first three beasts come to an end is not stated. The implication is, that this occurs when both the dominion and the life of the fourth beast are terminated. - Dan. 7:26, 11.

This, view, furthermore, agrees very well with the parallel prophecy recorded in the second chapter of Daniel. When the stone struck the image in the feet, *"then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together."* - Dan. 2:35.

In Daniel's vision it is probable that these four beasts emerged from the sea *one after another*, each in turn being vanquished by its successor. Eventually, however, all four must have been present to his view *at the same time* since, while the *dominion* of the first three had been taken away, their *lives* had been prolonged. How is this distinction between the *life* and the *dominion* of the beasts to be understood, as it relates to the four world empires symbolized?

To us it seems that there is only one satisfactory explanation. It lies, as has been pointed out by an able writer, in recognizing "that prophecy regards the four empires as being as distinct *in territory* as *in time*: as distinct in geographical boundaries, as in chronological limits. They rise in a definite sequence; the supreme dominion of one does not in point of *time* overlap the supreme dominion of the following one, nor is the *territory* of a former 'beast' or empire ever regarded as belonging to a later one, though it may have been actually conquered. Each has its own proper theatre or body, and the bodies continue to exist after the dominion is taken away. This is distinctly stated, both in connection with the four-fold image and with the four-beasts. In the first case the stone falls upon the clay, and iron feet only, but the iron legs, the brazen body, the silver breast, and the golden head, are all by it 'broken to pieces *together*.' Now the empires represented by these have long since passed away. They (as universal empires) cannot therefore be 'broken to

pieces' by the Second Advent. But the *territory* once occupied by them is still existing and still populous, and exposed to the judgments of the day of Christ just as much as Rome itself.

"Similarly we read that the three earlier beasts did not cease to *exist* when the fourth arose. 'Their *dominion* was taken away, yet their *lives* were prolonged for a season and time.' (Dan. 7:12.) That is to say, the first three empires are regarded as coexisting *with the fourth*, after their *dominion* has ended. This proves that they are regarded as *distinct in place* as well as in time. They continue to be recognized as territorial divisions of the earth after the disappearance of their political supremacy." - H. G. Guinness.

Many years before Guinness, this had been clearly seen by the world's great mathematician, Sir Isaac Newton. In his "Observations on the Prophecies of Daniel and the Revelation," he wrote: "All the four beasts are still alive, though -the dominion of the first three be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt are the third beast. And those of Europe on this side are still the fourth beast. Seeing, therefore, the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on (this side of Greece, we are to look for all the four heads of this third beast on this side of the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side Greece; and therefore, in the breaking up of the Greek empire into four kingdoms, we include no part of Chaldea, or Media and Persia in these 'kingdoms, because they belong to the body of the first two beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belongs to the body of the third."

This principle of identifying governments not only chronologically but geographically -- in accordance with the territory *originally occupied* -- is *helpful* in reaching a proper understanding not only of this prophecy but of others. As above noted, it has proven a safe guide in the identification of the ten horns (or kingdoms) of the fourth-beast (or empire) which must "none of them be sought in the realms of the third, second, or first, but exclusively *in the realm of the fourth*, or in the territory *peculiar to Rome*, and which had never formed part of the Grecian, Medo-Persian or Babylonian empires." It is a principle, moreover, which should not be forgotten in seeking to identify the power symbolized by the "king of the north" (Dan. 11:40) to which brief reference was made in our *Question Box* in the October "Herald."

There is yet one other point which ought to be mentioned ere we close this discussion. It is this: Not only is each world government regarded in the prophecy as distinct in territory and in time; *each is shown also as existing before its predecessor falls*. Medo-Persia existed *before* it conquered Babylon. Greece came into existence *before* it challenged and overcame Medo-Persia. Rome existed *before* it vanquished Greece. Has this point any special significance? Indeed it has. It suggests that *before* the dominion of Rome is taken *away before* the beast is slain and its body given to the burning flame, *the fifth world empire comes into existence*.

However, this thought, that the fifth world-empire comes into existence *before* the overthrow of the fourth, is more than a suggestion; much more than a strong probability based on the fact that each of the others is shown as existing before the fall of its predecessor. It is specifically stated in the Scripture. It is *in the days* of these kings, not after their days, that the God of heaven is to set up his Kingdom. - Dan. 2:44.

Brethren, unless we greatly err, the God of heaven ,has for years been in the process of setting up this Kingdom. For more than half a century the "judgment has been sitting" and his dominion (the dominion of the fourth beast in its "little horn" stage). has been in the process of being taken

away. . . What yet remains? We answer: "To consume and destroy that dominion unto the end." Immediately thereafter will occur than which is described by the words: "I beheld even till the beast was slain and his body destroyed and given to the burning flame." (Dan. 7:26; 11.) And then? Ah! then the Kingdom will be given to One like the Son of Man; and the people of the saints of the Most High. That Kingdom will not pass to a sixth world-empire. It will be everlasting. - Dan. 7:14, 27.

- P. L. Read.

## **The Fellowship of Kindred Minds**

The Lord very graciously arranged for us to have, and the brethren of Great Britain as kindly spared to us for six weeks this past summer, Brothers A. J. Lodge and G. H. Jennings, first to serve on the North Webster Convention; program, following which, as many Classes as possible. Their fellowship and ministry while with us, gave abundant testimony to their walk with God and their closeness of fellowship with him. The power of the spirit was evident in both, and they were used of the Lord; as the brethren to whom they ministered testify, to inspire in them a more faithful walk to the praise of the glory of his grace.

It would have been our pleasure to have kept them much longer with us, so that all our readers could have had the inspiration of their fellowship and ministry, but this was not possible. It would make us very happy if we could reply hopefully to the requests for their early return. We can only pray that the Lords will may be done in this as in all else that has to do with completing the work he has begun in his saints. Additionally our prayer is that the brethren of. Great. Britain may be rewarded for their sacrifice by finding their lives at least a little enriched by their activities in the Lords service over here.

Just before going to press we are in receipt of the following letter from our brethren, which we are sure will be of interest to all:

Dear Brethren:

As we return to England our thoughts reflect upon the experiences of fellowship and service we have had during the past few weeks with our brethren in the U. S. A. and Canada.

First of all we thank our Heavenly Father for providing the opportunity to make the journey; and for the preparation of the hearts of his people to receive us. Also, we are thankful to the Institute for its unstinting help in making our traveling easy and comfortable; and further, to all who cooperated in making the North Webster Convention such a profitable and happy occasion.

To all the Classes we visited we wish to voice our thanks, as well as to those brethren to whose homes we were invited and who gave us so freely of their hospitality. Neither can we forget the very practicable help of many brethren who made our journeys easier and much more pleasurable through the use of their cars. For all the many acts of lovingkindness shown to us, whether large or small, we are very grateful indeed and want all to know of our thanks.

We have been enriched by the experience and trust that, by the Lords grace, we have been a blessing. It has been a joy in having come to know so many more of our brethren this side the wail.

May we conclude with the words of Moses: "The Lord bless thee, and keep Thee, and make His face to shine upon thee, and give thee peace, now and always.

With much Christian love,

Your brethren and fellowservants by Divine Grace,

*George. H. Jennings.*

*A. J. Lodge*

## Greetings from Germany

Dear Brethren:

Loving greetings in our dear Redeemer's name.

My voluminous correspondence with the many dear brethren in your country keeps me from writing to you as often as I should like to do. And I think you are not sorry about not getting many letters from us, as you need your time for more important things. But please accept a few lines today.

I want to thank you so much for your last letter dated April 7. . It is almost a miracle to follow the ways the Lord has led me since I first communicated with you. Your Monthly, in connection with other literature and my fellowship with the Lord's people here in Germany, has helped me to get a deep understanding of the Divine Plan and has opened the Bible to me in a remarkably short time. Yet I am still a "babe" in Christ, but I hope to continue on the way of understanding, as I want to cling to the Lord and to his wonderful Truth.

In the meantime, all of our trials and experiences in material things have been a very good lesson to us indeed. As for my life in particular, this lesson began during my prison experience. There I learned to be thankful for a piece of biscuit or a cup of tea, and above all, I learned to look for the things above, as of greater value than all the earthly things which seemed to be so important to me in my former life. I am so grateful to my heavenly Father that he put me behind the barbed wire, into a primitive tent, and that he gave me so much time to think and read. I am so thankful that he sent a comrade into my tent who had no other reading matter to offer me than the New Testament. How could I ever forget the wonderful prayer meetings at night time in one of the empty tents -- my first experience with young men praying earnestly and aloud together. And then, step by step I was led into the understanding of the great Plan of Divine Love. It has been my good fortune that the Lord did not lead me into a plentiful life after my repatriation, but that he thought it wise to continue my "wilderness experience" even in my home country. And I am sure he will not give me a firm social situation sooner than he thinks me fit for a better material life. In the meantime I am very content to study his wonderful ways to keep and feed us, which I never thought possible before. And thus I am able to say, "Yes," with all my heart to all his ways.

It may be the Lord's will to give me much time for work in his service. But I am able to see that it is not easy to serve him, even among his people, his consecrated saints. After having a deeper understanding of the precious truth I can see that one can hardly speak of "one" great people of the Lord here in Germany. And it is not correct to compare your "Herald" with some other journals as I did in the beginning. Your freedom in Christ is a reasonable one, but the thought of freedom in other minds is leading to some excesses. Please understand me -- I am not narrow minded, but I think there should be a certain limit of freedom and tolerance in the fellowship of Bible Students. With all your freedom I have never found any errors of the so-called new light in your "Herald" as I am finding in the minds of some prominent brethren. I am happy the Lord has piloted me around some of these cliffs in my spiritual development, as I was in danger of becoming affected by the so-called new light. Today I can see that the truth will ever be unchanged. and that only the 'light of his spirit helps us to get a better understanding. . . .

By chance I got *in touch with* some dear brethren in the Russian Zone *of* Germany. I found that these dear souls are all standing firm on the ground of present truth. And they are stretching out their hands for fellowship with the saints in Western Germany. I was called to Berlin for a vital conference about the possibilities of serving the brethren in all parts of our divided country . . . .

I was shocked to see the personal appearance of the brethren, as they are still living under conditions of real starvation and distress. If we think we are having a hard life in Western Germany we should have a look into the Russian Zone. There is no comparison. Any day all the spiritual activities may be forbidden. We agreed about the necessity of a central office in West Berlin from which to serve the brethren in the East, as well as in the West . . . .

I had very nice fellowship with the great Berlin Class during my short stay in that city. As long as I shall be in Germany I want to give all my time to the Lord, to serve his people according to my ability. And I want to ask you for your permanent prayers on my behalf, that the Lord will guide me in all my ways and actions.

One dear sister in Berlin 'has asked me to send English truth literature to a relative of hers in Stuttgart. I think you may be able to supply this brother with your "Herald," and with an assortment of your other publications. I want to say that this request is not connected with a call for material help. He seems to be a man living in fairly good condition, but suffering from spiritual hunger. He will be able to read your publications without difficulty. . . .

Now, I think I have taken enough of your *time*: I should be glad to hear from you any time again. The Lord bless you and *your* work.

With warmest love to you and all the brethren, I remain,  
Your brother by his grace,  
K. G. S. and Family -- Germany.

Dear Brethren:

Loving greetings in Jesus' precious name.

Answering your postal of July 15th concerning the "Herald of Christ's Kingdom," which you were so kind as to send me for some months, I want to express to you my deep felt thanks. I cannot describe the joy I receive from this gift. It is indeed food in "due season." I am very pleased because we here in Germany do not have such a help in the narrow way. I am studying the articles very closely and find that the Lord's blessing is upon the brethren who write them. I am therefore very interested in the messages of the "Herald," and would be glad to have it continued.

We are living here in needy conditions with regard to spiritual food as well as to our material necessities, but I have to confess that the Lord has been with us *in* all our trials. He bears us up "on eagles' wings", and I fully realize that he has thousands of ways to guide and to help those who cast all their sorrows on him and trust him in all the conditions of life. Yes, the arrival of the "Herald" is a proof of that. I have here a few friends who are interested in the message of Christ's Kingdom. Now I translate the articles and I feel the Lord's blessing as I do this work. It is our comfort in the comfortless circumstances we are living in. I think you cannot imagine how poor we are in earthly possessions. We are not ashamed of this, knowing that the Lord too during his ministry on the earth did not know where to lay his head. I do not beg, but if you have the possibility to help us a bit with food, clothing or shoes, we would thank you very much.

Please pray for me that I may continue faithful until at last we shall all hear the "Well done, good and faithful servant."

With Christian love, in the one hope,  
Your brother in Christ,  
G. H. R. - Germany.

## **Recently Deceased**

Sister Lucy Fleming, Los Angeles, Calif. - (September).

Brother Perry Green, Fallon, Nevada - (July).

Sister Leila K. Gridley, Pittsfield, Mass. - (September).

Sister Regina Hegstad, Minneapolis, Minn. - (September).

Brother Herman Manski, Chicago, IL. - (August).