

The Herald of Christ's Kingdom

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LEST WE FORGET

*"Blessed are your eyes, for they see:
and your ears, for they hear." -- Matt. 13:16.*

THROUGHOUT the Bible we find special emphasis put upon the thought that knowledge brings great responsibility. "If I had not come and spoken unto them;" said Jesus, "they had not had sin: but now they have no cloak for their sin." -- "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." (John 15:22; Luke 12:47; 48.) Thus under all circumstances enlightenment places all, especially God's people, under a distinct test and obligation.

But while this principle is of so general application, it is manifest that it applies with even greater force to certain dispensational periods, when special enlightenment has been within the reach of all who by profession claim to be children of the light. Those who lived in the days of Jesus had a peculiar advantage over those who had preceded them. Likewise we of today have enjoyed privileges of knowledge and opportunity that excel many times those experienced by others who have lived before us. Hence our greater responsibility; for of a truth, having received much of favor, much of faithfulness will be required.

Special Mercies of God Undervalued

"Familiarity breeds contempt" was the observation of a wise philosopher, as he studied human nature, and noted its tendency to undervalue the reality and pursue the shadow. But how regrettable it is that this should be true in respect to the things that come from the hand of God. It seems almost incredible that anything akin to such contempt could find a place in the mind of one who had been specially favored by Him. Nevertheless, it is true. The manna from heaven, at first received with delight, became in time loathsome, and rated below the leeks and onions of Egypt. The multiplied mercies of God have ever been quickly forgotten by His people, and those who have lived contemporaneous with the most striking fulfillments of His prophetic Word, have been the least impressed, excepting of course the very few really appreciative souls. Preceding generations have looked forward to the time when prophecy would be fulfilled, coveting for themselves the privilege of living to enjoy the exceptional pleasures of such momentous days. Succeeding generations have ever had occasion to look back over the history of these great dispensational changes, and note with surprise the absence of the fervent appreciation that it would seem should have been shown by people so highly favored. Yes, this is the striking feature of all the past history of God's people, and since history has a habit of repeating itself, and being re-enacted by those who are loudest in their disapproval of past actors, we do well to take these things to heart "lest we forget."

Count Your Many Blessings

Calling to remembrance the great benefits we of today have enjoyed in the way of special light on God's Word, cannot but increase our appreciation of the Master's words in our text. Our realization of the blessedness of having seeing eyes and hearing ears grows as we count our, blessings one by one, and we marvel more and more at what the Lord has done for us. When we remember that at one time we knew little about rightly dividing the Word of Truth, and therefore as little about the real character and Plan of God, and that now we have learned to comprehend something of the beauties of both, surely we are thankful! As we recall our bondage to doctrines of devils that filled us with a fear that was not of God, and now realize our freedom as a result of knowing the truth, surely we are happy! When we remember that not so many years ago, we laid our unconverted loved ones in the tomb in the belief that if they were gone from us forever, doomed to eternal torment or to oblivion, and now we sorrow not as those who have no hope, but with a confidence that they are coming back in "the Morning," surely our gratitude is real. When we turn back in mind now to clays not so far distant when the permission of evil was a problem that baffled our comprehension, and at times well nigh shattered our faith, in contrast to our present understanding of the wisdom of it all, are we not humbled and amazed? As we recall the time when false doctrine had substituted world burning for the restitution of all things, and shrouded the Second Advent of our blessed Lord with doomsday blackness, and now we know it to be a jubilee event, full of untold blessings for all mankind, surely we can pray with the heart and with the understanding, "Thy Kingdom come." And since we have learned that to us the great privilege of joint-heirship with Christ in that Kingdom is the special feature of the present Age of grace, can we ever think to let go the things that we have learned? As we thus compute the many truths and favors that have come to us in this dispensational transition period, there must surely come a fixed determination that we will never forget them or grow indifferent to them.

Highly Esteemed for Their Work's Sake

In the foregoing there is intended a brief review of some of the blessings that have come into our lives in recent years, and that are associated in our memories with the ministry of the one specially used as an index finger to point them out in the Word of God. We recall that on more than one occasion this faithful servant of the Church rebuked the efforts of some to draw special attention to himself, admonishing that we must study the Bible to find the Lord; nevertheless, he quite properly esteemed very highly the love and confidence of the Lord's people, and was more than once. strengthened and encouraged to carry on because of the loyal cooperation of his associates. And in giving him this confidence the brethren were following the Apostle's admonition, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." -- 1 Thess. 5:12, 13.

Our belief that this Apostolic instruction is still in force, is the explanation for this issue of the "Herald." Some few weeks ago the suggestion was offered, that since the minds of the friends are directed to the anniversary of Brother Russell's death in one way or another, it might be a very fitting thing to make up an issue of the "Herald," of reprints selected from some of his most helpful articles -- articles which seem most appropriate for the Lord's people today, and containing admonitions which we believe Brother Russell would give us were he with us at this time with its peculiar circumstances.

The greatest honor that can be paid him by those who have been benefited by his ministry, is to have so imbibed the truths he brought to our attention, as to exhibit them in our lives. Valuable as his office in the Church may have been, and worthy as he may be of special recognition, all of this is of secondary importance. As Jesus said, "If ye love Me, keep My commandments," so in a similar manner we may understand that all our honoring of any such servant will be commendable or proper only when our consecration, spirituality, love, patience, and heavenly aspirations, are in keeping with the instructions given. We trust therefore that our present issue may be read and pondered with more than ordinary profit.

SPIRITUAL GROWTH

"If ye do these things, ye shall never fall."-2 Peter 1:10.

THERE IS a philosophy in the growth and development of Christian character, just as truly as in the growth and development of vegetation; and the more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth in either case, the better we shall understand how to cultivate and to secure the desirable end -- maturity and luxuriant fruitfulness. The farmer who puts into practice only what he has learned by accident, in a haphazard way, and who is goaded to effort only by sheer necessity, must not expect the fruitful fields, the abundant harvests and the well-earned approbation of the enterprising, thrifty farmer who has made a study of the business and has brought knowledge, carefully gleaned, together with enterprise and energy, to his assistance in the work.

Take, for example, a fruit tree. If one, knowing nothing about the necessity for cultivation, simply plants the tree and lets it alone, its strength, instead of producing fruit, will generally go toward making wood and leaves; worms and decay may attack its roots, insects may sting and blight its scanty fruitage; and if it continues to stand, it will be only a useless, fruitless cumberer of the ground, an advertisement of the farmer's negligence and worthy only of having the axe laid to its root. Had it been pruned and trimmed and kept free from insects, etc., under the blessing of God's air and rain and sunshine, it would have been a fruitful, creditable tree; for the laws of nature are true and faithful in all their operations.

And none the less rigid are the operations of moral law in the growth and development of moral character. Under proper conditions and with proper, diligent cultivation; the character will grow and develop according to fixed laws, and will become beautiful and fruitful in blessings to self and others; or, lacking the necessary cultivation, even under favorable natural conditions, it will be deformed, worthless and fruitless.

Supplanting old Habits with new Virtues

When we presented our bodies as living sacrifices to God; holy and acceptable through the merit of our Redeemer, we there received the spirit of adoption to the spirit plane, as spiritual sons of God; and from that time the faculties and dispositions of our mortal bodies were reckoned as our new being, now under the direction and control of the Spirit of God. The faithfulness with which we cultivate this reckoned new nature, by persistently weeding out old habits of thought and action, supplanting them

with new virtues, and training them to activity in the Divine service, is to prove our worthiness or unworthiness of the actual new nature to be received at the resurrection, to which perfect spirit condition our present reckoned condition stands related as embryotic; for the character and disposition of the embryo New Creature will be the disposition of the perfected New Creature, when born in the resurrection.

The Apostle affirms (Rom. 8:11) that if we really have the Spirit of God in us -- unless we quench it or put it away from us -- it will quicken our mortal bodies, make them alive toward God, active in growing into His likeness and fruitful in Christian graces and activities. Again he adds, "If any man have not the Spirit of Christ he is none of His," and "As many as are led by the Spirit of God, they are the sons of God." -- Rom. 8:9,14.

It is our business, therefore, to **grow**; to cultivate in ourselves those dispositions which are worthy of us as spiritual sons of God, called to be "heirs of God and joint-heirs with Jesus Christ."

The Development of Christian Character is a Gradual, Daily Life-Work

The Apostle Peter tells us how to proceed in the matter of cultivating Christian character, intimating that we cannot do it all in a day, nor in a few days, but that it must be a gradual, daily life-work, a process of addition -- adding virtue to virtue and grace to grace, day by day and hour by hour. He says, "Giving all diligence, add to your faith virtue [fortitude]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity [love]." Then he adds, "If ye do these things ye shall never fall." -- 2 Pet. 1 :5-7, 10.

"Wherefore," again says our beloved Brother Peter, "I will not be negligent to put you always in remembrance of these things Yea, I think it meet so long as I am in this tabernacle, to stir you up by putting you in remembrance Moreover, I will endeavor that you may be able after my decease to have these things always in remembrance." This Peter did; and the Church to this day may profit by his brotherly counsel.

While the Apostle Peter, addressing the, consecrated, thus clearly and explicitly points out the way in which we may make our calling and election sure to the chief favor of God, the Apostle: Paul, addressing the same class, shows that willful and continual neglect to develop and cultivate the Christian character, involves the loss, not only of the chief favor of the High Calling, but, eventually, of all favor. He wrote, "If ye [ye who have solemnly covenanted to sacrifice your **very life** in the service of God, for the eradication of evil] live after the flesh [with selfish effort, merely to gratify self] ye shall die." (Rom. 8:13.) God has no use or place for willful covenant-breakers and covenant-despisers, after they have been brought to a knowledge of the Truth, and of His will, and have covenanted to do it faithfully.

With all our striving and watchfulness, however, we shall not be able, in our present condition, to reach our ideal. Perfection is something which can be only approximated in the present life. **But the measure of our effort to attain it** will prove the measure of our faithfulness and earnest desire to do so. And that effort will not be unfruitful. If no fruit appears, we may be sure that little or no effort is made at cultivation, pruning, etc. The fruit will

appear, not only in the development of the Christian graces of character, but also in increasing activities. We must not wait for our immortal bodies, promised us in our resurrection, before our activity in God's service begins. If we possess the spirit [the will, the disposition] of that new nature, our mortal bodies will be active in the service of God's Truth now. Our feet will be swift to run his errands, our hands prompt to do His bidding, our tongues ready to bear testimony to the Truth, our minds active in devising ways and means to do so more and more abundantly and effectively. Thus we shall be living epistles, known and read of all about us -- an honor to Him who called us out of darkness into His marvelous light.

"Who is Sufficient for these Things?"

"For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the Word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." -- 2 Cor. 2:15-17.

This ministry, which all the consecrated, as ambassadors for Christ, have received, is one of tremendous import. It greatly influences the final destiny of those to whom we preach this Gospel of the Kingdom, the tendency, being either to life or to death.

The Apostle's language here is another of the solemn warnings of the inspired Word against the danger of the Second Death, and should awaken to a sense of their danger any who have been deluded into the idea that there is no such possibility, and are permitting the great Adversary thus to deceive them. There is an equal responsibility on the part both of those who undertake to preach the Gospel and of those who hear it. The truth is God's truth, and the responsibility of speaking as well as of hearing it is very great.

The Apostle's words show that many in his day, as in ours, failed to realize this responsibility, and, to answer their own selfish ends, corrupted the Word of God. To willfully or recklessly corrupt the Word of God -- to vitiate its pure and holy doctrines; to add to it the vain philosophies of ambitious men and seek to support their theories by perverting its truths; to underrate its exceeding great and precious promises and mystify the conditions upon which they may be realized; or to minimize or make void the solemn warnings of the Word of God -- is indeed dangerous business, in which the faithful saints will never engage, but in which those who fall away from the faith are usually most active -- deceiving and being deceived.

To be faithful ambassadors for Christ -- faithful representatives of the truth and faithful proclaimers of it -- requires great humility and simplicity of heart. It necessitates the complete ignoring of all worldly ambitions and aims, and the cultivation of a brave spirit of endurance which will not shrink from any reproach which fidelity to the truth may bring. And such service, the Apostle here shows, is acceptable to God as sweet incense, no matter what may be the effect upon those to whom we minister, whether they accept or reject the Message of Divine grace. What God is looking for in us is loyalty to Him and devotion to His cause; and this condition of heart He appreciates, regardless of our success or failure to secure large results. What a comfort it is amidst all discouragements, to know that under all circumstances the Spirit of Christ in us is as; sweet incense to God. And the reward of His constant

approval is richer than all the unwholesome sweets of ambition gained, by corrupting the Word of God.

Take Heed how Ye Hear

To the hearer of this Gospel, the Message must prove either a savor of life unto (or tending to) life, or a savor of death unto (or tending to) death. His responsibility is great: there is no neutral ground; he either receives it or, rejects it. But observe that the statement is not that the rejection of any item of truth inevitably dooms the rejecter to death, and vice versa, but that the **tendency** of such a course is to death, and of the opposite course to life, unless interrupted -- changed.

Thus for instance, the Lord, in reproving the Scribes and Pharisees, who rejected the Gospel and yet claimed to be the children of God and leaders and examples of godliness to others, significantly inquired, "How can ye escape the condemnation of Gehenna?" -- the everlasting destruction, the Second Death. (Matt. 23 :33.) In rejecting the truth so plainly brought to their attention, and in pursuing the hypocritical course of claiming to be faithful and devoted children of God, they were forming and establishing such characters that repentance would, ere long, be impossible to them. Few, perhaps, clearly realize how serious a thing it is to be making character, and that every act and every thought leaves its impress upon the soul. Every right thought and act tends to establish the character in righteousness, while every wrong thought and act, and every self-deception tends to confirm and establish an unrighteous character. And when a wrong course is adopted and persistently followed -- when conscience is stifled, and when reason and Scripture are perverted to selfish ends, until the heart is deceived and the judgment is overcome -- who can predict the repentance of such a one?

Such construct characters or wills so out of harmony with God and righteousness as to be fit only for destruction. (Heb. 6:4-6.) How can such "escape the condemnation of Gehenna?" for God will not permit any one to live whose will is confirmed in unrighteousness.

By the Renewing of Our Minds

How responsible then is the position of those who are building character in themselves and in others! Remember that our characters are manifested by our habits of life; and each act, even the smallest, tends to form some new habit, or to confirm one already established. How important, then, that our thoughts and actions should not be aimless, but with a purpose (1 Cor. 10:31); and, above all, that our lives should be "transformed [reformed] by the renewing of our minds"; that, putting aside the evil, and all influences which tend toward evil, we should receive of the Lord, through His Word, the "spirit of a sound mind," the "mind of Christ." In this view of the case, it is indeed a solemn thing to live, a solemn thing to think, and to act; and it behooves us to guard well our words, our thoughts and, our actions, and ever to bear in mind our responsibility to God, both for ourselves and for others as ambassadors for Christ.

"And who is sufficient for these things?" Surely none of us in our own strength. We need first of all to give ourselves to the Lord without reserve, and then daily to drink in more and more of His Spirit by communion with Him through His Word and in prayer; and constantly to watch and pray lest we enter into temptation.

Let all the consecrated endeavor more and more to realize their responsibility, both in the matter of their own character-building and also in that of building up others in the most holy faith and in the character which is the legitimate result of that faith. The issues of eternal life and eternal death are before us, and before those to whom we present this Gospel; and therefore it behooves us carefully and prayerfully to present the pure truth of God in all sincerity and in the spirit of Christ before God, ever bearing in mind that it is a savor either of life unto life or of death unto death.

"YE HAVE NEED OF PATIENCE"

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." -- Jas. 1:4.

THERE ARE two quite distinct words in the Greek which, in our English Scriptures, are translated "patience." One of these is a Word that in a general way corresponds to the common thought of patience as we speak of it in connection with the everyday affairs of life, meaning merely forbearance, or long-suffering. Indeed the Greek word is generally translated long-suffering. It is the other word with which we are more particularly interested in the treatment of our text, and which is the one most frequently translated patience by the New Testament writers.

This word has a much deeper and fuller significance than attaches to our English word patience. It signifies rather, constancy, the thought being an endurance of evil in a cheerful, hopeful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. It signifies that development of heart and character which manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine Wisdom, and Love, which, while permitting present evils, has promised to overthrow them in God's due time.

This grace of patience smoothes the way for every other Christian grace, because all must be acquired under the process of patient and continuous self discipline. Not a step of progress can be gained without this grace of patience; and not one of the graces more beautifully adorns the Christian character, or wins the approval of the world's conscience; or glorifies the God of all grace whose truth inspires it: It is enduring meekness, striving to stem the tide of human weakness, and endeavoring with painstaking care to attain to the Divine likeness. It is slow to wrath and plenteous in mercy; it is quick to perceive the paths of righteousness, and prompt to walk in them; it is mindful of its own imperfections and sympathetic with the imperfections and shortcomings of others.

The importance of endurance in the Christian's character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he places patience above and beyond love, which we have seen is the "mark" of character for which we are to run -- the "mark for the prize." For instance, in writing to Titus (2:2), enumerating the characteristics of the advanced Christian; the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love] in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we can be accepted of the Lord as members of the very elect.

Again, in writing to Timothy (2 Tim. 3:10) respecting himself, the Apostle puts this quality of patient endurance in the place beyond love, saying, "Thou hast fully known My doctrine, manner of life, purpose, faith, long-suffering, love, patient endurance ."

"The Lord Your God doth Prove You"

One might ask, if "love is the fulfilling of the Law" and "the mark for the prize of our high calling," how can patience rank higher than love? The answer is that patient endurance does not come in merely at the close of our race, but it is a requisite all the way along the race-course. We, need this cheerful endurance of the earliest trials in the Christian way; and as we speed along in our race for the "mark," the spirit of cheerful endurance should be growing stronger and stronger at every step of the tourney. Some might be faithful for a few days or a few months or a few years, yet be unworthy of the great Kingdom blessing of Christ.

In the parable of the sower, our Lord gave an illustration of this fact, saying that some seed fell on stony ground and sprang up; it grew; but finally, when the burning heat of persecution came, the tender plants withered away. In choosing the members of the Kingdom class the Lord is looking for a depth of soil, a depth of character, a depth of heart that will be patient to endure. Those who lack this one quality will not be fit for the Kingdom. Patience is necessary as an element of character on any plane of being; but with the Christian it is specially important to have it developed from the beginning of the race. We need it with us at the first quarter mark, and at the second quarter mark; and at the third quarter mark, and still with us at the fourth quarter mark, the mark for the prize -- perfect love.

And when we have reached this mark of the race where we love, not only our friends, but our enemies, it is required of us that we stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see fit to have come upon us. God subjects His people to testing, long testing, sometimes for months and years. As it is said, "The Lord your God proveth you." -- Deut. 13:3.

Hence it is that the Apostle Paul exhorts us, "Having done all, stand" -- endure. Having reached the "mark" "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that you have the character, the qualifications of love; demanded in the race for the prize, but also that you have love as an element of character, deep-rooted, immutable, so that you can endure opposition cheerfully.

St. Paul tells us that We have need of this patient endurance that, after having done the will of God (after having brought our own will into complete subjection to the Divine will), we might receive the promise. (Heb. 10:36.) The thought in the Apostle's mind seems to be that there is a certain work for us all to do in ourselves. "Work out your own salvation with fear and trembling." (Phil. 2:12, 13.) It is God who is working in us to will and to do -- to cooperate in this work. Let us make sure that rebellion of any kind in our heart be thoroughly killed, mortified; and that we bring the will into perfect submission to the Divine will, so that we may have no other will than His. Even then, after we have overcome to this extent, we have need of patience. The Lord will not accept us merely because we are consecrated. He requires that the consecration shall be proven. To begin with, He accepts the

consecration; then He tests us to demonstrate to what extent we really love Him.

Patience Necessary to Fruit-Bearing

Patient endurance is also mentioned in the Scriptures as being the Lord's Word, or teaching. Our Lord says, "Because thou hast kept the Word of My patience I will also keep thee." (Rev, 3:10.) Twice in the Gospels also we note that our Lord brought to the notice of the disciples the importance of the quality of patient endurance. Once was in the parable of the sower above referred to. (Luke 8:11-15.) He said, "That [sown] on the good ground are they which in an honest and good heart; having heard. the Word, keep it, and bring forth fruit with patience [with cheerful endurance, constancy]." The thought here is that in order to be of the fruit-bearing class, which the Lord will approve and accept in His Kingdom, it is necessary to do more than receive the Word of His testimony, even though we receive it with joy; for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but withered under the sun of persecution, because of lack of depth of soil. That stony, shallow ground represents, the Lord explained, a class of hearers who rejoice greatly in the Truth, but do not endure; they are such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following. after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give promise of fruitage. Patient endurance, then, is necessary in order that the grain may be developed and thoroughly ripened and made fit for the garner. How important patient endurance, cheerful endurance, seems to be, in the light of the Lord's Word! for we cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children, even if He saw them enduring much for His sake, if they endured in an impatient or unhappy frame of mind. They would not in that event be copies of God's dear Son, whose sentiment is expressed in the words, "I delight to do Thy will, O God !"

Our Lord at another time was telling His disciples that as the result of being His followers they must expect opposition, trials, tribulations. Perhaps it may assist some to realize the strength of the meaning of the word tribulation when they know its origin. It is derived from the Latin word "tribulum," the name of a roller, or threshing-machine used in olden times for cleaning wheat, removing from it the outer husk, or chaff. How appropriate the term when applied to the Lord's consecrated people, who in the Scriptures are symbolized by wheat! Our new natures are the kernel, the real grain; yet this treasure, or valuable part, is covered with the husk of earthly conditions. In order that the wheat may be made properly ready for the "garner" and for usefulness, it is necessary that each grain shall pass through the tribulation necessary to remove those qualities which, until separated, render us unfit for the future service to which we are called of the Lord.

In proportion as we are able to realize our own imperfections, and the perfect will of God concerning us, we shall be enabled to bear patiently, and even with a certain kind of rejoicing, all the tribulations which the Master may see best to let come upon us. Our Lord explained to His disciples that so long as

they lived in this present Age, when sin abounds, and when Satan is the prince of this world, they must expect tribulation from various quarters; but He assured them that they would, nevertheless, be fully and completely under Divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [patient endurance, cheerful, hopeful constancy] possess ye your souls." -- Luke 21:19.

"He that Overcometh shall Inherit all Things"

One object of the test of patient endurance is that we may be "strong in the Lord," that we may have the character-likeness of the Lord Jesus -- not merely the firmness, but also the gentleness. All this must be developed before we can receive the things promised, the things which God has in reservation for those that love Him. (1 Cor. 2:9, 10:) These things are spiritual and might be apprehended by our minds, but could not be comprehended. The promise that we are to be like our Lord includes not only the spiritual and heavenly conditions, to which we shall attain in the First Resurrection, but also the blessing of sharing in the uplifting of the world. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise:" (Gal. 3:29.) But to "be Christ's" means, not only that we shall accept Him, join Him and His standards, but also that we shall be good soldiers. Those who would not be good soldiers would not be worthy of being members of the Body of Christ, for such could not be conquerors and "more than conquerors" through Jesus Christ our Lord. -- Rom. 8:37.

We already have the "promise," but it has not yet been received in the sense of being fulfilled. The promise is a conditional one. "He that doeth these things shall live by them." (Lev: 18:5; Rom. 10:5.) So in our Lord's arrangement, the condition of the promise is that we shall abide in His love, His favor. Whoever accepts of Christ's death and trusts in Him and seeks to follow the Divine commandments, walking not after the flesh, but after the Spirit, will receive the promise, for the promise is made to "overcomers." All the promises of the Gospel Age are made to the "overcomers." Such shall sit upon the Throne. Such shall become the Bride of Christ. Such shall be joint-heirs with the Redeemer and participate in all His great work as the great Messiah, to bless Israel and through Israel the world of mankind.

By faith the Church now begins to enjoy this conditional promise, which depends upon their faithfulness to the end-their patient endurance. Such loyal ones have the earnest of the promise and shall be joint-heirs in the Kingdom. All others will be cut off from that membership. "Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth [cleanseth, pruneth] it, that it may bring forth more fruit." (John 15:2.) We are on trial; and the trial is to prove our loyalty. If this trial time, or probation, is satisfactory, the membership is made permanent. Those who fail to live up to the conditions, are not counted worthy to be members of the Body of Christ and joint-heirs in the Kingdom.

Let Us Abide in His Love

Who can consider the importance of becoming copies of our blessed Lord and Head without feeling that to attain to this character-likeness will be a life-work! It cannot be accomplished in a day or in a year; but the whole life must be devoted to it; and day by day, if we are faithful, we should realize a measure of growth in grace and of development in Christian character. It is not enough that we know the Truth, or that we be content to hold it in unrighteousness. We must see to it that the Truth is having its legitimate and designed effect upon the character. And if the Truth is thus received into good and honest hearts, we shall have the assurance of the Apostle Peter that "We shall never fall," but that in due time we shall be received into the Kingdom.

Hence we see the necessity of ever keeping the instructions and precepts of the Lord fresh in our minds, and of drinking deep into their inspiring spirit, although we are already established in the faith. To be established in the faith is one thing; to be established in Christian character and in all the graces of the Spirit is quite another.

Beloved, "Let us run with patience [cheerful constancy, patient endurance] the race set before us" in the Gospel. (Heb. 12:1.) As already observed the race must be run with this constancy if we would reach the "mark"; and after reaching the mark we can maintain our position only by the grace of constancy, patient endurance, that having done all, we may stand!

THE ROYAL PRIESTHOOD

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. . . . Ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God by Jesus Christ." --1 Pet. 2:9, 3-5.*

* Sinaitic Ms. Omits spiritual before sacrifices.

AT NO TIME in the Church's history has our great Adversary been so active in multiplying false doctrines and in diverting attention from the Truth by introducing unprofitable and irrelevant questions as at present. Just when the exaltation and glory of the Church are soon to be accomplished, and when the faithful are about to be received into the joy of their Lord, every device is resorted to, to beguile them of their reward and to frustrate this feature of the Divine Plan. To really frustrate any part of the Divine Plan is impossible: God has purposed to take out from among men a "little flock," "a people for His name," a royal priesthood; and such a company is assuredly being gathered; but whether all those now in the race for the prize will surely be of that company, is still an open question. Take heed, beloved, that no man take thy crown. (Rev. 3:11.) If any come short of their privileges and prove unworthy of the rich inheritance, there are others who will quickly fill their places.

We beseech you, brethren, as you value the glorious hope set before you in the Gospel, that you give no heed to seducing spirits and doctrines of devils, as the Apostle terms them (1 Tim. 4:1); but that, with fixedness of purpose, you apply yourselves to the one thing you are called and are privileged to do as prospective members of that Royal Priesthood. Let us never forget that we are a "peculiar people," separate from the great body of nominal Christians, as well as from the world, having higher hopes, aims and ambitions, and favored with a clearer insight into the deep things of God, having been called out of our former darkness into His marvelous light. And if thus separate from the world and from Christians who partake largely of the worldly spirit, what wonder if we find them all out of harmony with us, and either ignoring or opposing us.

Such opposition is to be expected and will, doubtless, continue until we finish our course in death. To submit patiently to this opposition is to sacrifice our own natural preferences for the friendship and the pleasures of the present life, and to endure hardness as good soldiers for the Truth's sake, in whatever shape that hardness may come, in our effort to do the Lord's will and work of advancing the interests of His Kingdom. This is what is meant by the presenting of our bodies living sacrifices in the Divine service. To be really in this service involves: first, the careful and continual study of God's Plan; second, the imbibing of its spirit; leading, thirdly, to an enthusiastic zeal for its accomplishment, and to activity to the extent of ability in its service, at whatever cost or sacrifice it may require.

If we are faithful in this service we have no time, nor have we the disposition to give heed either to false doctrines or to other themes which have no bearing on the **one thing** to which we have solemnly dedicated our lives. Our time is not our own if we have consecrated all to God; and consequently we have none to spare for the investigation of fanciful false theories, built upon other foundations than that laid down in the Scriptures; nor have we time to devote to the ideas and pursuits which engross the world's attention, many of which are harmless in themselves, but would be harmful to us if we were to allow them to occupy consecrated time and to divert our attention from the **one thing** we ought to 'be doing. The Apostle warns us "to shun profane babblings, for they will increase unto more ungodliness"; but adds, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." "Teach no other doctrine: neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith." -- 2 Tim. 2:15, 16; 1 Tim. 1:3, 4.

Each consecrated believer should ask himself, How carefully have I studied that which I have clearly recognized as Divine Truth? and how fully capable am I, therefore, of handling the Sword of the Spirit? Few indeed are those who can say they have fully digested and assimilated all they have received; that they have let none of these things slip from memory; that they have so treasured it up, in their hearts that it is their meditation by day and by night; that they have a ready answer -- a "Thus saith the Lord" for every man that asks them a reason for the hope that is in them, concerning any point of doctrine; that they can clearly and intelligently portray the Divine Plan, quote the Divine authority for each successive step of it, and, if need be, point out its place in the Divine system of types. To gain such proficiency in the Word is indeed the work of a life-time; but every day should see a closer approximation to that proficiency, and will, indeed, if we are faithful students and faithful servants of the Truth.

If all the consecrated were thus busily engaged putting on the armor of God, and in proving it by actual use in zealous endeavors to herald the Truth and to help others to stand, there would indeed be no time left for disputings on the Anglo-Israel question, or whether the earth is a plane instead of a globe, or whether the principles of socialism would be advisable among Christians in the management of their temporal affairs. Nor would there be time for politics, nor even for the good temperance-reform work, nor the work among fallen women, nor among the slums of the great cities, nor even for preaching the doctrine of Divine healing. All this is work which can and will be effectually accomplished in "the times of restitution," now in the near future; and, besides, there are others interested in these works (and we are glad of it and bid them, Godspeed), while we recognize and seek to accomplish the work set before us in the Divine Plan. And if, indeed, we have no consecrated time for these things which are only side issues and not harmful in themselves, except as they divert attention and consume valuable time which has been consecrated to another and higher use, surely there is none whatever for giving heed to false doctrines such as so-called Christian Science and the various no-ransom or Evolution theories, all of which are attempts to show men how to climb up to everlasting life by some other way than that which the Scriptures point out; namely by faith in the precious blood of Christ shed on Calvary for our redemption. He that climbeth up some other way, the same is a thief and a robber (John 10:1); and we are commanded to have no fellowship with the unfruitful works of darkness, but rather to reprove them. -- Eph. 5 :11.

How narrow this way! say some, contemptuously, of those who, like Paul, devote their energies to the **one thing** -- the service of the truth. Yes, that will be the verdict against you, of all except the few who, like yourself, have carefully sought out this "narrow way," and, who are determined to walk in it, regardless of the reproach it brings. The way to the mark for the prize of our high calling is not wide enough to admit all the vain philosophies and foolish questions and babblings and speculations of science, falsely so called. It is only wide enough to admit the Lord's Plan anal those who are willing to discard all other plans and projects and questionings and to devote, themselves fully and entirely to its service, and who are quite willing to bear any reproach it may bring.

Consider your calling, brethren, for ye are a chosen generation, a royal priesthood to offer sacrifices acceptable to God; a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light. The very object of our being called into this. light is that we may let it shine. If we do not let it shine we are unworthy of it, and the treasure will be taken away and we will be left in darkness. If indeed we have received the light and have consecrated ourselves fully to God, let us ask ourselves, What am I doing to show forth the praises of Him who hath called me out of darkness? Am I going forth with these tidings to my neighbors near and far? Am I busy from day to day in seeking to vindicate the Divine character, and to make known God's righteous ways? Am I economizing time and means, and so arranging my temporal affairs as to give as much time as possible to the work? And, then, am I diligently studying to make myself thoroughly familiar with the Truth; so that I may indeed be a living epistle known and read of all men within the circle of my influence? -- a workman indeed that need not be ashamed? Can I truly affirm that I am

"All for Jesus, all for Jesus --
All my being's ransomed powers;
All my thoughts, and words, and doings,
All my days and all my hours"?

If so, then we are just narrow-minded enough to say, This one thing I do; and I make everything else bend to this one thing of showing forth God's praises and helping others into His marvelous light. And to this end I cultivate, and use what talents I possess as a wise steward of my heavenly Master.

Dearly beloved, we impose no vows or bondage upon each other, but the call has its own limitations: the Master, has directed us, saying, "Go ye and teach all nations [for the Gospel is no longer confined to the Jewish nation], baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things" -- concerning our (questionable) Anglo-Israelitish origin? No. -- All things concerning the shape of the earth? No. -- All the vain philosophies of men who have erred from the Truth, and all the subtle sophistries by which they make void the Word of God? No. -- "Observe all things whatsoever I have commanded you."-- Matt. 28:19, 20.

This is just what the Apostles did. There were plenty of errors and side issues in their day; but, ignoring them, they resolutely devoted themselves to the promulgation of the Truth. Paul paid no attention to his fleshly genealogy, because he recognized himself as a new creature in Christ Jesus. It was easier for him to prove his fleshly origin as an Israelite than for any of us to do it; but he cared nothing for that. He did not care whether he was of the ten tribes or of the two tribes; for he had on none of the tribal righteousness of the Law. His only ambition was to be found "in Christ, not having on his own righteousness, which is of the Law, but that which is through the faith of Christ -- the righteousness which is of God by faith." (Phil. 3:9.) He says (verses 3-7), "We [new creatures in Christ] are the [real] circumcision, which worship God in spirit and rejoice in Christ Jesus and have no confidence in the flesh [or the fleshly relationships], though indeed I have had confidence also in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I had more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the Law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the Law, blameless. But what things were gain to me, those I counted loss for Christ."

Hear him again in his zeal for this **one thing** to which he had devoted his life: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the mystery of God; for I determined not to know any thing among you save Jesus Christ and Him crucified. [I riveted your attention on this one thing! I kept this one thing continually before you.] And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and power [of the truth], that your faith should not stand in the wisdom of men, but in the power of God." -- 1 Cor. 2:1-5.

Paul was a plain, uncompromising teacher. When he knew he had the Truth, he spoke it with confidence, and boldly declared that everything contrary to it was false doctrine; and he taught his disciples that it was not only their privilege, but their duty also, to be **established** in the faith and to know, on the evidence of God's Word, why they believed, and to be able to give to every man that inquired for it a reason for the hope that was in them.

There is among Christians today a great lack of established faith on any point of doctrine. They say, "I think," "I hope," or "perhaps it may be so, but this is only my opinion, and it may be right or it may be wrong. I have charity, however, for your opposing opinion, and for every man's opinion; for who knows which is right? I'm sure I cannot say; but, nevertheless, I have great faith and charity (?). I shake hands with everybody and call him brother if he claims to be a Christian, no matter what he believes, and teaches, whether he is pointing to Christ as the door to the sheepfold, or whether he is trying to teach men how to climb up some other way. In Christian love I bid them all God-speed and pray for the success of all their teachings, no matter how antagonistic they may be to each other, or to the Scriptures as I read them."

All this passes among Christians generally or large-hearted benevolence and personal humility, while in fact it is an ignoble, compromising spirit that is unwilling to forego the friendship of those who oppose the Lord by opposing the Truth; and which would rather see the Truth suffer, and those weak in the faith stumbled, than that they should bear the reproach of Christ. Those who have real and sincere faith in God are willing to take Him at His word; and with these the first principles of the doctrine should long ago have been established; much of the superstructure of gold and silver and precious stones should already be erected, and the work be steadily progressing. Such are able, if they are loyal and true to God, to discern between truth and error. The Apostle John, recognizing this ability, says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (2 John 10.) We ought to know what we believe and why we believe it, and then should be bold and uncompromising in declaring it; for "if the trumpet give an uncertain sound who shall prepare himself to the battle?"

Again says the Apostle (1 Cor. 2:6-10), "However, we speak wisdom among them that are perfect [developed; we are not to cast our pearls before swine]; yet not the wisdom of this world, nor of the princes [the popular leaders and teachers] of this world, that come to naught. But we speak the wisdom of God, which was hidden in a mystery, which God ordained before the world unto our glory; which none of the princes of this world knew . . . Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit; for the Spirit [or mind of God in us, is so anxious to know His Truth, that it] searcheth all things; yea, the deep things of God."

The princes of this world do know something of astronomy and geology, and have their ideas of the shape of the earth, etc., but they have not known this hidden wisdom of the Divine Plan, which maps out a destiny so glorious to the faithful saints who will constitute the royalty of the Age to come. Let the world speculate as it may about its own themes of interest, but let us devote ourselves to the one thing in hand, avoiding foolish questions and genealogies and contentions, . . . for they are unprofitable and vain. (Titus 3:9.) Let us be faithful to our commission to preach this Gospel to the meek who are ready to hear it. (Isa. 61:1.) Let the Bride of Christ be diligent in making herself ready (Rev. 19:7) for the marriage of the Lamb is the event of the very near future.

THE EPISTLE OF CHRIST

ALL are familiar with the fact that we have in our Bibles epistles, or letters, by various ones of the Apostles -- St. Paul, St. Peter, St. John, St. James, St. Jude. But not many, perhaps, have heard of the Epistle of Christ. St. Paul tells us that it was written in his day. He describes the writing of it, how it was done, and declares that he was one of the instruments used by the Lord in connection with the writing of the Epistle. Here are his words: "Ye are manifestly declared to be the Epistle of Christ, ministered [written] by us; written not with irk, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." -- 2 Cor. 3 :3.

How beautiful and poetical is the thought here expressed! It is a compliment to both the Apostle as the Lord's faithful servant, and also to the Lord's people at Corinth. It is in line with the Apostle's statement elsewhere, "We are God's workmanship." (Eph. 2:10.) Wherever there is a true Christian -- not merely spirit-begotten, but spirit-developed in the character-likeness of the Savior in meekness, gentleness, patience, long-suffering, brotherly-kindness and love -- we have the evidence of the power of God at work in him to will and to do His good pleasure, not arbitrarily, but in cooperation with the will of the individual. And wherever there is a Church, an Ecclesia, a class of Bible students who show these evidences of the Lord's Holy Spirit working in them and developing them, we have the Epistle of Christ, declaring and showing forth the praises of Him who called them out of darkness into His marvelous light.

In the context, the Apostle gives the same thought in words a little different, declaring the Lord's true people to be living epistles, "known and read of all men." (2 Cor. 3:2.) Bibles are invaluable, indispensable. So are books that are really helpful in Biblical interpretation; so are hymn books and tracts. All of these show forth the Lord's praises, and assist in pointing in the right direction those of the world who are feeling after God if haply they might, find Him. But the best Epistle -- even more valuable than the Bible, as respects reaching the hearts of men -- is the life of a true Christian, a New Creature in Christ Jesus, to whom "old things are passed away, and all things are become new." -- 2 Cor. 5 :17.

And yet, in a previous letter from St. Paul this same Church at Corinth was criticized sharply because of its carelessness as respects proper standards of morality. The Apostle assures us, however, that his words of reproof did much good, working in the Church a repentance toward God, and proved to be of lasting benefit to them. Thus in God's providence, He overruled for their good a mistake made by these followers of the Master, by using a faithful and courageous Apostle, who gave the proper rebuke in a proper, loving manner.

The Secret of St. Paul's Power

What is by inspiration thus declared of the Church at Corinth, we see to be true also respecting the Lord's people today; and we may suppose that it has not been without faithful witnesses, living epistles, throughout the Gospel Age. We are especially interested; however, in conditions today. The Editor and all of the Pilgrims and the Elder Brethren in the Church have in St. Paul a noble example of faithfulness and loyalty. He did not preach himself; he did not preach enticing words of men's wisdom and science, falsely so called. (1 Cor. 2:1-5; 1 Tim. 6:20.) Giving himself up to the Lord's service, and seeking not his own glory, but to do the Lord's will, the Apostle became more and more an able and qualified minister, or servant, of the Lord. The

Lord used him more and more in the presentation of the glorious Message of God's Love, as revealed in the great Divine Plan of the Ages.

St. Paul's faithfulness is Manifest to us in the words, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before [in the promises of God's Word], I press toward the mark for the prize of the High Calling of God in Christ Jesus. (Phil. 3:13, 14.) That was the secret of the Apostle's power. That is the reason why the Lord, by His Holy Spirit, has used him so much and so efficiently in the blessing of the Church since that time -- through the streams of truth which have come down through His Epistles.

What a zeal the Apostle had! Hearken to his words, "Woe is unto me, if I preach not the Gospel!" (1 Cor. 9:16.) This does not signify that the Gospel was preached for fear of being tormented after he would die, but that he felt that he could not be satisfied except when doing all in his power to make known to all who have the "hearing ear" the Message of God's grace centered in Christ Jesus. Thus it was when he was giving his time exclusively to preaching. Thus it was when he was obliged for a time to be a tent-maker to support himself while preaching evenings, holidays, and at his work. Thus it was that he preached with special liberties while still a prisoner at Rome. Anyhow, anywhere, under God's providence, St. Paul was ready and glad to preach the "good tidings" to all who had hearing ears.

Why Elders should be carefully Chosen

This 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 Holy Spirit's guidance, 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.

We might have all knowledge respecting chronology and history, might be able to quote every text in the Bible, and to cite it, too; and yet not have the Epistle of Christ written in our hearts. It is the Epistle of which the Apostle Peter says, "For if these things be in you, and abound, they make you that ye

shall neither be barren idle, inactive] nor unfruitful in the knowledge of our Lord Jesus Christ"; for knowledge will have its place. And thus 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.

Three Valuable Lessons

The three great lessons which will be required of those who will be heirs of the Kingdom are: (1) A proper, thorough **appreciation** of justice, and a **manifestation** of that appreciation of justice by an endeavor to comply with the requirements of the Golden Rule -- to love our neighbor as ourselves. (2) A further lesson is that of Love, sympathy, compassion, mercy. However **exacting** we may be respecting **ourselves**, our own thoughts, words, and deeds, we are not to **exact** from others, but be willing to **take** from them whatever they are pleased to **give** -- as did our Savior. This will mean (3), suffering with Christ, having **fellowship** in His **sufferings**. It will mean the learning of valuable lessons to fit and qualify us for the work of being kings, priests, and judges with our Lord in His coming Kingdom.

St. Paul emphasized the importance of having the Christ-character engraved on our hearts when he wrote that God's predestination is that all who will be of the Church in glory must be copies of His dear Son -- must have the Epistle of Christ. written in their **hearts**. (Rom. 8:28-30.) No matter how imperfect their **bodies**, how imperfect their **attainment of their ideals**, those ideals must be **according to the Divine standard**. And they must be so in sympathy with those ideals as to be glad to **suffer** for their **attainment**.

"THE WORD OF TRUTH"

"The Word of Truth is like a stained-glass window rare
We stand outside and gaze, but see no beauty there,
No fair design, naught but confusion we behold;
'Tis only from within the glory will unfold,
And he who would drink in the rapture of the view
Must climb the winding stair, the portal through.

"The sacred door of Truth's cathedral is host low,
And all who fain would enter there the knee must bow
In deep humility. But once inside, the light
Of day streams through and makes, each color heavenly bright,
The Master's great design we see, our hands we raise
In reverent ecstasy of wonder, love and praise!"

HOW WE ARE TO WAIT ON THE LORD

*"Wait on the Lord, be of good courage,
and He shall strengthen thine heart." -- Psalm 27:14.*

THE EXPRESSION, "Wait on the Lord," does not mean so much a rendering of service to the Lord, as a waiting for the Lord, a waiting **before** Him, to see what is His will for us. We do not understand that it has the thought of ministering to the Lord, as a servant would wait on his master, but of patient

watching until we learn what our Lord would have us do. Each child of God should wait to be guided by Him, and not run on before Him unmindful of what is the Lord's purpose for him. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths," is the counsel of the Wise Man. (Prov. 3:5, 6.) Many of the children of God have made mistakes along this line.

Having committed our ways to the Lord, we should go forward only as He leads us. If we are not clear as to His will, let us not be in too great a hurry, nor try to guide ourselves, but present the matter to the Lord in earnest prayer, asking that we may have no will or way of our own, but may be guided only as He wills. Then let us wait and watch for the indication of His providence, and follow as He seems to lead, leaving the results with Him. We are not to follow our own choice, without evidences that it is God's will. The question may sometimes be asked of us, "Are you going to do this way or that way? Are you going to this place or to that place?" Our attitude and our reply, if we have not as yet clearly ascertained the Lord's will in the matter, should be, "I am not yet fully decided. I will consider the Word of the Lord, to see how His instructions seem to apply in this case." Or, "I am watching to see what the Lord's providences seem to indicate, and am praying over the matter, that I may be guided aright." The poet expressed the right thought:

"I am afraid to touch
Things that involve so much:"

Those who wait on the Lord do not always seem to prosper best, from outward appearances. But the Psalmist declares that we should be of good courage as we thus wait on God. We are pursuing the right course, and shall have His blessing. We make no mistake when we wait upon Him. Others may seem to be getting ahead of us at first, but we are to **"wait on the Lord."**

Take, no step unless you feel sure that the Lord is directing and guiding. Watch for the **meaning** of His providences. Study His Word. Let not your faith depart from its moorings. "Be of good courage!" "Good" courage is courage of a good degree, not merely a little courage. Be of strong courage; "and He shall strengthen thine heart; wait, I say, on the Lord." The word heart here may be understood to mean the soul, the being -- especially the intelligent portion of us. The Lord will support us, He will fortify us and make us strong to bear, strong to do His will as it is made known to us. They that wait upon the Lord shall not want any good thing.

Traits Necessary to Success.

Courage, fortitude, persistency, in the service of the Lord are very necessary to the child of God. Such traits are needful, even to the world. Whoever lacks these qualities of character is pretty sure to make poor success in life. Lack of courage, lack of hope, is one of the chief causes of failure in the world. Our text, however, calls attention, not to the world, but to those who belong to the Lord. The precious promises of God's Word, which are only for His people, those who are wholly His, give these every reason for hope; they have full authority to be strong and of a good courage. The children of God will have trials and experiences similar to those of the world, besides experiences and trials peculiar to them as followers of Christ. These come not to us in a haphazard way, however, as to the world, but are under the direct supervision of the Lord.

Those who are new in the service of the Master might think for a time that matters should run smoothly for them, that they should not have the difficulties common to the world; that now as they were God's children He would protect them from afflictions and mistreatment. But as they study the Lord's Word, they soon see that this is not true; they see that they are to walk by faith, and not by sight. They learn that they are not to expect to have outward and tangible manifestations of His favor, but that they are to suffer with Christ -- that hereunto 'they were called. (1 Pet. 2:20, 21 ; Acts 14:22.) They learn that they must be obedient, and they come to see what obedience means.

The Master learned obedience -- learned what obedience meant -- "by the things which He suffered." The Narrow Way is not an easy path. His followers learn that the Lord is now calling a class that have faith in Him, a class who accept His Word fully. In time they come, too, to see that "If God be for them, who can be against them?" If matters do not go as they had expected, if trials come, they will say, "We know that **all things** work for good to them that love God."

So these learn, as they are guided by the Word of the Lord, that they are to be of good courage as they pursue their onward way. There are many difficulties to be surmounted, and it requires courage to surmount difficulties. But the courage born of faith in God and in His "exceeding great and precious promises" strengthens them when otherwise they might be overwhelmed. It gives them a strength to which all others are strangers.

Trust where We cannot Trace

If a child of God becomes discouraged and loses his hope and strength, it is because he has lost his hold upon the Lord's promises to help. To lose courage is to lose faith. Loss of faith and courage makes a child of God powerless before his foes. We must trust our Father even when the meaning of His providences is veiled from our eyes and when our efforts to serve Him seem to be hedged up. We look back at the Apostles and their experiences. The Apostle Paul was very desirous of carrying the Message of the Gospel to others. Several times he tried to go into Asia, but he was not permitted to go. He began to wonder why this was, why his efforts continued to prove failures. But the Lord revealed to him that he was to go into Greece instead. In his first Epistle to the Church at Thessalonica, he writes, "Wherefore we would have come to you, even I Paul, once and again, but Satan hindered us." (1 Thess. 2:18.) But we are sure that the Lord would overrule the

machinations of Satan and cause them to work out His own glory, and the lesson of patience and submission would be a blessing to His children.

We see that in the Garden of Gethsemane our Lord had not lost faith in God, but was fearful for a time. As He came to the closing hours of His experiences on earth, He wondered whether or not He had faithfully conformed to all the Father's requirements. He knew that the slightest infraction of God's Law would mean His death. Had He completed His sacrifice acceptably? Would He be ushered from death into heavenly glory by a resurrection? Then He received from the Father the assurance that He had been altogether faithful. All the trials and difficulties which the Master underwent in the laying down of His life preceded Him as a sweet incense, a precious perfume, beyond the veil, into the Most Holy as shown in the type. - Lev. 16:12, 13.

A Proper Fear

After the Jewish high priest had crumbled the sweet incense upon the fire of the golden altar, after its fragrance had penetrated beyond the second veil and had covered the Ark of the Covenant and the Mercy Seat, he then himself passed beneath the veil. Every time the high priest raised the veil thus to pass under it he probably feared; for in case he had failed in **any** particular to carry out his sacrificial work acceptably he would have died as he passed under the veil. So our Lord Jesus knew that His work must be acceptable in the most absolute sense, else He would forever forfeit His existence. He would become as though He had not been; He would lose all.

There was no earthly being to give our Lord encouragement along this line. There was no one to say, You have done everything perfectly; you could not have done better. So the Master went alone to the Father for this assurance and for strength and courage. He prayed, "Not My will, but Thine be done"; and the Father heard His prayer and gave Him the needed assurance and strength. He was heard in respect to that which He feared; and during all that night and the following day, up to the hour of His crucifixion, He was calm and courageous.

So the Lord's people should have a proper fear. Proper fear is good for them. But it should not proceed to the point of hindering their efforts and dissipating their courage. They should have the fear enjoined by St. Paul when he said, "Let us fear, lest a promise being left us of entering into His rest, any of us should seem to come short of it." (Heb. 4:1.) This proper fear the Master had. He never became discouraged, never held back from the work which the Father had given Him to do. His fear was a filial one, which engendered a watchfulness and care; a circumspection of walk and of life, that He might be wholly pleasing to the Father. This all Christians should have. We should watch lest we neglect some privilege or duty.

This proper fear will lead us to careful inspection of ourselves. We should ask ourselves, "What do I believe? Why do I believe it? We should go over the ground again. We should again go over in our minds the proofs of the correctness of our Faith. By so doing, the Lord will strengthen us in the Faith; He will strengthen our heart. If any hope in themselves, and lean upon their own strength mainly, it will be to their advantage that the Lord will allow them to come to the point of discouragement, that they may become more timid, may lose all self-assurance, may realize their utter helplessness and weakness and their need of leaning wholly upon the Lord, of looking

constantly to Him for guidance and support. As the Lord's children thus learn to wait upon Him, to them is fulfilled the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run. and not be weary; they shall walk and not faint." -- Isa. 40:31.

"Grant skill each sacred theme to trace,
With loving voice and glowing tongue,
As when upon Thy words of grace
The wondering crowds enraptured hung.

"Give strength, blest Savior, in Thy might;
Illuminate our hearts, and we,
Transformed into Thine image bright,
Shall teach and live and live, like Thee."

WHO IS WISE AMONG YOU?

James 3:13

WHO IS a wise man and endued with knowledge among you?" inquires the Apostle James; and the question is one which all may consider with profit. Many indeed are endued with considerable knowledge, who display but little wisdom. Knowledge truly is of great importance, but it is only as it develops wisdom -- sound judgment and pure and high-toned sentiment. This is the main object of God's revelation of Himself to us. And the wisdom that comes thus, through the channel of Divine truth, the Apostle describes as, "first pure, then peaceable, gentle, and, easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy." -- Ver. 17.

Such a character is the result of the transforming, influence of Divine truth. God's revelation is a mirror of His character, in which we see reflected His purity and love and goodness; and as we there in trace the lines of His glorious character, the desire, grows and strengthens to be more like Him whom we thus learn to admire and love. The sincere heart, accepting the Divine Plan and its gracious provisions of salvation and blessing through Christ, at once begins to fashion itself in conformity with God's character by first putting away sin and then by striving daily to live a life of purity and holiness. With this effort come in the peace of God and the love of God, to rule and take possession of the whole man. And whets the heart is thus cleansed and filled with God, the fruits of such an indwelling life-principle become very manifest to all beholders, in gentleness, mercy, goodness, and pure and holy friendship with all who are likeminded.

In contrast with this wisdom which cometh down from above the Apostle mentions another kind, which he describes as earthly, sensual, devilish. It is a wisdom or low-cunning which is prompted by a spirit of envy and strife, and is always productive of "confusion and every evil Work." Pride and selfishness are the inspiration of this kind of wisdom, just as in the case of Satan; and therefore let every one who names the name of Christ keep very humble. To harbor such a spirit of malice, of bitter envy and strife; while still professing to have the spirit of truth, the Apostle describes as "lying against the truth,." God forbid that it should find place in the hearts of any who have thus far been faithful and have run well.

How carefully we need to guard our hearts against the slightest rising of pride and worldly ambition, and against every root of bitterness which, springing up, might trouble us. There are thousands of occurrences and circumstances in life which are calculated to bring us into bondage to the spirit of the world; and only those who keep a vigilant watch and an ever-prayerful attitude can hope to be kept in this evil day. Temptations and trials seldom give us warning of their approach, and therefore our armor of righteousness must ever be adjusted and securely buckled on.

"Leave no unguarded place,
No weakness of the soul;
Take every virtue, every grace,
And fortify the whole."

Heed carefully the Apostle's instruction -- "Who is a wise man and endued with knowledge among you? let him show by honorable conduct his works with meekness of wisdom." It is by our conduct and not by our professions that we are to be judged; and if any man have the true heavenly wisdom which is always coupled with meekness -- humility --it will surely manifest itself in a straightforward, manly, honorable course of conduct, dictated by the wisdom which cometh down from above, which is always pure (unselfish), peaceable, gentle, compassionate, and sincere.

Putting on and Putting off

May the Lord grant to all His loyal sons an abundance of this heavenly wisdom and the rich rewards of grace and peace that always accompany it. Put away all these -- malice, envy, hatred, selfish ambitions -- and put on those adornments of Christ's spirit -- humility, gentleness, generosity, meekness, love. "If any man have not the Spirit of Christ [in some degree] he is none of His." And he in whom these graces are not being cultivated and increased will soon lose them and be choked with the selfish and ignoble spirit of the world.

There are some of the children of the world who suave cultivated outward gentleness and benevolence for policy's sake, whose hearts, as privately expressed, are full of bitterness, envy and selfishness; and there are some of God's children who naturally are very selfish and mean, but whose changed hearts are fighting against the weaknesses of the flesh, and who afterward repent of selfishness and meanness. But let such press along the line and seek for grace to help in every time of need. Their progress toward the likeness of Christ will gradually manifest itself to them and to others. "If the Spirit of Christ dwell in you, He [God] that raised up Christ from the dead [has also the power and] will also quicken [to activity in His service and to His praise, in the present life] your mortal bodies."

Here, then, we have the earthly wisdom which is based upon selfishness contrasted with the heavenly wisdom based upon love and, service to others. Whoever is really wise, will choose 'the heavenly' -- the end of which, in Christ, is everlasting life.

The Herald of Christ's Kingdom

WHAT THE WORLD SEES ON THE HORIZON

"WAR IN 1937"

IT IS FAR from our desire to encourage any one in the direction of pessimism, or to look on the dark side of life, as we occasionally publish the views of leading statesmen or journalists, setting forth facts bearing upon world affairs and what appears to be imminent for the near future; to the contrary, our chief concern is to show the harmony between what has long been forecast by the ancient Prophets, and what now is clearly seen by world leaders looming up on the world's horizon, and what therefore presages the close proximity-of the better Day long promised.

In the present circumstances therefore it is recognized that ours is not the time when the view of the optimist prevails on the subject of the present outlook among the nations of the earth; nor indeed can we reasonably expect humanity at large, unaided by the knowledge and instruction of the Divine Plan and the more sure Word of Prophecy, to be optimistic in the face of the grave problems, and threatening perils that confront practically the whole world at the present hour. Only the true Church of Christ; faithfully walking in the light of the Spiritual Lamp, can be truly exercised by the hopeful outlook in the present circumstances, because only such see the blessed outcome in the new order of things which will be the Divine remedy for all earth's present ills. The review and outlook presented below are by none other than Dr, Tibor Eckhardt, Vice-President of the Hungarian Frontier Readjustment League, published in the London "Dispatch" of September 28th:

"The Naval Disarmament Conference, held at the beginning of this year, was a turning-point in the history of our times. In London, as at one time in Algeria, the issue was: Will Europe be able to smooth away the existing differences amicably, or will the rivalry in armaments, which must eventually lead to war, be resumed?

"It was again the colonies in the Mediterranean littoral which made agreement impossible. Italy's standpoint -- naval parity with France means nothing less than a determination to acquire the French colonies.

"Differences of a similar nature lurked behind the world war. Germany, over-populated and poor in raw materials, wanted an 'absatzgebiet' -- a depository for its surplus of men and manufactured goods -- and cheap raw materials; instead of which, at Versailles it had to part with all its colonies, even with valuable districts in the Mother-country, and with a considerable percentage of its ore and coal supplies.

"Pinching Boot"

"Boot-shaped Italy, that other European country struggling with over-population, fought on the winning side, and yet is compelled to send 250,000 people yearly overseas. It has no coal, no petroleum, no wood, no minerals, and has nothing but industry to fall back on for the support of its people.

"For decades the emigrants to the United States were mainly Germans and Italians, but the immigration laws have closed that safety-valve. The Italian boot pinches more and more. Strange to say, just this one victor got none of

the German colonies; the peace treaties have only made the problems connected with the increase of population in Europe more difficult, without doing anything to solve them.

"Roman Legions"

"When, in spite of this situation, Mussolini advocates, instead of birth-control, a higher birth-rate, he has not the exhausted fields of Italy in his mind's eye, but conquering Roman Legions, taking possession anew of North Africa. This is the real signification of the London Disarmament Conference.

"The fertile North African colonies, indeed, prove too great a temptation for hungry, over-populated Italy. For decades back the population of France has been on the decrease, and most of the civilizing work in these French colonies is being done by the sons of other nations, The European population of Tunis is mainly Italian, yet the short-sighted French policy of assimilation deprives all children born there of their original citizenship and forces them to enlist in the French Army.

"Vital Africa"

"Italian sovereignty over the African colonies would help matters. For France the colonies mean merely increased riches, greater prestige; but for Italy, if it wishes to avoid an explosion of the social eruptive forces, they are a vital question. In Mussolini, Italy has a leader able to focus the longings and forces of the Italian people in his own personality; as it were, in a lens which scorches where its rays fall.

"A peaceable solution is rendered impossible by the democratic institutions of the Twentieth Century. Autocratic monarchs were able to give away whole principalities as wedding gifts, but what parliamentary Government would be allowed to relinquish a rich colony unless circumstances were compelling?

"So only one possibility remains: military preparations. But the milliards thus spent mean a heavy loss in interest, which every year of peace will increase. Only war can put an end to this almost intolerable competition, in which case the loser will have to refund the money sunk in barren investment; and, even if it means ruin, will have to pay compound interest thereon.

"Among the Powers dissatisfied with conditions, Italy plays the leading role today, but very shortly Germany will join in. She must do so because of compelling circumstances, irrespective of whether 'Junkers' or 'Marxists' are in power in Berlin. It is not over Alsace-Lorraine that the conflict will be resumed; today there is no party in Germany that thinks of revenge. Not even the Austrian 'Anschluss' will be the igniting spark.

"A conflict is unavoidable because Germany is unable to support a population of 60 millions on an area narrowed down and pay the reparations demanded. Winston Churchill accepts the calculation that by the time Germany will cease to pay reparation, two-thirds of the German national assets will belong to America. Can any one believe that Germany will wait until then?

"Common Danger"

"Is it not rather probable that as a new generation, in no way responsible for the past, grows up, Germany's readiness to pay will decrease? After all, France passes on only half of the reparation sums to America in war interest; the other half is used for armaments -- German money against Germany.

"At present the German parties are fighting among themselves as to the distribution of the crushing burdens, but it is easy to foresee the time when, a new inflation threatening, they will unite against common danger. That movement, however, will mean a repudiation of the Peace of Versailles.

"The days of the 'Fulfillment' policy are numbered, and against their will the French helped to hasten the approaching events when, in June, by evacuating the Rhine lands, they gave Germany a free hand again. For even were Germany attempting the impossible to accept as definite even its eastern boundary, Poland would never do so. In its present formation Poland, instead of being a bridge, is a barrier between the German and the Russian Titans; the Danzig Corridor, a wedge inserted into the body of Germany.

"Poland's Aim"

"Lacking natural boundaries and exposed east and west to too strong influences, Poland cannot acquiesce in what, from a military point of view, is an impassible situation, and, however mad it may sound, aspires to a further accession of area, in the direction of the sea, at the expense of Eastern Prussia.

"To escape the inevitable Poland takes refuge in an offensive policy. Let us not forget: that country has suffered dismemberment three times, and in history there is no such thing as chance.

"But the fate of Europe, unbalanced, will be sealed by the immoderately enlarged Balkans, which from Salonica to Danzig have swallowed up the whole of Central Europe. Under the polished skin of the League of Nations the European apple is rotten to the core.

"On the area of three past Empires twelve minor States were created or reconstructed by the peace treaties. One hundred million people, a quarter of the population of Europe, live there in hopeless confusion on an area twice as large as that of Germany and France together.

"No Chance"

"It was not the principle, which desired to secure independence to the lesser nations, that was at fault, but the way it was put into practice. The diverse peoples living together were never given the chance of reconciling conflicting interests, of making voluntary compromises, and of insuring by mutual consent a state of equipoise and peace likely to last.

"Instead of that the new order was based on the promises contained in the secret convention signed in London in 1915, and on the French troops occupying Central Europe at that time, whose strategic considerations did in no way serve the vital interests of the peoples in question. An ignorance of the very intricate state of affairs in Central Europe, the weariness caused by the war, and indifference only added to the mistakes.

"And so, in obedience to military dictates, new Central Europe was born, with some nations having bitten off more than they can chew and others crippled beyond the possibility of further existence.

"Unnatural"

"In Yugoslavia the Serbs try to rule over the more highly civilized minorities (36 per cent. over 64 per cent.), but, having no intellectual or economic ascendancy, they resort to the most savage methods of military dictatorship.

"In the same way, for the seven million Czechs a geographical monstrosity was carved, with a population of 14 millions which, though lacking many advantages of the Austrian Monarchy, has inherited all its worries.

"At the same time, 14 million Hungarians were assigned a territory with only 8 million souls. A thousand-year-old historical and geographical unit, which had been the rampart of Europe, was divided in four in an unnatural manner. Against the wishes of its population, 72 per cent. of the Hungarian territories were placed under the sovereignty of inferior races.

"To make the helplessness of a brave people complete, they were disarmed and the new boundary was drawn only 20 miles distant from the capital, so that Czech cannon might be able to lay waste Budapest at any moment.

"On the whole, in this part of Europe; where each country alone is too small to hold its own in the economic world-competition, the peace dictates, instead of creating the needful cooperation, have engendered a lust for supremacy, and the past ten years have ripened the bitter fruit.

"Impoverishment"

"Impoverishment is universal and political differences have torn asunder an economic cohesion many centuries old. The Austro-Hungarian Monarchy, once an economic unit, has been cut up by 4,000 miles of new-often prohibitory-Customs frontiers; the natural exchange of industrial and agricultural products between the different parts has stopped, and systematic economic cooperation has been replaced by the policy of hostile isolation. The world-wide economic crisis hastens the inevitable collapse.

"It is characteristic of conditions that in those new Balkans each country lives in a state of strained relations with almost all its neighbors, as though all the inhabitants of those parts were malevolently disposed, whereas they are simply unfortunate, living in an intolerable situation which has been forced upon them.

"The badly drawn frontiers have also increased the number of national minorities, which comprise thirty millions of the population (30 per cent. of the whole), and without their consent placed them under the rule of, for the most part, inferior races. Their situation is all the more intolerable, because here political oppression always involves economic exploitation.

"Ineffectual"

"Complaints are no longer heard from that region, for experience has taught the minorities that the result is not redress but punitive measures. As is well known, the protection of the League of Nations has proved completely ineffectual.

"In Central Europe the validity of the injurious treaties will for a short time be secured by that political and military alliance known as the Little Entente, which, relying upon French support, is ready to prevent by force any modification.

"But that system instead of making for security merely adds danger to the situation. It pronounces a veto upon all peaceable attempts at improving matters and deprives the people of even, the hope that one day without a war they will be able to better their lot.

"Brake on Time"

"Life consists of change; but the Little Entente policy is retrogressive. It wants to put a brake on time itself, and with this strangling reaction is preparing the way for a terrible explosion in the valley of the Danube.

"The next year will see the two opposing camps drawn up for battle, and there is no pacifist eloquence which could prevent Germany in her straits from joining the side fighting against the treaties. The outlines of the former Triple Alliance are thus given, opposed to the oppressive French group, and decrepit Europe, powerless to solve her own problem, has stepped upon the fatal road which leads to the horrors of a new war.

"Soviet Dream"

"In July of this year, at the general meeting of the Communist Party, the omnipotent Stalin, outlining the dissension rife among capitalist States of the West, drew the conclusion that within a short time the world, nauseated with fresh bloodshed, will fall, like ripe fruit, into the lap of Moscow.

"In my opinion, that expectation is not unjustified. In 1935 Italy and the French Little Entente group will be ready with their military preparations, upon which untold millions are being spent.

"At that date Germany, struggling with a growing economic crisis, will be two years in arrears with reparations. The up-to-date reorganization of its industries and the agricultural crisis -- according to a computation made by officers of the general staff -- will have brought the number of unemployed up to eight millions, and, if the State is anyhow forced to support them, it will make soldiers of them and use the powerful army thus created to carve its way towards the open air, for lack of which Germany is stifling.

"The Spark"

"By 1934 the minor Danube States will have exhausted their foreign credit; by 1937 over-taxation will have robbed the peasants of their last penny; the bankruptcy of the States and of private industries will have swallowed up the last assets, and the death-like stillness will be broken only by the complaints of the tortured minorities.

"This is the moment when the disarmed will storm the gates of their prisons to force a way out of ruin with their fists. One spark will be sufficient to blow up the whole barrel of gunpowder. I shall be very much mistaken if that spark is not struck in Yugoslavia, where the tension is highest, where already two Balkan wars have originated, and where, in 1914, the fateful revolver was fired in Serajevo.

"At the Latest"

"At the latest in 1937, a new European war is inevitable, for in the present state of dissension the slightest fire cannot be localized and the first spark will run through the ramified network of allies and counter-allies, igniting the whole.

"But that war will be no test of bravery, no arena where a modern Horatius or Curtius might do combat, but an orgy of machinery, bacilli, and gases, the annihilation of peaceful cities, a hecatomb of millions of innocent women and defenseless children.

"The new war will be the destruction of our two-thousand-year-old Christian civilization, and it will clear the way for the evangel of corruption which, spreading furtively from Moscow, like some prairie fire, will overrun a world benumbed with horror; and its blood-red flames will devour everything we hold as high and sacred."

STATE ASYLUMS CROWDED

National Committee finds 10,750 Patients were Admitted in Year

Admission to civil State hospitals for the insane in New York State totaled 10,750 during the fiscal year ended June 30, 1929 -- an average of one patient every forty-eight minutes, day and night -- according to a statement issued yesterday by the Citizen's Committee on the Care of the State's Unfortunates of the State Charities Aid Association. The admission rate was computed by Frederick W. Brown, statistician of the National Committee for Mental Hygiene.

In addition to the patients in civil State hospitals, it was found that one patient enters the State School for Mental Defectives every eight hours. A patient enters the Craig Colony for Epileptics every twenty-nine hours and a patient is committed to the State hospitals for the criminal insane every thirty-eight hours.

The net increase of patients under State hospital care has averaged 1,881 annually as compared with an average of 1,180 during the previous fifteen years, the report says. The State hospitals are now overcrowded by over 12,000 patients, or 35.4 per cent. above their normal capacity, according to the report.

CHARACTER "THE WORK OF GOD"

[Contributed]

*"God . . . hath at the end of these days spoken unto us in His Son . . . who, being the effulgence of His glory and the very image of His substance . . . [hath now] sat down on the right hand of the Majesty on High."
-- Heb. 1:1-4.*

IT IS A peculiar fact that while discerning Bible students recognize that the whole object and burden of the Bible is character development, the word "character" does not occur in the English Bible. Nevertheless this word is found once in the Greek Testament, and in a most illuminating connection. The English word "character" is derived directly from the Greek word "charakter"; and the single appearance of this word is in the third verse of the

first chapter of Hebrews, quoted above: "Character" is variously rendered into English in recognized translations as follows

Authorized (King James) Version: "Express image."

American Revised Version: "Very image."

Emphatic Diaglott: "Exact impress."

Rotherham: "Exact representation."

From these various renderings it may be inferred that the English word "character" is not the precise equivalent of the Greek "charakter"; and this impression is correct. And since "character" is a word frequently used by Bible students, and indeed has been the subject of some controversy and even disparagement and ridicule, it is important that the true Bible sense of it be understood and the word be used with a fine appreciation of its real significance.

Strong defines the Greek word "charakter" as "a graver (the tool or the person) i.e. (by implication) engraving (character -- the figure stamped i.e. an exact copy or representation)." Just as the meaning of the Greek word was extended from the tool or workman to represent also that which he wrought, so the English word derived from the Greek has had its meaning extended. Twelve definitions are given in the unabridged dictionary; principally, first, a sign or token placed on a person or thing; second, an appearance or outward trait; third, the estimate put upon a person or thing, a favorable one being implied when no qualifying adjective is added; finally, a person regarded as characterized by peculiar or notable traits. All of these usages are entirely correct, as good English.

Jesus Christ, the writer to the Hebrews declares, is a "charakter" -- an exact engraved copy -- of the Father's "person." The latter word is also variously rendered by the translators as "person," "substance," "very being" -- and Strong happily concentrates his definition into the English word "essence."

The Father's Essence

We therefore ask, with all reverence but with intense interest, What is the Father's "essence" -- His "very being" -- of which His Son became a "charakter," a copy?

The Holy Scriptures answer, with direct simplicity and definition -- "God is Light, and in Him is no darkness at all." (1 John 1:5.) Light is the Scriptural symbol of Wisdom. That God is Wisdom is alike the testimony of reason and Revelation. No Bible student would question it. But that is not all; "He that loveth not knoweth not God, for "God a Love." (1 John 4:7.) Most precious element of God's essence -- how happy are all His creatures to learn, in the revelation of Himself through His Son "In these last days," that Love is a part of His "very being"! But "still there's more to follow":

"Righteousness and Justice are the foundation of Thy throne." (Psa. 89:14.) As of old it was theoretically said of earthly kings, it is truly said of God,. He is justice. In this again is the inspired testimony unanimous and unequivocal; hence we shall not multiply references nor extend our argument. Finally, to complete the four-square Pyramid, which is primarily the symbol of Jehovah God Himself, we read

"Throe is the greatness, and the Power, and the glory, and the victory, and the majesty, for all that is in the heavens and in the earth is Thine; Thine is the Kingdom, O Jehovah, and Thou art exalted as head above all." (1 Chron. 29:11.) And the great Apostle adds to this, that He "worketh all things after the counsel of His own will." (Eph. 1:11.) He has full Power to put into effect all the gracious dictates of His Wisdom, His Love and His justice, throughout His Universe.

These four essential qualities, which we are in the habit of calling "Attributes," constitute God's "very being," or, to use the word in one of its usual English significances -- God's **Character**. And Jesus, Christ, the Son, is the "engraved image of His very being" -- the "charakter" of His character.

How did the Son achieve this sublime eminence? What were the engraving tools that gravel the imperishable lineaments of the Father's essence upon the personality of the Son?

The Engraving Tool

The inspired writer tells us: "It became Him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author ["princely-leader"] of their salvation perfect **through suffering**." (Heb. 2:10.) Since God is Wisdom, and Love, and Justice, and Power, it follows inevitably that this was the one and only way that the engraving could be accomplished. Had there been any easier and less painful way, Love would have dictated it, Wisdom found it, and Power have accomplished it.

Why, then, we ask, is suffering necessary to the attainment of the likeness of the Divine essence? "Come now and let us reason together, saith Jehovah." -- Isa. 1:18.

That knowledge which comes to us easily, without challenge, without effort on our part, and as a matter of course, makes little impression on our minds. Yet if we yield to these impressions, they create certain habits of belief, of acquiescence, of behavior on our part. Such were the impressions and habits of God's sentient beings, including the Son, the Logos, prior to the Great Experiment with sin in the Earth, and the "constituting of the ages" (Heb. 1:2) for the instructing -- the character development -- of the Son, and through Him of all the other sons and thinking creatures of God.

So the Son, after observing the experience of Adam's posterity under the reign of sin and death for four thousand years, was born into the world as a member of that fallen race, yet without inheriting its burden of sin and condemnation. Previously it had been easy and pleasurable for Him to do His Father's will. Now that will pointed out a pathway of suffering, of pain, ignominy, weariness, death. Was it merely a test? No; it **was** a test and a demonstration of loyalty to the Father, but it was **more** than this; it was a course of "charakter" development, which, if successfully pursued, would imperishably engrave the Father's attributes -- His essence -- upon the Son.

Jesus' Reaction to Suffering

Face to face with the ignorance, the degradation, the misery, the weakness of His human brethren, what would be His reaction? Would He despise them, feeling His own superiority? Would He hate them for their ingratitude and unkindness toward Him? Would He abandon them, through indifference, or disgust, or indolence, or resentment, or reluctance to suffering? He might

have done so. Moses, His type, was given the opportunity to so abandon his people Israel. (Acts 3:20, 22, 26; Exod. 39:9, 10.) Had He done so, He would have developed a character of selfishness, of evasion, of weakness. But, like Moses, He did not choose the easy and selfish course.

"And Jesus went about all the cities and villages . . . but when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." (Matt. 9:35, 36.) Note that each of the four attributes of the Father were aroused and stimulated in the Son. Man's misery called forth His compassion -- noblest manifestation of Love. His habits of confidence in and obedience to His Father prompted reliance upon the Divine Plan -- the Father's **Wisdom**. "By His **knowledge** shall My righteous servant justify many." (Isa. 53:11.) Despite the agony of personal suffering, His exploring mind recognized the Divine **Justice** in the requirement of a sacrifice -- a propitiation -- "a corresponding price" for man's sin. He prayed: "O My Father if it be possible, let this cup pass from Me; nevertheless not as I will but as Thou wilt." (Matt. 26:39.) But it was not possible -- there was no other way than the way of suffering.

The soul-convulsing struggle was carried on throughout the three and a half years of His ministry. By meditation, by fasting, by prayer, by "resisting unto blood, striving against sin," He ruled His own flesh and accomplished the sacrifice. In so doing He demonstrated and acquired a "charakter" of Divine **Power** far greater than when He acted as the Father's agent in the creation of the worlds. "He that ruleth his spirit is better than he that taketh a city." -- Psa. 16:32.

And so the Son was "perfected by the things that He suffered"; He became the "charakter of the Father's very being," and as a result "hath sat down at the right hand of the Majesty on high." "**Wherefore** God hath highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." -- Phil. 2:9-11.

How can those who desire to be of His Body, His Bride, expect to achieve their glorious exaltation to joint-heirship with Him in any other way than did their Head? They **cannot**! "We are . . . heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." "If we endure, we shall also reign with Him, if we shall deny Him [evading the suffering] He also will deny us." -- Rom. 8:17 ; 2 Tim. 2:11.

Character Versus Knowledge and Good Works

The relative importance to those seeking the approval of God, of **Knowledge**, of righteous **Works**, and of **Holiness** or the attainment of the "charakter" of God, is an ancient subject of controversy among Christians. In fact this controversy is referred to by Jesus Himself, and in numerous passages in the Apostles' writings; it has continued throughout the Gospel Age, in every period of the Church, and it is not surprising that it still troubles Bible students of today. Those who have overemphasized the importance of knowledge, have been the creed-makers. They have codified and embalmed their partial knowledge ("now we know in part") and beliefs and theories in the scores of "confessions of faith," "catechisms," and other statements of belief; and those who accept and adhere to these standards are

recognized as "members" of the Church -- the approved; those who do not, as objects of doubt or suspicion at least, and often as "heretics" and enemies.

A further step in sectarianism requires that to be recognized as a "member" of Christ's (?) Church in "good and regular standing" the brother must be active in the "work" of the "organization." And every one of the scores of sects is recognized and supported by its adherents as "God's Organization" upon earth-the exclusive "channel" of His truth and activity among men! How childish a conception! How limited a viewpoint! And how strange that those who have been enlightened by a knowledge of the Plan of the Ages, by the light of Present, Harvest Truth, should be ensnared by these ancient devices of deception of the great Adversary of Truth and Righteousness!

How may we please God, and be sure of our acceptance with Him? What say the Scriptures? "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20.) Knowledge indeed is essential. Of Israel of old the Prophet said: "My people are destroyed for lack of knowledge." (Hosea 4:6.) Jesus Himself said: "This is life eternal, that they might know Thee, 'the only true God, and Jesus Christ whom Thou hast sent.'" (John 17:3.) Paul wrote: "God . . . will have all men to be saved, and come unto the knowledge of the truth." (1 Tim. 2:3, 4.) But knowledge is not the ultimate good, nor the standard of God's judgment and approval. It is the means to the desired end. Knowledge of God's Plan -- even of His character -- is not sufficient. "If I know all mysteries and all knowledge . . . but have not love, I am nothing." "Knowledge puffeth up, but love buildeth up." Buildeth up what? Divine "charakter" - likeness.

Character All that God Respects

Service or **works** are not enough. We cannot in any way place the Almighty under obligations to us. Many have been deceived on this point. Unto some who had been declaring His statutes, and taking His covenant upon themselves, He sends this message: "What hast thou to do to declare My statutes, and that thou hast taken My covenant in thy mouth, seeing that thou hatest instruction [marg. **correction**] and castest My words behind thee? . . . Thou sittest and speakest against thy brother; thou slanderest thine own mother's son" (child of the Sarah Covenant). "These things hast thou done and I kept silence; Thou thoughtest that I was altogether such a one as thyself; but I will reprove thee and set them in order before thine eyes." (Psa. 50:16-23.) These had been slandering their brethren (an evidence of lack of love) and thinking that God would overlook this because of their covenant with Him and their service in declaring His statutes. They thought that God was like themselves in that His favor could be bought by fair words and good works. But they will one (lay learn that character is all that God respects or rewards.

"Wonderful Works" -- "I never Knew You"

So Jesus said: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." (Matt. 7:22, 23.) Love did not rule them; they did not develop characters like God's.

God does not need our help, our service, our works, our "organization." Jesus tells us "When ye have done all the things that are commanded you, say, we

are unprofitable servants; we have done that which it was our duty to do." (Matt. 17:10). When one boasts of his own or of his "organization's" great and wonderful works, it is prima facie evidence that he has placed the emphasis in his Christian life on the wrong thing. But "God is not unrighteous to forget your work and labor of Love, which ye have showed toward His name, in that ye have ministered to the saints, and do minister." "Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren." (Heb. 6:10; 1 John 3:16.) Service **can be** given **without** true, self-sacrificing love—from a selfish motive; but **real** love **cannot exist** without serving. The service is nothing; the motive is everything.

"What must We Do?"

"Then said they unto Him, what must we do, that we may work the works of God? Jesus answered, this is the work of God, that ye believe on Him whom He hath sent." (John 6:28.) This definition of our share in "the work of God" is so simple, and yet so foreign to our natural human understanding, that many no doubt have overlooked it entirely. Is belief on Jesus Christ so difficult as to require a lifetime of carefully planned, deliberate effort? It is even so. Why? Because, arrayed against our belief in Him and the things He taught, are the malignancy of Satan, the great Adversary; the current and the pressure of the world -- a "kosmos" ordered and controlled by Satan and his minions; and our own fallen flesh -- with all its weaknesses, its desires, its inherited and established habits of sin.

The victory against the first two of these opposing forces is, as it were, "handed to us upon a golden platter." Jesus said: "These things have I spoken unto you, that in Me ye may have peace. In the world ye have tribulation; but be of good cheer; **I have overcome** the world." (John 16:33.) "In the world ye have tribulation" -- more accurately translated "pressure" -- pressure to be like the world, to think like the world, to live like the world. But the "helmet of salvation" between us and the world "translates us out of the kingdom of darkness into the Kingdom of God's dear Son." Just as the sea-diver's helmet enables him to live and move in an alien and to him deadly world, under pressure from the elements around him, but breathing an atmosphere of another world above so long as the channel of communication -- the air line -- remains free and clear, exactly so do we breathe the air of heaven -- "in the world but not of it." So long as our (mental) helmet of salvation—our belief in the reality of God's Plan and promises centering in Jesus—and our line of communication through prayer and "meditation on these things" remains clear, we are not affected by the surrounding atmosphere of error and selfishness of the "present evil world." "I have overcome the world" said Jesus; that ends the matter so far as we are concerned, if we fully accept the fact.

"Too Strong for Us"

Satan is described as "the enemy of all righteousness," and as being "too strong for us." (Acts 13:10; Psa. 35:10.) How then can we resist him? Only by faith in Divine protection. "Since then the children are sharers in flesh and blood, He [Jesus] also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the Devil." "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself and the evil one toucheth him

not," even though "the whole world lieth in the Evil One." "Your Adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand stedfast in the faith." -- Heb. 2:14; 1 John 5:18, 19; 1 Pet. 5:9.

Withstand stedfast **in the faith!** That is the only ground upon which we can successfully resist him. On that ground he is powerless against us; for our Lord, who has conquered the Evil One, has said "Thus far and no farther shalt thou go against My people." "As the mountains are round about Jerusalem, so Jehovah is round about His people, from this time forth and forevermore. For **the scepter of wickedness shall not rest upon the lot of the righteous;** that the righteous put not forth their hands unto inequity." -- Psa. 125:2,3.

Thus our battle against two of our foes is resolved into a simple matter of maintaining our belief and our faith on "Him whom God hath sent" -- and this is "working the works of God."

Our Deadly Foe

But there remains one deadly foe of the "New Creature" against which faith alone is not sufficient. It requires not only the weapons and defenses supplied by our Lord through our faith in Him, but our own hearty, determined, intelligent, engrossing cooperation in the use of those weapons -- **against ourselves.** "For though we walk in the flesh we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and everything that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." -- 2 Cor. 10:3-5.

Of all the followers of Jesus we have in the Apostle Paul, perhaps, the greatest example of one who successfully fought this fight. Well may he say "Follow me as I follow Christ." His personal testimony, scattered through his Epistles, commands our sympathy, our admiration and our love. He writes

"For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! Who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord." Ultimate delivery is assured by His sacrifice and resurrection, in which we share. But meanwhile -- "Shall we continue in sin, that grace may abound? God forbid." "The flesh lusteth against the spirit and the spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would They who practice such things shall not inherit the kingdom of God." "If ye live after the flesh ye must die, but if by the spirit ye, put to death the deeds of the body, ye shall live." -- Rom. 6:1; 7 :23-25; 8:13; Gal. 5:17.

What a conflict! A lifetime work, indeed-the "works of God" -- "for it is God that worketh in you both to will and to work His good pleasure" -- "working out your own salvation in fear and trembling." -- Phil. 2:12, 13.

The Apostle Paul's Strategy

So Brother Paul set about his work with determination and strategy. "I therefore so run as not uncertainly; so fight I as not beating the air; but I buffet my body and bring it into bondage; lest by any means, after that I have

preached to others, I myself should be rejected." (1 Cor. 9:26, 27.) But Brother Paul, your great service to the Church, your wonderful works -- surely you could not be rejected after doing all that? Ah, we can hear the Apostle reply, I am an unprofitable servant, I have done only that which was commanded me, and not nearly so well as one of God's angels, who are eager to do His will, would have done! "For if I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; for **woe is unto me if I preach not the Gospel**. For if I do [did] this of mine own will, I [would] have a reward; but if not of mine own will, I have a stewardship entrusted to me." "It is **required** in stewards, that a man be found faithful." Even you Corinthians say of me "His letters are weighty and powerful, but his bodily presence is weak, and his speech contemptible." -- 1 Cor. 9:16, 17, 26, 27; 4:2; 2 Cor. 10:10.

So the Apostle recognized that his work for God was to "buffet his body and bring it into subjection." And the words he uses in this connection repay careful study. They reveal the Apostle's familiarity with the teachings of Jesus, as well as the Old Testament Scriptures. The word in 1 Cor. 9:27 variously rendered by the translators "keep under," "buffet," "bruise," "browbeat," "severely discipline," my body, literally means, according to Strong, to "hit under the eye."

Eye Discipline

Why should the Apostle, figuratively speaking, hit himself under the eye? Because, no doubt, he remembered the Lord's words: "If thy right eye cause thee to stumble, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into Gehenna." (Matt. 5:29.) Poor Brother Paul! He needed both his eyes, he couldn't see any too well anyway; but he figured that by frequently buffeting them he could keep them closed to the things of the flesh that he should not see. Jesus gave this advice in connection with the statement that "Every one that looketh on a woman to lust after her hath committed adultery already with her it his heart." Jesus does not say that looking on a woman with lust is as bad as actually committing adultery with her. But "looking" is the first step toward the act. Nor is this form of lust the only one to which the follower of Jesus must close his eyes. "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." "Each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others." "Those things which were gain to me [Hebrew of the Hebrews, a Pharisee, Roman citizenship, the wisdom of Gamaliel] I do count them but dung." Paul violently closed his eyes to these, putting them out of his life forever. -- Luke 9:62; Phil. 2:4; 3:4-8.

To what did he direct his eyes? "Looking unto Jesus, the Author and Perfecter of our Faith." "If then ye were raised with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind [mind's eye] on the things that are above, not on the things that are upon the earth." "Looking diligently lest there be any man that falleth short of the grace of God; lest any root of bitterness springing up trouble you; and thereby many be defiled." Peter also knew how to "make his eyes behave," for he writes: "What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the Day of God." And Peter and Paul also, as did Joseph, "accounting the reproach of Christ

greater riches than the treasures of Egypt, **looked** unto the **recompense of the reward.**" -- Heb: 12:2, 15; 11:26; Col. 3:1; 2 Pet. 3:11, 12.

Truly we have plenty to look at and to, if we sternly keep our wandering eyes fixed in the right direction. Long ago the Wise Man wrote (Prov. 4:25-27, R.V. and margin)

"Let thine eyes look right on,
And let thine eyelids look straight before thee.
Weigh carefully the path of thy feet,
And let all thy ways be ordered aright.
Turn not to the right hand or to the left;
Remove thy foot from evil."

Paul, in his determination to blind himself to earthly temptations by "hitting himself under the eyes," doubtless also had in mind the, peculiar message from Jehovah through the Prophet Isaiah (42:18-24; 43:1, 7-13) to such as would deliberately take this course of action.

Blind People Who See Well

Jehovah first addresses the spiritually blind and deaf, whose senses are exercised exclusively with earthly, material things: "Hear ye deaf; and look ye blind, that ye may see. Who is blind [i. e., in your estimation], but My servant? or deaf, as My messenger that I send?" ("The Messenger of the Covenant" -- His Son, whom He would send). "Who is blind [voluntarily] as He that is made perfect [marg.] and blind as Jehovah's Servant? Thou seest many things, but Thou observest not; His ears are open, but He heareth not."- The allurements of the world, the natural and normal desires of the flesh, were indeed experienced by Jesus, the "dear Son" of God, the Messenger of the Covenant. "He was tempted in all points like as we are, yet without sin." -- Heb. 4:15.

And this deliberate self-blinding to the things that would distract Him from His chosen path of carrying out the Father's plan of sacrifice and suffering for mankind's salvation, was approved by Jehovah. "It pleased Jehovah; for His righteousness' sake, to magnify [to make of broader application] the law, and make it honorable."

What law? The law of self-sacrifice, of self-discipline, of self-blinding.* When this figure is reverted to in the following chapter we find the Servant by whom the law was to be exemplified has been "magnified" into a Body of Servants, of chosen witnesses, to speak the message of Jehovah to all mankind in a great Day yet to come -- the Resurrection Day -- the Day of Jehovah. -- 2 Pet. 3:10-13.

[* Another explanation of this text (Isa. 42:21) is found in Brother Russell's writings: See Watch Tower of May 15, 1912, under caption "The Sabhath Day"; and January 15, 1913, under caption "Distinction between Keeping the Law and Fulfilling the Law." -- Editorial Committee.]

Jehovah's Witnesses

"But now thus saith Jehovah that created thee, O Jacob, and He that formed thee O Israel: Fear not, I have redeemed thee; **I have called thee by thy**

name [Jacob, the "heel catcher," the "supplanter," the "wrestler" for God's favor, who becomes Israel, the "mighty with God"], **thou art mine** (i. e., ye who answer to the descriptive significance of these names). "Every one that is called by My name, and whom I have created [the New Creation] for My glory, whom I have formed, yea, whom I have made."

"Bring forth [from the, dead] the [these] blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together and let the peoples be assembled; who among them can declare this, and show us former things? [The **real** things of God's dealings with men under the great Plan of the Ages.] Let them bring their witnesses, that they may be justified, or let them hear, and say, It is truth. Ye are My witnesses, saith Jehovah, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall there be after Me. I, even I, am Jehovah; and besides Me there is no savior. I have declared and I have saved, and I have showed; and there was no strange God among you ["blind" and "deaf" ones]; therefore ye are My witnesses, saith Jehovah, and I am God. Yea, from this day forth [marg.] I am He; and there is none that can deliver out of My hands; I will work and who can hinder it?" Truly, He **has** "made the law honorable."

When that great Day dawns, Paul desired above all things to be of that body of Jehovah's witnesses; and to learn the necessary lessons, and so attain that reward, he was determined to "leave no stone unturned." And Paul knew that to do so he must "bring his body into subjection"; and **we** know that this Law **has** been magnified, made honorable, and of universal application to those who would follow in the footsteps of Jehovah's Messenger "whithersoever He goeth." Only through suffering, self-denial, self-conquest, can a place in that Body be attained.

The "Good Fight"

A devoted and eloquent follower of Jesus and of Paul, himself now dead two hundred years, has summed up the "work of God" in which we are to engage, in these words:

"The enemy whom the Christian combats is his own, heart; for he is required to turn his arms against himself. It is sad to find, in one's own constitution, an opposition to virtues so lovely as those of submission, charity, sweetness, and patience.

"Groan under this evil, but do not despair. Undertake the conquest of yourself. Carry fire and sword into the most sensitive part of your soul; enter the lists with your darling sin; 'mortify your members which are upon earth'; rise above flesh and blood, nature and self-love. To say all in one word, determine to 'Rule your spirit.' To this point direct all your attention, all your strength, and all your courage. Say to yourself, This is the post which my General intends I should force; this is the enemy I am to fight with. And be you fully convinced that one of the principal views which God hath in preserving your life, is, that you should become master of yourself. Be not dismayed at the greatness of the task, because 'Greater is He that is in us, than he that is in the world.'

The Recompense of the Reward

"As God calls us to combats. more than human, so He sees fit to support us by a prospect of more than human rewards. Yes, it is the Supreme Being, it is

He who will one day distribute the praises which are due to such as have triumphed over themselves. What a spectacle! What a prospect! Yes, Christian champion, after thou hast resisted flesh and blood, after thou hast been treated as a fool by mankind, after thou hast run the race of tribulation, after thou hast made thy life one perpetual martyrdom, thou shalt be called forth in the presence of men and angels; the Master of the world shall separate thee from the crowd; there lie will address to thee this language: Well Done, good and faithful servant. There He will accomplish the promise which He makes to all who fight under His standard; He that overcometh shall sit down with Me in My throne. Ah ! Glory of worldly heroes, profane encomiums, fastidious inscriptions, proud trophies, brilliant but corruptible diadems! What are you in comparison with the acclamations which await the Christian hero, and, the crowns which God the rewarder prepares for him!

"The danger and pain of battle vanish when the eye gets sight of conquest. How inconceivably beautiful is victory then! God grant we may obtain it!"

To Our Captain and Comrades-in-Arms

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest!
Alleluia!

"Thou wast their Rock, their Fortress and their Might;
Thou wast their Captain in the well-fought fight;
Thou, in the darkness drear, their one true Light.
Alleluia

"O blest Communion, Fellowship Divine!
We toil on Earth while they in Glory shine!
Yet all are one, for all, dear Lord, are Thine.
Alleluia!

"And when the strife is fierce, the conflict long,
Steals on the ear the distant triumphant-song;
And hearts are brave once more, and arms are strong!
Alleluia, Alleluia!"

PROVIDENCE AND THE GREAT REFORMATION

[Contributed]

"HISTORY," says D'Aubigne, Swiss historian, "must live by that principle of life which is proper to it and that life is God. He must be acknowledged and proclaimed in history; and the course of events must be displayed as the annals of the government of a Supreme Disposer.

"I have descended into the lists to which the recitals of our historians attracted me. I have there seen the actions of men and of nations developing themselves with power, and encountering in hostile collision; I have heard I know not what clangor of arms; but nowhere has my attention been directed to the majestic aspect of the Judge who provides over the struggle.

"And yet there is a principle of movement emanating from God Himself in all the changes among nations. God looks upon that wide stage on which the generations of men successively meet and struggle. He is there, it is true, an invisible God; but if the profaner multitude pass before Him without noticing Him, because He is 'a God that hideth Himself,' thoughtful spirits, and such as feel their need of the principle of their being, seek Him with the more earnestness, and are not satisfied until they lie prostrate at His feet. And their search is richly rewarded. For, from the heights to which they are obliged to climb 'to meet their God, the world's history, instead of offering, as to the ignorant crowd, a confused chaos, appears a majestic temple, which the invisible hand of God erects, and which rises to His glory above the rock of humanity."

Working Out His Sovereign Will

And to these words of the Christian historian, written more than fourscore years ago, may be added today the further testimony of those students of God's Holy Word, who, with a finger touching the inspired pages of Daniel, trace with earnest eye the corresponding events in the chronicles of earth; or, gazing with John on Patmos at the visions "that must shortly come to pass," note the marvelous unfolding of those signs and symbols adown the succeeding ages. And these realize more than all others that the God who "plants His footsteps on the sea, and rides upon the storm," who ordains that even the wrath of man shall praise Him, as the flying shuttles of men and affairs weave a pattern now light, now dark, on the great loom of time, is indeed, in history, working out His most gracious and sovereign will. "The Gospel," says von Muller, another distinguished historian, "is the fulfillment of all hopes, the perfection of all philosophy, the interpreter of all revolutions, the key to all the seeming contradictions of the physical and moral world--it is life -- it is immortality. Since I have known the Savior, everything is clear -- with Him, there is nothing I cannot solve."

The two greatest revolutions of history are Christianity and the Reformation. In their far-reaching results and the numbers affected, they stand high pinnacled and supreme in the annals of time. They were not limited to one nation as the various revolutions of the past, political in nature, which witnessed the overthrow of an individual or a party. Nor were they anything in the nature of a revolt as the term revolution has come to mean in our present day usage of the word. A revolution is a change wrought in human affairs. "It is something new which unrolls itself from the bosom of humanity; and the word, previous to the close of the last century [17th], was more frequently understood in a good sense than in a bad one: 'a happy -- a wonderful Revolution' was the expression."

"The history of the Reformation," says D'Aubigne, "directs men to God, who orders all events in history; to that Divine Word, ever ancient in the eternal nature of the truths it contains, ever new in the regenerative influence it exercises--that Word which, three centuries ago [now four centuries] purified society, brought back the faith of God to souls enfeebled by superstition, and which, in every age of man's history, is the source whence cometh salvation."

The greatest event of all history is recorded in six brief words by the beloved Apostle John: "And the Word was made flesh." Backward, from that humble cradle in Bethlehem, roll the ages that were themselves but preparatory to it; and forward, forever stamped with the impress of the cross that marks the boundary line between, lie the ensuing centuries.'

A Breath of Life

Jesus of Nazareth lived thirty-three years upon earth. "He suffered, He died, He rose again, He ascended into heaven, His disciples, beginning at Jerusalem, traveled over the Roman Empire and the world, everywhere proclaiming their Master the author of everlasting salvation. From the midst of a people who rejected intercourse with others, proceeded a mercy that invited and embraced all A breath of life moved over this vast field of death. A new, a holy people was formed upon the earth; and the astonished world beheld in the disciples of the despised Galilean a purity, a self-denial, a charity, a heroism, of which they retained no idea."

This new religion had two main features entirely distinguished from other religions before it: First, it declared the direct relationship and communication of each child of God, through Christ, to his Maker. Secondly, it declared no need of officiating priests between. "One is your Master, even Christ, and all ye are brethren." Quoting again from D'Aubigne: "Such were the two principles that composed the religion which then took possession of the Empire and of the whole world. The standing of a Christian is in them, and apart from them, Christianity itself disappears. On their preservation or their loss depended its decline or its growth."

The historian then proceeds to make clear to us how these two principles which presided in the beginning were lost. He pictures the Church as it was in the beginning—a community of brethren whose members were taught of God, each with the full liberty of drinking for himself from the fountain of life. The question of doctrine was settled by the various Epistles. These had no pompous name or names attached, but began simply with these words, "The Apostles, elders, and brethren to our brethren."

Beginning of Apostasy in Rome

Paul of Tarsus had arrived at Rome, the great seat of the Empire and of the world, preaching the salvation that cometh from God only, and had formed a church "beside the throne of the Caesars." For some time its simple faith was spoken of everywhere as it shone forth like a light set upon a hill, and then it began to decline from its first simplicity.

At first the conversion of neighboring cities and towns occupied its bishops and pastors. These smaller churches naturally looked to the larger church with confidence and gratitude. Soon the ministers in Rome began to accept as their due the homage voluntarily offered by the lesser congregations and began to thirst for more deference and power as is the common human failing of man. Then, not content with the position held over these churches, ambitious thoughts began to possess the pastors and bishop of Rome: "Since our majestic city is queen of all earth, why should not we, the Church of Rome, be pre-eminent over all churches? Ought not these to be regarded as our children and subject to our rulings and decisions?"

Bishops of various parts of the Empire helped these aspiring thoughts to bear fruit by extending to the Church at Rome something of the pride felt in the reigning city itself, not as dependents, but as admiring equals. "But usurped power swells like the avalanche," and soon the friendly advice and spiritual help extended by the Roman bishop became **commands** and "a chief place among equals appeared to him a throne."

Churches of the East began to appeal to the leading Church hoping to gain an interest there, envious of the churches of the West who had favored the encroachments of the Roman pastors. To the ambitious Church of Rome these flattering consultations and exaggerated compliments from others became as credentials of her authority. "Such is the heart of man exalted to a throne; flattery intoxicates him, and his head grows dizzy. What he possesses impels him to aspire after more."

The Living Church Retired to the lonely Sanctuary

The pretensions of Rome were favored by a doctrine that had begun to gain foothold in the third century -- the doctrine of "the Church" and the "necessity for its visible unity." The loving, living faith which joined believers as one to Christ their blessed Head was not enough. "The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the Church. Then it was that other ties were sought; and Christians were united by the means of bishops, archbishops, popes, mitres, ceremonies, and canons. The Living Church retiring by degrees to the lonely sanctuary of a few solitary souls, an exterior church was substituted in place of it, and installed in all its forms as a Divine institution. Salvation no longer flowed from that Word which was now hidden -- it began to be affirmed that it was conveyed by means of certain invented forms, and that none could obtain it without resorting to such means. No one, it was said, can by his faith attain to everlasting life: Christ communicated to the Apostles, and the Apostles to the Bishops, the unction of the Holy Spirit; and this Spirit is found only in this order of communication. In the beginning of the Gospel, whosoever had received the

Spirit of Jesus Christ was esteemed a member of the Church: now the order was inverted; and no one, unless a member of the Church, was counted to have received the Spirit of Jesus Christ.

"As soon as the notion of a supposed necessity for a visible unity of the Church had taken root, another error began to spread: namely that it was needful that there should be some outward representative of that unity. Though no trace of any primacy of St. Peter above the rest of the Apostles appears in the Gospel; although the idea of a primacy is at variance with the mutual relations of the disciples as 'brethren,' and even with the spirit of the dispensation which requires all the children of the Father to minister one to another (1 Pet. 4:10), acknowledging but one Master and Head; and though the Lord Jesus had rebuked His disciples whenever their carnal hearts conceived desires of pre-eminence; a primacy of St. Peter was invented, and supported by misinterpreted texts, and men proceeded to acknowledge in that Apostle, and in his pretended successor, the visible representative of visible unity-and head of the whole Church!"

(To be continued)

THE HEART MORE IMPORTANT THAN THE HEAD

*"Keep thy heart with all diligence,
for out of it are the issues of life." -- Prov. 4:23.*

WE REALIZE that our heads need keeping: and some of us at one time might have been inclined to say, "Keep thy head with all diligence, in line with the doctrines of Christ, and thy heart will be all right, for God will keep it." This, however, is a mistake. God has stated the matter correctly. We are not competent to keep our heads. We are competent and responsible for the keeping of our hearts. If we diligently keep, watch, guard our hearts from evil, and in full harmony with the Divine Word and its spirit of the Truth, righteousness, love, God will do the rest. He will guide our imperfect reasoning faculties, and we shall know His doctrines.

Keeping the heart signifies keeping guard over our sentiments. It signifies a critical inspection of every motive of life. Why do we speak? What is the object desired? Why do we do this, or not do that thing? Is the motive honorable, just, loving? Do we love righteousness? Do we hate iniquity? Is the love of God being more and more shed abroad in our hearts? Is it increasing God-ward and man-ward, and toward the brethren? This is watching, "keeping our hearts," and implies that if a selfish thought or motive or ambition be found lurking anywhere, or seeking to guide in act or word, it should be promptly expelled -- that the heart may be pure, clean. Keeping the heart means also activities in love, benevolence, helpfulness, and the cultivation of thoughts and sentiments in accord with the Divine. It means riot only the purifying of the heart, but the garnishing of it with the fruits and graces of holiness and love, that it may be acceptable to the Lord. So surely as injustice or sin or impurity is harbored to any extent, the heart is proportionately defiled and proportionately unacceptable to the Lord, and in the way leading towards, repudiation by Him.

The Issues of Life

The words, "the issues of life," would remind a counselor in an earthly court of the fact that when a case is tried in court the jurors are sworn to, do their duty in respect to the issue joined -- the decision to be reached. So all of the Lord's consecrated people are on trial. The issue has been joined. It means, first, life or death eternal; and, second, additionally to those who win life there is another issue, namely whether that life eternal shall be on the highest plane-of the Divine nature and joint-heirship with Christ -- or on the lower spirit plane of the Great Company -- like unto the angels. Do we realize the issue joined in this trial, the outcome of which is so vital? If we do, and if we believe the Lord's declaration that the issue or result will depend upon our heart condition, then we see a reason why we should use, "all diligence" in keeping our hearts pure, sweet; tender, loving, "a copy, Lord, of Thine."

Perhaps the worldly might say to the child of God, It must be a great strain upon you and make your life miserable to be obliged to think continually of the right or the wrong of every act and every word and every thought, and to be obliged to repudiate and disown every sentiment not entirely just and loving. We reply, that at first it might have so appeared to us, but the Lord leads His people gently, graciously, step by step, to an appreciation of the principles of righteousness and love. Following on to know the Lord means, to such; continual growth in grace as well as in knowledge. We are glad that we see the issue joined in our case -- that it is for life or death. To us this is the chief consideration -- the making of our calling and our election sure, to life eternal. As we get a glimpse of the wonderful things which God has in reservation for those who love Him -- earthly pleasures, self-denials, self-sacrifices, all lose their weight and power and gradually we come to the place where we "delight" to know and to do the Lord's will -- to the mental attitude in which these Divine regulations are not grievous to us, but really joyous. This means that our minds have been "transformed," so that the things which we once loved, now we hate; and the things which once we hated now we love. Yet we approached this high position gradually. Those who come into the light of Truth now have advantages in many respects, but we must also remember that as the time of testing grows shorter, it signifies that the tests themselves will be the sharper.

Life unto Life or Death unto Death

The Apostle, contemplating the situation of those who have been saved by faith, through the knowledge of the Lord, and of His gracious plans, declares that the message becomes to such a life or a death message. The demands of our consecration to some appear onerous, burdensome. They have an odor of death that repels them, and leads on to Second Death. To others the ways of the Lord and the requirements of, His holiness have a sweet odor, a life odor, bringing refreshment. Such an appreciation of the Divine goodness and of the Divine Plan, the Apostle refers to as a sweet odor of life, and tending and leading up to the glorious life condition which they shall share in the Resurrection of the blessed.

The Apostle realized that the message he was preaching would have one or the other effect upon all who had the spiritual ears. It would be to them either a savor of life unto life or of death unto death. Then he adds, "Who is sufficient for these things?" (2 Cor. 2:16) There is a tremendous strain of responsibility upon all who minister the Lord's Truth. Who is sufficient for

these things? How can any of us fully grasp and comprehend the value of present opportunities? And how can those who, in the name of the Lord, present His message, sufficiently realize the weight of responsibility attaching?

Summing up, then, let us each know that if we do not keep our hearts from the leaven of malice, envy, hatred, and strife, the issue with us will be the Second Death, and in the interim assuredly we would lose much of the light and spiritual blessings which we once enjoyed. If, on the other hand, we keep out the evils referred to, and put on the graces of the Lord's Spirit -- meekness, gentleness, patience, long-suffering, brotherly kindness, love -- the decision in our case will be life, eternal life. And in the interim, while waiting for our resurrection "change," our experience will be continual growth in grace, in love, and in knowledge of the things freely given of the Lord to such as are in this heart condition. These shall know the Truth and the Truth shall make them free-not with the freedom of the unregenerate, but with the liberty of the sons of God-liberty to do right; liberty to suffer injustice for righteousness' sake; liberty to lay down our lives for the brethren, and, in general, for the Truth, and in doing good to all men as we have opportunity.

"Take Heed to Yourselves"

The Apostle's words to the Elders of the Ephesus Church never were more fitting to the people of God in general than they are today. He said to them, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with the blood of His own Son. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears." -- Acts 20:28-31.

The Elders everywhere need to take special heed; because in every trial the most favored and most prominent have the severest besetments and tests. Hence the Apostle exhorts, "Be not many of you teachers, brethren, knowing that a man shall receive the more severe testing." All the Elders who in heart are pure, unselfish, may well be exhorted to have nothing but love and good wishes for all mankind, and that they become more and more filled with the fruits and graces .of the Holy Spirit, taking heed also to the flock; remembering that the flock is the Lord's and that they have a responsibility to the Lord, as well as to it. They are to remember that they are to watch for the interests of the flock as those who must give an account to the Great Chief Shepherd. 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 thus they may become "meet for the inheritance of the saints in light," and, according to the Divine will, be not suffered to stumble in this evil day, but having done all, to stand complete in Christ, His Body, His Members, His Joint-sacrificers, His Joint-heirs.

SUBMITTING TO THE TRUTH

THE TRUTH may be truly received, but it has no power over us unless we connect it with God and in faith are cast on Him about it. That is, it cannot be carried out without God, We may receive it most surely, and yet not be able to carry it out, because we are not cast on God respecting it. Now, the evidence that you are cast on God is that -you fast [in the sense of general self-denial. As you depend on God, you abnegate self. If you turn to human power, you need not fast; if you turn to God, you must fast. I feel that this is the reason there is so little practical expression of the truth; the need of grace with the knowledge of truth is not felt. The knowledge of the truth is rightly valued and prized, but there is all the more need of grace to remove and set aside what hinders its expression; otherwise you are a candle under a bed, or under a bushel; and if God goes on giving you truth, and there be an acceptance of it, without a corresponding breaking down of that which would obscure its light and hinder its power as the bed or the bushel, then He will in some very marked way break up the bed or remove the bushel Himself. If you take up your cross daily you will be able to accept death easily.

What I fear is the ready acceptance of truth without the sense of how much that truth will demand, and that the flesh must be surrendered if I am to be an impersonation of that truth. The beauty of the truth, the sweetness of it, is that which is thought of, and not the demand it will make on me naturally; the amount of displacement which it will entail. I find that the most conscientious are the slowest to accept a new truth, simply because they fear not being able to answer to its demands. Of course it is all grace, and if I know grace fully I am not afraid of any truth, but then its import and demands are not overlooked by me. What I desire to promote in my own soul and in others is the sense of the responsibility I am now under, because of the light which God in His mercy has taught me, so that I am not only thinking of the light, but' of the imperative necessity that now rests on me to express the light, and when it is so I am cast on God, and thrown out of myself; and this is really praying and fasting; dependence, and self-denial.

-- *Selected*

REPORT OF RECENT CONVENTIONS

At Providence, R. I., October, 11-13, 1930

We have pleasure in reporting another very profitable convention of the brethren held at Providence, R. I., October 11-13. After the three days of quite a full program, the general consensus of opinion was that the Lord had once more manifested His pleasure in such gatherings, by being Himself present to bless, according to His promise. The various testimonies heard, and the expressions of appreciation that characterized the conversation of the friends, gave evidence that the Master's presence had deepened the impress of His Spirit upon all receptive hearts. As usual in such conferences as these, where a number of speakers share in the privilege of addressing the assembled friends, a variety of themes were discussed, each speaker presenting that which seemed to him most appropriate for the occasion. In this way the Lord provides for the diversified needs of His people. Thus all went out again to meet the adverse influences of the world, strengthened by words of comfort, warning, and inspiration in their hearts.

Not a few of those present were very particularly blessed and encouraged by the sweetness of the fellowship that prevailed throughout the entire time. The blessedness of the bond that binds all God's children together in the one great objective, warmed the hearts of those present, and we are sure it left a special impression upon those whose fellowship for some time in other associations has been of a cold, commercial kind. The largest attendance was approximately two hundred, representing quite a large territory, into which we trust the blessings of the Convention have been carried to others.

At Atlantic City, N. J., October 18 and 19, 1930

For several years past the little company of friends who compose the Atlantic City Class have arranged for a convention for their benefit and that of others in adjacent States who might be hindered from attending gatherings at greater distances. Those of the friends who have been privileged to attend these gatherings from year to year, have come to look upon them as seasons of very special, fellowship and spiritual uplift. The warmth of welcome and spirit displayed by the local Class no doubt constitutes one of the chief reasons for the contagious atmosphere of fellowship that pervades these yearly gatherings; and it is our pleasure to report that this last season of blessing has been no exception. The Lord's presence and blessing were unmistakably manifest, and the Holy Spirit very evidently guided in the matter of subjects chosen for the occasion, for all were most appropriate to the present needs of the Church, being as follows:

Discipleship Proven by Keeping the Commandments of Jesus.
The Hidden Life
For Me to Live is Christ
The More Abundant Life
The New Creature's Development
The Place Prepared in the Father's House
Translated into the Kingdom of Light

The gathering was not large as respects numbers, but considering all the circumstances of the friends, the Sunday attendance of between 50 and 60 was considered very good indeed.

The two days of happy fellowship concluded with a brief farewell service, befitting the occasion. The friends were reminded that high standards of character and service had been held before them in the various discourses, and it would therefore be appropriate that the Apostolic admonition, "Examine yourselves whether ye be in the faith; prove your own selves," be remembered. Concluding, the Chairman read further, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." Request was then made that all present join in unison in the final word, "Amen," and we separated to take up once more the duties of life, with added joy and gratitude.

WORDS OF ENCOURAGEMENT

Dear Brethren:

The enclosed one dollar is for one year's subscription to the "Herald" to be sent to the following address: . . .

It is with a singular joy in my heart that I send in the subscription, for this dear sister has just recently stepped from the blighting atmosphere of error. Returning to her former Class last June after a long period of illness, hungry for fellowship and the message of "Truth," she was dismayed and discouraged to find nothing to satisfy, and a spirit wholly at variance with the spirit of liberty in Christ. Thoroughly disheartened after attending a few meetings, she said to herself "What shall I do? There is **nothing** there for me and I cannot go back to the nominal church, for God surely called me out of her." She noticed our advertisement in the local paper, but knew very little about us -- had not even been **warned**.

How manifestly. has the Lard led her -- how tenderly He cares for His own. Casting herself at His feet, pleading for His help and guidance, seeking only to know His will, there came a decision into her heart to go and see what the Associated meetings were like. She came on July 20. Oh! brethren, you know the rest, for a heart that is honest and hungry and truly loves the Lord above all else, stays where His Spirit is manifest, and she has been with us ever since, faithfully attending all meetings.

We have loaned her some Heralds, and today she came to me; and handing me the money said, "Oh! I must have the, 'Herald.' Would you be willing to send for me?"

I write you this because these things rejoice me so, and I feel that they must make happy all of the Lord's true children, and you will be glad with us that another dear one has been led by the Great Shepherd back into "green pastures and beside the still waters."

Loving Christian greetings to you all,

Your sister in Him,

Mrs. R. P. G. -- Mass.