

The Herald of Christ's Kingdom

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REVIEW OF DEVELOPMENTS AND PROSPECTS AMONGST THE JEWS

PROVIDENCE PUSHING THE JEWS TO PALESTINE

THE Jewish question (the restoration of Israel to the promised land) will ever hold the keenest interest of all those who know how prominent a place this subject is given in Old Testament prophecy, especially as the revival of the land of Palestine and the return of the Jews thither are closely identified in prophecy with the close of this Age and the setting up of the Messianic Kingdom. (Luke 21:24, 29, 30.) One of the most influential and powerful signs in our day of the close proximity of the new era is the awakening of the Hebrew nation throughout the world on the question of their return to and the reconstruction and rebuilding of the ancient land of Canaan, which, as prophecy points out, is destined to attain a glory, wealth, and exaltation far transcending the most glorious epoch of the ancient time.

We read in the "Sunday School Times" that "one of the most significant things in present-day happenings is the manifest working of Providence to fulfil prophecy regarding the return of the Jews to Palestine. Men mean it not so, in seeking to keep the Jews out of various lands, but in the providence of God the hemming in of the Jews seems to be for the purpose of driving them to the Holy Land. In an article, 'Is Mexico the Solution?' in the Jewish Tribune, Stanley Bern, Manager of the Central Relief Committee, writes:

"The Argentine welcomes farmers -- the United States prohibits immigration. Russia is offering opportunities on the land to her Jews, as does also new Romania -- but only land, nothing more. Canada has gone back on her promise to afford asylum to those whose entry over the quota into the United States is impassible. Today New Zealand and Australia want Englishmen only, and yet, some years ago, I saw signs in Toronto and Winnipeg that no English need apply . . . Palestine, over which floats the Union Jack, is adding to its Jewish population at the rate of two thousand or more per month:

"The law of the quota shuts out possibly from three hundred thousand to five hundred thousand Jews a year from this country, whose detention in their home lands, chiefly in Eastern and Central Europe, is damming up such a mass of uncomfortable population that each day sees anti-Semitism growing stronger and more bitter. It is reported that in Posen the Jewish community is decreasing under the pressure of an

economic boycott. Sixteen Jewish firms were liquidated in the past few months and the owners left the city. A Polish anti-Semitic paper says: "The liquidation of sixteen Jewish firms in Posen is proof of the effectiveness of the slogan, "Buy from your own."

"From Riga the news has just come that the Chedar, the Jewish religious school, existing in Jewish religious life since the Middle Ages, has been officially prohibited by the Communist Government of Ukraine, according to dispatches from Kiev. As the Chedar is so dear to multitude of Jews, affording the only means of regular instruction to their children in the Jewish religion, this decree will mightily work to the turning of thousands towards Palestine. A return to their own land will be seen as the only solution of the deepening Jewish problem. After sending 'fishers' (missionaries) among the Jews, is God now sending 'hunters' also? (See Jer. 16:16.)"

"CHARACTER OF RECENT IMMIGRATION INTO PALESTINE"

It would seem that the Lord's providence is operating in a way to draw at least a representative population of Jews from all parts of the world to their home-land; for it is observed that "hitherto" the sources of Jewish migration to Palestine have been chiefly the lands of Eastern Europe, Russia, Poland, Romania, Hungary, and Austria. Recently a great change has taken place, and now many Jews are going from America and other lands not before prominent in furnishing settlers for Palestine. Dr. Chaim Weizmann, President of the World Zionist Organization, has stated the case as follows, since his recent visit to Palestine:

"It is noteworthy that the recent immigrants included a considerable proportion of Jews who have come to Palestine entirely relying on their own resources. This "natural immigration," as it may be called, is an important and encouraging feature of the situation. A growing proportion of the immigrants, amounting to something like thirty per cent of the whole, are now coming from various parts of the East as, for example, Salonica, Morocco, Mesopotamia, Persia, Bulgaria, and the Yemen (South Arabia). These Sephardic immigrants are a valuable element: they know the East, are content with the modest standard of life, and in many cases experienced agriculturalists. Industrial development is due mainly to the immigrants from Poland and the neighboring countries."

"SIX HUNDRED THOUSAND ZIONISTS IN THE WORLD"

There comes to our attention at this time a report recently submitted by the World's Zionist Organizationits first memorandum report to the Secretary-General of the League of Nations for the information of the Permanent Mandates Commission, and, says Mr. T. M. Chalmers, in

the "Sunday School Times," "it is a document of the highest significance, telling the world officially of the progress and prospects of the Jewish people in the land of their fathers. It contains some fourteen thousand words, and reviews first of all, very briefly, the history of the Zionist movement and of the settlements made by Jews in Palestine, which induced the League of Nations to grant the Jews freedom to return to Palestine for the rebuilding of their national home.

"The report mentions that there are now nearly six hundred thousand adult subscribing members of the Zionist Organization in all parts of the world, constituting a much larger number of Jews than any other organized body. Because of this fact, and by virtue of the predominant part it has played in the direction of Jewish activities in Palestine, the Zionist Organization was naturally designated as the Jewish Agency' in co-operation with the Administration of Palestine.

"For the enlargement of the Agency to represent all Jews of the world, the Zionist Organization has entered into negotiations with representative groups of Jews in Great Britain, the United States, and elsewhere. The report says: 'These negotiations have made material progress-notably in the United States At a conference held in New York in February, 1924, representative American Jews of all shades of opinion declared themselves in favor of full American participation in the Jewish Agency and in the economic reconstruction of Palestine.'

"This is of profound importance for the real upbuilding of the new nation of Israel in Palestine."

"WHAT HAS BEEN ACHIEVED IN PALESTINE"

It is estimated that the present Jewish population of the country of Palestine is placed at about one hundred thousand.

"At the close of the war, about a hundred thousand acres of land in Palestine were in Jewish possession. At the beginning of 1924, Jewish holdings had increased to about a hundred and eighty-seven thousand five hundred acres. For the proper opening up of this land a large amount of preparatory work had to be done. This included the drainage of swamps, the clearing of stony soil and terracing, road-making, provision of water supply, and the erection of farm buildings. It is the aim of the Zionist Organization to have the Jewish settlements formed of coterminous tracts of land, so that the Jewish character of the country may be the more rapidly developed This is seen especially in the Valley of Jezreel, where large settlements have been made and joined together."

"INSTANCES OF COLONIAL DEVELOPMENT"

Evidently there is a considerable of faith and energy back of the present efforts being put forth, and the various enterprises that are going forward. "The story of what an American Jewish enterprise has wrought in Palestine is instructive as to the possibilities of Jewish energy and of Palestine. The American Zion Commonwealth was organized a few years ago, and has already proved its wisdom and power. Four years ago it invested \$250,000 in about 1,900 acres of land and started a colony which it called Balfouria, after Lord Balfour. "Today this area has grown to about, 11,500 acres. The population was 100 souls. Including a number of small settlements in the immediate neighborhood, the population is now fully 2,000. Improved land in the colony is now worth from \$220 to \$440 an acre. Besides Balfouria, the Zion Commonwealth is establishing an important colony known as Herzlia, situated near Tel Aviv, the flourishing Jewish city just north of Jaffa. Herzlia, named for Dr. Herzl, the great Zionist leader, is very attractive to American Jews, who have now, to the number of over a thousand, bought land in that garden city."

OTHER ITEMS OF INTEREST ON THE JEWISH QUESTION

"Jews Plant Millions of Trees in Palestine"

"Slopes and Valleys Being Gradually Reforested.
-- Eucalyptus Is Useful."

"Jerusalem -- The treeless slopes and valleys of Palestine are gradually being reforested, according to an official government statement just issued, which states that nearly 3,000,000 trees and 1,000,000 vines have been planted in the Holy Land between 1920 and 1924, the first four years of the administration of Sir Herbert Samuel as British high commissioner. Palestine became denuded of its forests owing to Turkish misrule and neglect, says the statement, which resulted in the abrasion of some of the best soil from the hillsides and in the accumulation of malaria swamps in the valleys.

"The work of afforestation began 40 years ago when the first Jewish settlements were founded, but received a great impetus after the war when, under the British mandate, greater opportunities for development were opened to Jews. The government department of agriculture planted 1,285,062 trees during the past four years; the Palestine Foundation Fund and the Jewish National Fund, affiliated agencies of the World Zionist Organization, 672,933 trees; the Supreme Moslem Council, 14,700; while the balance were planted by individuals, mostly settlers. on the Jewish agricultural colonies.

"One of the first trees to be planted in Palestine was the Australian eucalyptus, which is now called by the Arabs the 'Jew's Tree.' Owing to its great power of absorbing water, the eucalyptus has been very

useful in the draining of marshes, thus promoting the health of the country."

"2,000 JEWS MONTHLY ENTERING PALESTINE"

"Berlin, Jan. 13. --- Dr. Chaim Weizmann, international president of the Zionist movement, who is on a visit here, draws an optimistic picture of the colonization movement in Palestine. He says:

"The Jewish immigration into Palestine is the largest in Jewish history to any country. Behind the 2,000 Jews immigrating monthly stand 10,000 desiring to immigrate.

"I believe we are not only building up a material home in Palestine but are also there creating a spiritual unity of Judaism.'

"Dr. Weizmann plans to go to America after stops at London and Manchester."

"HOLY LAND EMERGES FROM STAGNATION"

"Misunderstandings with Arabs Are Rapidly Clearing
and Economic Development Is Rapid"

"Colonel Frederick H. Kisch, C.B.E., D.S.O., head of the Political Department of the Executive of the World Zionist Organization in Palestine, who came to this country a few days ago, declared that Palestine is emerging from a stagnation of 1,800 years, due primarily to misgovernment by the Turks. When Great Britain became the mandatory for Palestine and the Jews were permitted to make .of it a national home, they found it as devastated as France and Belgium at the close of the war, he said.

"Propaganda, Colonel Kisch added, was gradually giving way to real economic development in the Holy Land. In this connection he praised the proposed establishment by Louis Marshall of the Palestine Investment Corporation, which will carry on industrial and banking transactions in Palestine.

"This great work of material reconstruction and spiritual revival,' said Colonel Kisch, 'has received the Godspeed of most civilized countries, and we are especially gratified at .the endorsement which it has received at the hands of the Congress of the United States in the joint resolution which was adopted unanimously and signed by President Harding. I have also read with extreme pleasure the various expressions of sympathy which have reached us from President Coolidge. The sympathy and understanding of our work which we have found in America have been to us a source of the greatest satisfaction and encouragement. "'It is perhaps but natural that the historic magnitude Jewish effort is now producing in Palestine should have brought some misgivings to those who are also vitally interested

in this ancient land. I am convinced from close and intimate contact with the work that none of these misgivings has any basis reality.

SO RUN THAT YE MAY OBTAIN

"No soldier on service entangleth himself in the affairs of this life, that he may please Him who enrolled him as a soldier." -- 2 Tim. 2:4.

THIS earnest exhortation of the faithful Apostle to the Gentiles was most clearly illustrated in his noble course of life. He shunned no danger, shrank from no labor or reproach or privation, and bravely and cheerfully endured hardness and suffered the loss of all things temporal that he might win Christ and be approved of Him. As we look upon such a course and consider the fortitude and the strength of character necessary so to run, we may well conclude that except we be similarly supplied with the help of Divine grace, we shall not be able to persevere to the end.

St. Paul sped along in that race, not in his own strength, but in the strength which God supplied. And the promise of such aid is none the less ours than it was his. The Divine grace is imparted to us through the exceeding great and precious promises of God inspiring us with new and glorious hopes beyond the wreck and ruin of the present order of things. Permitting our minds to dwell upon these we see in the now rapidly approaching dawn of the day of Christ a new heavens and a new earth; and by faith we sit together with Christ in the heavenly place of glory and honor, and together with Him are crowned with immortality. By faith we see also the blessed privileges of such an exalted station, and the divinely appointed work in which we will be engaged together with Christ in the uplift and recovery of the world from sin and death.

The privilege of such a blessed work of the future, even aside from the precious thought of association with Christ and of our blessed relationship to the Father, is a wonderful inspiration to every benevolent heart which, even now, would faro take upon itself the burdens which it sees oppressing others whom they love and pity.

But though inspired with such a hope of benevolent service for the whole world in God's appointed time, and of blessed association with Christ in it, we must remember that we have yet to "strive" for the prize of our High Calling; and not only so, but we must strive "lawfully." We must run our race, not only with diligence, energy, patience, and perseverance, but we must run according to the prescribed rules, as otherwise our labor will be in vain. To be in the race we must first of all have entered by the "strait gate" -- by a full consecration of our all to the Lord, after having exercised faith in the precious blood of Christ as our ransom price. If we have not entered

by this door, we are not counted in the race for the prize, no matter how zealously we run. This is the first rule for those who would so run as to obtain. "Enter ye at the strait gate; . . . because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it."

Having so entered, the Apostle now urges that we be filled with the Spirit of Christ, that we may not be led by the desires of the . flesh away from God and from the course which He has marked out. Then the body, the human nature, must be kept under the control of the new mind, the spirit of Christ in us. Its ambitions and hopes and desires must be kept down; and .the only way to do this is to keep filled with the spirit. "Walk in the spirit, and ye shall not fulfil the desires of .the flesh." -- Gal. 5:16.

If we are filled with the spirit -with the same mind that was in Jesus Christ -- we will act from the same motives; it will be our meat and drink to do the Father's will. We will engage in His work because we love to do it, even aside from the inspiring prize at the end of our course. Christ was so full of sympathy with humanity, and so thoroughly of one mind with the Father, that He could not do otherwise than to devote His life to the good of others. Yet in all His labors He strictly observed the Divine Plan. Though, like the Father, He loved the whole world, He did not go beyond Israel to bless the Gentiles with His ministry, because the appointed time for that work had not yet come.

Likewise it is to be seen that the Apostle Paul carefully observed the Divine order for those running in the race for the heavenly prize. He walked in the footsteps of his Master, earnestly endeavoring to note the leadings and lessons of Divine providence in connection with the ministry as well as in all the affairs of life. Let all those who would so run as to obtain the prize likewise mark the footsteps of the Master and be filled more and more with His Spirit. If so filled with the same mind that was in Christ Jesus, we, like Him, will desire to be as free as possible from entangling earthly affairs, and to have our time as free as possible for the Lord's service, and then to devote all energy, ability, and effort to that service.

To have the mind of Christ is indeed the one requirement of lawful striving, a mind which humbly and faithfully submits itself to the will of God as expressed in His great Plan of the Ages, and which devotes all energy to the accomplishment of His will, because of an intelligent appreciation of the ends He has in view.

"ONLY THIS DOST THOU REQUIRE"

"Fountain of good, all blessing flows
From Thee; no want Thy fulness knows;
What but Thyself canst Thou desire?
Yet, self-sufficient as Thou art,
Thou dost desire my worthless heart:
This, only this, dost Thou require.

"High throned on heaven's eternal hill,
In number, weight, and measure still
Thou sweetly orderest all that is:
And yet Thou deign'st to come to me,
And guide my steps, that I, with Thee
Enthroned, may reign in endless bliss."

THE VINE AND THE BRANCHES

*"He that abideth in Me, and I in him, the same beareth much fruit."
--John 15:1-27.*

OUR Savior, who took so many of His texts from nature, did not overlook the vine. When at the conclusion of His earthly life He would impart certain final and lasting lessons, lessons fraught with deep spiritual meaning, He selected the picture of the vine and the branches to convey the great lesson of God's purpose to develop and bring to maturity a grand fruit-bearing institution. The Savior is rightfully designated the Vine in this picture, for He is the center of that purpose, and God has constituted Him the source of life and fruit-bearing qualities to all those who would be associated with Him in His Kingdom.

"I am the true Vine," institutes a comparison, and suggests to the mind a counterfeit or false vine; and this reminds us of the fact that our Lord, through this same writer, subsequently explained that there would be two harvests -- a gathering of the fruit of the true Vine, and subsequently a gathering of the clusters of the "vine of the earth." (Rev. 14:18-20.) If, as we shall see, the true Vine represents the true Church, then the vine of the earth represents a false church, an untrue, ungentle one.

The Heavenly Father is the husbandman who planted, who owns, who cares for the true Vine, and to Him it yields its fruit. The word "husbandman" here does not signify merely caretaker, but rather the vineyard-owner. This is in accordance with all the presentations of Scripture; God is therein set forth as the author of man's hope, his Savior, through whom alone comes the deliverance from sin and death. The fact that God accomplishes this through an honored agent and representative, His beloved Son, and the further fact that He proposes to use an elect Church as a Royal Priesthood, under His Son, the

appointed Chief Priest, does not alter the fact that He Himself is the fountain from which proceeds every good and every perfect gift. -- 1 Cor. 8:6; Jas. 1:17.

Two Classes of Branches

The procedure by which we are inducted into membership in Christ (as branches of the vine), is clearly expressed by the Apostle in Rom. 6:3-5. Amongst those who thus, according to Divine arrangement, now become branches of the true Vine, there are two classes -- fruit-bearing branches and non-fruit-bearing branches known as "suckers." But both of these conditions are developments; every branch begins as a very small shoot; every branch develops leaves; every branch has the same opportunities for nourishment, sap from the main stem, Christ, and from the same root of Divine purpose and promise. All the branches of the Vine have a tendency to spend their strength upon themselves -- in branch-making rather than in fruit-producing, and yet there is a difference. Vine-dressers tell us that they can very early discern the fruit-buds on the proper branches, and that the suckers lack these fruit-buds.

Just so it is with the Lord's consecrated people; He does not expect of them much and fine fruit immediately; but He does look for the buds or evidences of effort in the direction of fruit-bearing, and these fruit-buds will manifest themselves early in (those who are proper branches of the true Vine. And those who do not manifest a desire to bring forth fruitage to the Lord's glory, by serving Him and His cause, but who on the contrary make use of the knowledge and blessings derived through union with Christ simply to advance themselves before men, and make a fair show in the flesh, are counted unworthy of retention, and are cut off, taken away -- cease to be recognized in any sense of the word as branches. They may retain their freshness, green leaves, etc., for quite a little time after being rejected of the Lord, but it is only a question of time until they lose every evidence of fidelity they wither away. Nor does the fact that they were branches avail anything after they cease to be branches, for the wood of the vine is of no practical value. They are burned, destroyed.

All Need Pruning

But as even the best branches in the vine, which give evidence of fruit-bearing, require pruning, so even the most honest and earnest of the Lord's people require the Lord's discipline and providential care -- otherwise they might soon run to wood-making also, and fail to bring forth much fruit. The husbandman's skill recognizes how much of the branch and sprout and leaf are necessary to the bringing forth and proper maturing of the fruit which He seeks, and so our Heavenly Father knows perfectly the conditions, etc., most favorable to us that

we may bring forth much good fruit. He sees the sprouts of our ambitions in various directions, and knows, as we do not, whereunto these might lead us; and by His providence nips in the bud many of our propositions, deeming it better that the strength and energy which we thus intend to put forth should be expended rather in other directions -- in bringing to maturity our good fruits already started and in progress.

The true child of God whose will has been entirely immersed into the will of the Lord is neither offended nor discouraged by these prunings. He has learned something at least of his own unwisdom, and has confidence in the wisdom of the great Husbandman; hence when Divine providence estops his efforts in some directions he takes the thwarting of his plans joyfully, assured that the Lord's will and the Lord's way are the best, and intended to work out a blessing.

As the Father's representative, Jesus had been keeping the first branches of the Vine., He had purged or pruned by. His reproofs or counsels, so that now, at the close of His three and a half years' ministry, He could say, "Now ye are clean through the word [teaching] which I have spoken unto you." As He again said, in His prayer to the Father, "Those that Thou gavest Me I have kept [as branches, disciples, members], and none of them is lost save the son of perdition." But henceforth, as the same prayer expressed the matter, the pruning and care of the branches would not be done by our Lord Jesus in the same manner, but through the operation of the Holy Spirit--the Spirit of the Father and of the Son. .

Must be United to the Vine

But it is not sufficient that we be justified, and sanctified through a consecration to the Lord; nor is it sufficient that we get into the Body of Christ and become branches of the Vine. It is good to be a little shoot, it is good to have buds of promise, it is good to grow as a branch and put forth tendrils, but however large or small the branch may be, however old or young, we must remember that the sap which produces the fruit can be obtained only by continued union with the Vine and its root of promise. ever separated, all hopes must wither. Only as we are in Christ, and through Him heirs of God, have we part or lot in this matter; and only so can we bring forth the fruits which the great Husbandman seeks. It would be folly for the branch to say, I needed at first to be united with Christ the Vine, but now I can stand alone. Whoever stands alone, whoever is separated from the Vine and from the other branches, will speedily wither away; and whoever abides in the Vine must surely continue to have fidelity to the Vine, must be at one with all the other true branches of the same Vine. And here we see the importance of being in the true Vine and at one with the true branches.

The close union between the Vine and the branches is brought to our attention by our Lord's words, "He that abideth in Me and I in him": the vine and its branches have such a oneness that wherever we touch a branch we touch the vine itself. It is one vine composed of branches, and so is the Body of Christ one body, composed of many members. Wherever a member or branch of the Body of Christ is found, all the various characteristics of Christ Himself are found -- in spirit, in intention, as "new creatures." This oneness in Christ is the secret of the power and of the fruit-bearing and of the acceptableness of the branches with the Father; the Husbandman.

"Without Me ye can do nothing," is a statement well worthy of being deeply engraved in the heart of every truly consecrated member of the Body of Christ. But to abide in Christ means to be subject to all the will of the great Husbandman, and gladly and meekly submit to all the prunings which His wisdom sees best to permit. Respecting this necessity for pruning and discipline, Trench, the celebrated theologian, has well said

"It fares exactly so with God and some of His elect servants. Men seeing their graces, which so far exceed the graces of common men, wonder sometimes why they should suffer still, why they seem to be ever falling from one trial to another. But He sees in them-what no other eye can see the grace which is capable of becoming more gracious still; and in His far-looking love for His own, who, shall praise Him, not for a day, but for an eternity, He will not suffer them to stop short of the best whereof they are capable. They are fruit-bearing branches, and just because they are such, He prunes them that they may bring forth more fruit."

That Ye Bear Much Fruit

Remarking upon the fact that sometimes a vine or tree may attempt more fruit than it is capable of bringing to perfection, and likening this to Christian experience and efforts, another writer (H. L. Hastings) suggests:

"The best way is to shake the tree, and free it of extra fruit. Prune, clip, cut, pluck, and reduce the fruit, until it becomes manageable, and until the tree can support its burden, and then let every branch be loaded with fruit that comes to perfection, but not overloaded with fruit which never will reach its full development."

This is a very correct thought, as relates to the fruitage of efforts put forth in the Lord's service on behalf of others; for many waste their efforts because they do not concentrate them sufficiently.

The talented Apostle Paul gives his testimony as to the wisdom of shaking off some of our plans and arrangements and efforts for which we have little talent, and concentrating our efforts upon those which

we can best bring to perfection, ripeness, saying, "This one thing I do."
-- Phil. 3:13.

If Ye Abide in Me

Our Lord gives us an intimation that the growing of much fruit is not wholly dependent upon ourselves, and that even while we abide in Him as fruit-bearing branches the quality and quantity of the fruit is to be improved by our having proper ideals before our minds, and earnestly seeking their realization. Thus He says, "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done onto you:" The intimation is that the desire and the asking of the Father at the throne of the heavenly grace is a means by which we may more and more receive of the sap of the Vine, the Holy Spirit, and be enabled to develop the fruits of the Spirit. It will be noticed that nothing here implies the seeking or finding of earthly good things. These are to be left wholly to the Lord's wisdom and providence, and His people, the true' branches of the Vine, are to desire and to seek for the Holy Spirit, which the Father is more willing to give to them than earthly parents are to give good gifts to their children. -- Luke 11:13.

Incidentally the Lord here points out the value of the Scriptures to His true branches or disciples, when He says, "If My words abide in you." It is not only necessary and proper that we seek Divine grace, but it is equally proper, that we avail ourselves of the Divine revelation respecting what is the good and acceptable and perfect will of God our Father, the Husbandman of the true Vine. Hence it will be found that those who bear much fruit and good fruit not only have been justified through faith, and sanctified through consecration, and thus accepted into membership in the true Vine, but that additionally they are seeking to be fruit-bearers, seeking to abide in the Vine, and to have all the characteristics of the Vine, seeking grace to help in every time of need, and availing themselves not only of the sap which flows through the roots, but also of the light of truth and grace which shines upon them through the Word of the Lord. And only by following these conditions can we be fruit-bearers, and only by being bearers of fruit can we be the Lord's disciples-to the end; for we are to remember that the Church of the present time is merely the probationary Church, a company of those who have professed loyalty, love, and obedience. The Lord will bring testing to prove the sincerity of their professions, and only those who thus prove the sincerity of their professions will be accepted as members of the Church glorified, symbolized by the golden vine of the Beautiful Gate of the Temple.

Our Lord would have all the true branches realize His love, His interest, His care for them, His desire that they might make their calling and their election sure by compliance with the conditions of

membership in the Vine; hence He assures them of His love in the strongest possible language.

Obedience Essential

It is important that we keep in mind that true love on our part will manifest itself in obedience, and hence that disobedience is an evidence of the loss of love as viewed from the Lord's standpoint; and we must all agree that this is a reasonable standpoint of judgment. Some may say, How would it be if we disobeyed through ignorance. We answer that the Lord has made provision against our ignorance: first, He has given us the Word of Truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto every good work"; and secondly, He has promised to supply such helps in the spirit of holiness, and the understanding of His Word as will enable us to do those things which are pleasing in His sight. (2 Tim. 3:17; John 16:13.) Thus, carelessness respecting the Word of the Lord is one evidence of the lack of love. Our Lord points out that His continuance in the Father's love, as the well-beloved Son, with all that this implies, was because of His obedience to the Father's will, and that following the same line He must require that we shall be obedient to Him if we would abide in His love, share His throne and glory.

"These things have I spoken unto you that My joy might be in you, and that your joy might be filled full." Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, as the most fruitful branches well know, obedience to the Lord's words, and the privilege thus obtained of abiding in Him and His love, is the greatest joy—a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace that passeth all understanding, which rules in the heart, and which brings with it the promise, the assurance, not only of the life which now is, but also of that which is to come.

SUBMISSION AND CONFIDENCE

WALK humbly with God." (Mic. 6:8.) The sum of our duty and privilege as Christians is comprised of submission to and confidence in God. This is the normal state of a holy will, the basis of its volitions, the sweet undercurrent of its consciousness, which gently constrains it to step aside from the plumed ranks of its conceited prerogatives and rabbinical assumptions, down into the company of the little children, lisping, "Abba, Father," with every decision.

In the degree that this state becomes habitual to the will, do peace and rest take possession of the soul. Cutting loose from self and every

object but God, as a regulating center, brings a spiritual equipoise to the desires and affections.

God would have all His children learn this simple, yet profound lesson of unconditional submission to and confidence in His will and ways. The stout resistance of the natural will, contesting every step in the way to an attainment of this state, makes needful much providential discipline in most cases; and it would seem that often there is an alteration of purposes in such heavenly teaching: one series of providences bringing the soul into a condition of blind and helpless submission to God's will, and another set inspiring confidence in His character; the process being continued in order that after the soul has "suffered awhile," it may become stablished, strengthened, and settled. (1 Pet. 5:10.) Willing obedience in the schooling would abbreviate the painful discipline, and bring the subsequent rest-life earlier; for God doth not willingly afflict us. -- Lam. 3:33,

In proportion as the Christian becomes submissive and confiding toward God, is true spiritual service for God possible; for as the self-consciousness of the soul is supplanted by God, consciousness, the will, ceases from its own works, and enters into its rest in God's will, so that God worketh more and more in the soul both to will and to do of His good pleasure, and the good works result which God hath before ordained that we should bring forth: (Eph. 11:10.) "Thus a new world of opportunities opens up continually. Every circumstance assumes the aspect of an occasion significant of God's will and the soul's pleasure. The Heavenly Father, well-pleased, saves the important errands for His most faithful and affectionate child. And work for such a child is in a sense its pastime, for the child does what it most loves to do pleases its father! Such a life is at once working and resting.

Do you know this sweet experience, my fellow-Christian? If so, you are aware of the need of watchfulness, lest the enemy of our peace either thrust or decoy you from your position of submission and confidence.

But if you do not know this experience, let me ask, Are you willing to know it? longing to know it? Then you may know it! However harassing are your daily cares, you are for that reason in the exact position to receive this experience, as the gift of Christ, who calls not to the idle and unburdened, but says, "Come unto Me, all ye that labor, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for My yoke is easy, and My burden is light." -- The Testimony of Jesus.

THE PROMISE OF DIVINE GUIDANCE

"The meek will He guide in judgment."-- Psa. 25:9.

AMONGST the promises of the Lord relating to the present pilgrimage of the saints, none is more precious than that which gives assurance of Divine guidance and of the leading of the Lord. Yet it is evident that this blessing is not realized and enjoyed by many of the Lord's people in a satisfactory way, and to the extent that His Word warrants them in expecting. Those who recognize their difficulties thus, should go directly to the great Fountain of truth and grace, and lay their burden before Him, looking diligently at the same time into His Word. If this is properly done, the inquiring one will be led to recognize that the promise of Divine guidance is to the fully surrendered soul, and to such as have taken all the steps required in obedience to the light given them.

It is important to know and to experience first of all full surrender to the Lord; because if there is any reservation of self-will, the way of such an one is sure to be obstructed in a measure, and his vision will not be clear regarding any particular point in which He may be seeking the Lord's leading. The first thing, therefore, is to be sure that we really do purpose to obey the Lord in every respect. If then this is our purpose, and our hearts need only to know the will of God to consent to it and to do it, then we surely can not doubt His willingness to make His will known and to guide in proper paths. There are many definite promises in reference to this; the Master's own words are before us: "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him for they know His voice." (John 10:3, 4.) "But the Comforter, which is the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26.) Again, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -- Jas. 1:5.

In consideration of such Divine assurances, and many more of similar character, we must believe that Divine guidance is promised us, and our faith must therefore confidently trust in and accept it. This is essential, for the Apostle James warns: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (Jas. 1:6,7.) Let us settle this point, then, once and for all time, and allow nothing to turn us from a steadfast faith in regard to it, that Divine guidance has been promised, and that if we seek for it in the Lord's way, we are sure to receive it.

Delighting in the Will of the Lord.

The promise is, "The meek will He guide in judgment." The meek are the teachable; they are the submissive ones; they delight to do the will of God. And right here is the delicate point with many of delighting in the will of God where it means the crossing of their own cherished desires and affections. Another has pointedly summed up the difficulty thus

"Perhaps there are certain paths into which God seems to be calling you, of which your friends disapprove. And these friends, it may be, are older than yourself in the Christian life, and seem to you also to be much farther advanced. You can scarcely bear to differ from them or to distress them; and you feel also very diffident of yielding to any seeming impressions of duty, of which they do not approve. And yet you cannot get rid of these impressions, and you find yourself therefore plunged into great doubt and uneasiness."

Is not the difficulty in this case most obvious that the individual is trying to please two parties of diverse mind? And this our Lord assures us cannot be done. How important in this connection is the standpoint of faith -- the faith that will launch out into the life of full consecration and surrender to the will of God, and which will cause us to remember that our God has all knowledge and all wisdom; and as remarked by another, it is "very possible He may guide you into paths wherein He knows great blessings are awaiting you, but which, to the short-sighted human eyes around you, seem sure to result in confusion and loss. You must recognize the fact that God's thoughts are not as man's thoughts, nor His ways as man's ways; and that He alone, who knows the end of things from the beginning, can judge of what the results of any course of action may be. You must therefore realize that His very love for you may perhaps lead you to run counter to the loving wishes of even your dearest friends. You must learn, from Luke 14:26-33, and similar passages, that in order to be a disciple and follower of your Lord, you may perhaps be called upon to forsake inwardly all that you have even father or mother, or brother or sister, or husband or wife, or it may be your own life also. Unless the possibility of this is clearly recognized, you will be very likely to get into difficulty, because it often happens that the child of God who enters upon this life of obedience, is sooner or later led into paths which meet with the disapproval of those he best loves ; and unless he is prepared for this, and can trust the Lord through it all, he will scarcely know what to do."

Let us, therefore, dearly beloved, more and more seek for and strive for that faith that will, resign all to Him, and that will enable us to so diligently search our hearts that we will discern what the mind of the Lord is, and thus have fulfilled in us the good promise of His Word, of

guidance and help all along life's pathway, until we reach the heavenly goal.

CHRIST'S INTERCESSORY PRAYER

"Holy Father, keep them in Thy name which Thou hast given. Me, that they may be one, even as We are." -- John 17:1-26.

THE Savior in declaring His love for His followers said that as the good shepherd He was laying down His life for the sheep. This was confirmed by St. Paul's statement subsequently, "Christ loved the Church and gave Himself for it."

Likewise the prayer uttered by the Master on the eve of His death presents grand testimony as to His heartfelt love for those whom the Father had given Him. In fact our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." Our Lord's constant attitude of prayer without ceasing did not hinder His more particular devotions when He turned aside from the affairs of life to speak to the Father in secret—sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude. Though He loved His disciples, they were not yet begotten of the Holy Spirit and could not fully comprehend matters from His standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew Him the nearer and the oftener to the Father in prayer.

Similarly, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently to the heavenly Comforter from whom we will derive the greater blessing and joy.

Unselfishness of Jesus' Prayer

The occasion of a prayer has much to do with its substance and spirit, and this prayer was offered at a great critical moment: "The hour is come." His first thought was "Father glorify Thy Son that Thy Son may glorify Thee." The term "glory" in general means shining excellence, splendid beauty and power. Its most typical instance is the blazing sun that fills the heavens with its brilliance and is the most glorious object human eyes see. From this physical meaning the word is transferred to mental and moral and spiritual excellence, and stands for worthy and shining gifts of mind and character. Another has said that "the highest and truest glory of Christ is His moral and spiritual excellence, the purity of beauty and splendor of His character, which is

the greatest expression of Worth and stands as the praise of all the ages."

The Savior's prayer was not a selfish one. His prayer was not that His glory might be revealed for His own sake, but that it might be reflected back upon the Father, "that Thy Son also may glorify Thee." As has been said, "the highest glory never terminates upon the self after the manner of worldly glory, but is altruistic in its object and spirit." Jesus acknowledges His mission that the Father had given Him power over all flesh, that is, that He had committed to Him the work of the world's redemption; that in achieving this great thing He must ultimately impart the knowledge of God to all in order that they might know Him that "whosoever will" might be qualified to enter into endless life. The Master could truthfully say, "I have glorified Thee on earth by accomplishing the work Thou gayest Me to do." -- Moffatt's translation.

In the first part of His prayer, Jesus prays for Himself, in the second part He prays for His immediate disciples, and then, in the third part He moves out into the wider circle of all believers -- "for them which Thou hast given Me"; and for "them also which shall believe on Me through their word."

The Church and The World

The thrice repeated petition that His followers might all be one shows how closely this desire lay to the heart of the Master, and how earnestly He prayed that it might be realized. From one point of view it truly appears that this part of our Lord's petition has gone astray, as though it were forgotten of God, in that the long centuries since have witnessed multiplied and ever increasing divisions and even strifes amongst the professed followers. But we are to remember that Jesus was not praying for nominal professors merely. His words have to do with His true followers, for He said that He was praying not for the world, but for those that had been given Him out of the world.

A great loss is sustained by those who have not recognized the sharp line of distinction which Jesus draws between the Church and the world. By discerning this difference we are greatly assisted in rightly dividing the Word of Truth. "God so loved the world," Jesus "by the grace of God tasted death for every man," and was a propitiation for the sins of the whole world, yet He is not of the world, and those who become His disciples are not of the world. "Ye are not of the world even as I am not of the world." The losing of the clear line of distinction between the Church and the world has been a serious injury to true Christianity.

The world has appropriated some of the promises and customs and ceremonies which more or less resemble or counterfeit the graces of the Church, and this is called civilization, and thus a large proportion

of the world are today mistakenly recognized as part of the Church. This is to their disadvantage, for not discerning that those who are of the Church must be begotten again, that in the resurrection they may be born again, they are merely deceiving themselves. It is a disadvantage also to the true Church, the true followers of the Lord, whose new natures must contend with the weaknesses of the flesh, and whose flesh seeks to justify itself by common custom, and to claim that to go much beyond the common standard is to be fanatical, extremists. The Lord's people need to remember that, judged from the standpoint of the world and the nominal church, they must be extremists if they would come up to the standards set for them by the - Lord and the Apostles -- standards illustrated in the lives of Jesus and the Apostles, in their self-denials even unto death.

The True Oneness of the Christ

Our Lord prayed not for the world, because the Lord's time for dealing with the world had not yet come -- would not come until after the selection of the Church, the Body of Christ. Altogether these who were to become His disciples unto the end of the Age would be but a small class. Jesus represents His disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world; not many great, not many wise, not many learned, not many rich, not many noble--chiefly the poor and altogether a "little flock." The characteristics of the disciples whom personally gathered were to be expected in all who should afterward be gathered to Him as His true followers.

Notwithstanding the great array of Christian nations and Christian sects, the Lord "knoweth them that are His"; and in harmony with this prayer He has not during the Age physically separated His people from the world, but left them in the world, merely separating them so far as the heart is concerned -- "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." We are not to say that the evil is good, we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted His followers.

However, as respects His true followers, the Lord's prayer, "That they all may be one," has been fulfilled throughout the Age. All who have been truly His have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son--a fellowship Divine which cannot be produced by earthly creeds and fetters. So it is today and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are My disciples, in that ye have love

one for another." "We know we have passed from death unto life because we love the brethren." True, we love all men and seek to serve all as we have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to Him, and, so far as they are able, doing His will and seeking to further know that will day by day.

This union between those who are the Lord's people is evidently not the union of person. The Lord's followers are not one in person but in spirit. And this is the illustration which the Lord gives of the oneness which exists between Himself and the Father-they are not one in person but one in spirit, purpose, will; for our Lord declares that He always does the Father's will, those things which are pleasing in the Father's sight. And thus we abide in His love and abide in Him by doing His will, which is the Father's will, and thus Father and Son and the Church, the Bride, are all one-in spirit and in truth.

"Kept by the Power of God"

The Master continues and prays that those whom the Father had given Him might be kept and sustained in the midst of all of life's perils and difficulties. This also has been fulfilled. They have been kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and been begotten again of the Holy Spirit to newness of life. They will be kept in the world, but not of it, by the power of the Truth in their hearts. The Truth will sanctify or separate them. Not any truth, not all truth, but the Truth -- the Truth of the Divine revelation respecting the Divine character and the Divine Plan, and their relationship to these. Summing this all up the Lord declares, "Thy Word is Truth" -- the Truth which only sanctifies and separates My disciples from the world.

We are aware that "doctrine" has become very unpopular in every quarter of the world-and in the nominal Church. No wonder! The doctrines, the creeds, of the various sects and parties of Christendom are so mingled with error, so offensive to the spiritual senses of the spiritual mind, that they could have no pleasure in partaking of such things from their tables. But the Truth, "Thy Word is Truth," never becomes stale, never becomes rancid or offensive; it is still the Bread from Heaven, it is still the Word of Life; and all who are of the Truth, all who have progressed from being merely babes in Christ, and by partaking of the meat of His Word have come to an appreciation of it, all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the Divine Plan.

"It Satisfies My Longings as Nothing Else Can Do."

The Truth has a sanctifying power in the heart because it fills the longings of the heart. Every heart has talents and appeals which demand operation, activity. Something must be supplied to meet the hungerings and thirstings of these various talents and qualities of the mind. If the exceeding great and precious promises of the Divine Word be not received into the heart to satisfy its cravings, or longings, it will feed upon other things; and the world, the flesh, and the Devil are all crowding upon it, offering various attractions, some of which will be received if the heart be not filled and kept filled. Thus our Lord's parable represents a heart swept and garnished, with the Devil cast out, and then that heart, still empty, is represented as being reentered by seven devils. Our hearts need not only to be cleansed from sin through justification of life, through faith in Christ, but they need also to be filled with the Lord Himself; and our Lord, who calls Himself the Truth, furnishes to our hearts various truths as food, as nourishment, as filling our hearts and satisfying our cravings, and by thus filling He sanctifies those who hunger and thirst after righteousness, and thus separates them completely and keeps them separate from the world, its spirit, its hopes, its aims, its ambitions.

God's Power in God's Time

Have we love for righteousness? We cannot hope to find it in the world, nor hope to establish it here under present conditions. We are obliged to admit that nothing short of God's promised Kingdom can establish righteousness; hence our hearts, as Noah's dove, return to the Lord as the center and fountain of righteousness. Have we a desire for peace and joy? Our past experience in the world convinces us that, while the whole world is seeking for happiness, it has not found it., We who have found the Lord have found the secret of happiness, the Christian's secret of having every day a happy one. Do we long for power and influence that we may exercise them for good? The Word of Truth assures us that it is impossible to find them in present conditions, but that we shall, if faithful, attain to the power and glory, honor and immortality, in the First Resurrection, and that then our grandest hopes and ideals will be realized in the Kingdom blessings that will come to all the families of the earth. Do riches seem attractive to us? The Scriptures hold out the true riches, and assure us that in following the Lord all things are ours by faith now, and shall be actually ours by and by, when we become our Master's associates in the Heavenly Kingdom.

GETHSEMANE'S DARK HOUR

Not what I will, but what Thou wilt." -- Mark 14:32-42.

GETHSEMANE was not a flower garden but an olive orchard or garden. The supposed site is still carefully preserved and guarded. In the garden are some very ancient olive trees, and one extremely old oak. The name signifies an oil press -- a name that is full of significance. When we remember that the Jews used the oil of the olives both for food and light, and that Jesus is the nourisher as well as the enlightener of the world, we see a special fitness in His having His trying experiences, which almost crushed His soul, in a garden used for the crushing of olives and the extraction of their oil. The Son of God in Gethsemane, therefore, presents to us in some respects the most pathetic and touching scene of the entire Bible.

The narrative so familiar to every Christian is one full of precious lessons, especially to those who by His grace are endeavoring to follow in the Lord's footsteps. And it is in every way with becoming propriety that the true disciple of Christ should seek to learn these lessons and grasp as fully as possible the meaning of the Master's sufferings and the purpose of Gethsemane's dark hour.

He Sought the Father's Face

It is believed that the passage was made at midnight across the Kedron and up the slopes of Olivet, into this garden. It seems that the Savior realized that He was entering this place for the purpose of fighting a great battle that was to win for him the victory of Calvary; for out of this agony Jesus stepped calm and strong for the final hour, and herein is a great lesson for His followers: We must win our battles before we come to them, in secret prayer and gathered strength.

We observe that the Master realized that His hour of betrayal and fierce temptation was close at hand; He first comforted, counseled, and prayed for and with His disciples, and then His next strong impulse was to seek a solitary place for prayer and communion with God that He might find grace to help in this time of sore need. He wanted to see full and clear the light of His Father's face before He stepped into the final darkness. He sought to fall into perfect submission to the will of God and feel the assuring, sustaining power of His omnipotence; He knew full well that He could then bear the cross. And, dearly beloved, have not all true followers of Christ realized that "prayer is the highest preparation for every duty and burden? It quiets the soul and it clears its vision so that it can see the path of truth and duty. In entering any Gethsemane let us enter through the gate of prayer, and then we can endure the agony and may be able to come out calm and strong."

Value of True Sympathy

Leaving all but Peter and James and John at the entrance of the Garden, as a sort of outer guard. against the sudden intrusion of His betrayer upon His last hour of prayer, He advanced with the three -- the three in whose ardent natures He seemed to find the most active and consoling sympathy -- and with an earnest appeal to them to watch and pray, He left their and went about a stone's throw beyond.

All realize that sympathy has a wonderful power to lighten burdens. "Solitary suffering is doubly hard to bear. It gives us a sense of unsupported and forsaken loneliness that kills all courage and fills us with despair. The presence of a friend rallies our energies and inspires. us with new life." We may reasonably suppose that it was the simple presence of these chosen disciples that Jesus wanted; not their talk. There was nothing they could say to Him that would help Him; but their watchful waiting near by would comfort Him. Another has added, "The best sympathy is not that which is most talkative and fussy. The silent presence, the sympathetic tear; the thoughtful, helpful acts these go deeper. There are chambers of sorrow in which voluble speech is an impertinence and silence is soothing to the soul."

It was when Jesus and the three disciples' were buried deep in the seclusion and shadows of the garden that a mysterious dread as of the horror of a great darkness came upon Him, and He began to be greatly amazed and sore troubled; and said unto them, "My soul is exceedingly sorrowful unto death." We may not enter into all the meaning of this language, for it probably involves bearings and relations that stretch infinitely beyond our understanding and experience. Yet much is explained to enable us to grasp to a considerable extent the significance of our Lord's suffering. .

Why Gethsemane's Agony

But it may be asked, why should the thought of death have so much more terror for the Redeemer than it has had for some of His followers, yes, than it has had for people in general?

Hundreds of martyrs have gone to deaths equally terrible or more so. Hundreds have exhibited great courage, fortitude, in, the face of equally horrible deaths. How shall we account for this attitude of the Savior and His so earnestly praying that the hour or the cup might pass from Him?

In order to appreciate this question and its proper answer, we must remember how different was the Master from all the remainder of mankind. A death sentence rests upon all the world. We all know that it is merely a question of time when we shall die. We all know that the dying process can last but a few hours at most. Not only have we no hope of escaping death, but by reason of being nine-tenths dead

already our intelligent faculties are more or less benumbed. We are more or less reckless, careless and proportionately fearless.

There are soldiers who will rush to battle in the face of instant death with apparently not a fear, and there are horses which will do the same thing. The greatest courage, however, is manifested by those who know, understand, appreciate fully, just what they are doing and who greatly fear death, but who notwithstanding press onward in obedience to the command of duty and of love. Jesus was such a soldier. He comprehended, as others had not comprehended, what death really is. He appreciated, as others did not appreciate, the meaning and value of life.

Jesus had left the heavenly glory, divesting Himself of the higher nature on the spirit plane, exchanging it for the human nature, because man had sinned and because in the Divine purpose and arrangement He was to die, the just for the unjust, as man's redemption-price. This was the Father's will concerning Him. He tells us that for this purpose He came into the world. This thought dominated His entire life. Daily He was laying down His life in doing the will of God and in serving humanity. Now He had come to the great climax.

The Cup That Was Poured for Him

The Heavenly Father had promised that if our Lord was faithful in this work given Him to do, He would be raised from the dead by Divine power to the spirit plane of being and to a station still higher than He had before. He doubted not the Father's faithfulness in this matter, nor did He doubt the Father's power. But the Father's provision and promise were conditional; only if our Lord would perform His part faithfully would He receive the resurrection to the higher life. If in any sense or degree, great or small, He should yield to sin, the penalty for sin would be upon Him -- "dying, thou shalt die."

Here, then, in this awful hour all the griefs and burdens of the whole world seemed to be rolled upon His shoulders, and He was to suffer as though He Himself were the sinner-to suffer death, extinction of being, trusting alone in the Father's grace for a resurrection. Into this one hour were crowded, not only the mental realization of death and the physical agony and shame, the cruelty and torture of a horrible death, but also the sense of desolation to be experienced when even His beloved disciples, overcome by fear and dismay, should forsake Him; and the sorrowful reflections upon the irretrievable loss of Judas, and upon the course of the Jewish nation -- "His own" people, who despised Him and were about to call down upon their own heads the vengeance of His blood, saying, "His blood be upon us and on our children." He foresaw the terrible calamities that in consequence must soon overwhelm them. Then the degradation of a whole guilty world, which must continue to groan and travail in pain until by His sacrifice He should gain deliverance for them from sin and death, caused Him

to feel the burden of responsibility to an extent which we can only approximate, but cannot fully comprehend. And in addition to all this was His knowledge of the fact that every jot and tittle of the law with reference to the sacrifice must be perfectly fulfilled according to the pattern in the typical sacrifice of the day of atonement. If He should fail in any part of the work, all would be lost, both for Himself and for men. And yet, though a perfect man, He realized that the flesh,, however perfect, was unequal to the task.

"Nevertheless Not My Will"

How much depended upon our Lord's fortitude in that awful hour, alone and defenseless in the darkness of overwhelming night, awaiting the certain arrival of His betrayer and the will of His persecutors maddened with hate and full of the energy of Satan! Oh, how the destinies of the world and of Himself seemed to tremble in the balances! Even the perfect human nature was not equal to such an emergency without Divine aid, therefore it was that He offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, by a resurrection. The necessary comfort was provided through the Prophet Isaiah (42:1, 6), by whom Jehovah said, "Behold My servant whom I uphold, Mine elect, in whom My soul delighteth : . . . I, the Lord, have called Thee in righteousness, and will hold Thine hand and will keep Thee [from falling or failure], and give Thee for a covenant of the people, for a light of the Gentiles He shall not fail nor be discouraged."

When the fearful ordeal in Gethsemane strained the powers of endurance almost to their utmost tension, it was then that Jesus said, "Abba, Father, all things are possible unto Thee. If it be possible, let this cup pass from Me: Nevertheless not My will but Thine be done." The words "All things are possible unto Thee" represent the strong ground of confidence, the prayer first laid down. Prayer has no meaning unless it first puts God on the throne of the Rock of Ages. If His power and providence were limited, He would be impotent to respond to our appeals. Faith asserts the sovereignty of God and then commits all things to His hands. "Nevertheless not My will but Thine be done." This was a strong, sure check Jesus put upon His own will -- the invulnerable safeguard, He threw around Himself against unholy desires and mistaken, forbidden petitions, the mighty rock on which He kneeled. Another has remarked

"These elements of the Master's prayer are still the grounds and safeguards of prayer for us. We also must take our stand on the omnipotence of God, and be sure that He can command all the forces of the universe and cause them to work together for our good. We also may shrink in our human infirmity. and fear from life's trials and agonies, but God knoweth our frames and remembereth that we are

dust and will be patient with us. Yet we must trust Him and meet every insurgence of our will with a 'nevertheless' that will put God's will over ours and accept it as best for us, even the fullest expression of the Father's love."

Faith That Scattered the Darkness of Calvary

Then, though the cup might not pass from Him, His prayer was heard and a special ministry from God strengthened Him. Just how, we know not, but probably by refreshing His mind with the precious promises and prophetic pictures of the coming glory, which none of His disciples had sufficiently comprehended to thus comfort Him in this hour when the gloom of thick darkness settled down upon His soul, crowding out hope and bringing a sorrow exceeding great, "even unto death." Ah, it was Jehovah's hand upholding Him, blessed be His holy name! according to His promise, that He might not fail nor be discouraged.

The result of that blessed ministry was a reinforced courage which commands the deepest admiration. It was not a courage born of stoical indifference to pain and shame and loss, but a courage born of that faith which is anchored fast within the veil of the Divine promises and power. With His eye of faith upon the glorious victory of truth and righteousness, when He should see of the travail of His soul and be satisfied-satisfied with the eternal joy and blessedness of a redeemed world, with the welcome and wealth of the Father's blessing, and the love and gratitude of every loyal creature in heaven and in earth-yes, comforted and encouraged thus with a realizing sense of the rewards of faith and faithful endurance to the end, He could now calmly and even courageously; go forth to meet the foe. Yes, this was the victory by which He overcame, even His faith, and so we also are to overcome.

"He had passed beyond the need of their help. His victory was won. The cross was already as good as behind Him. With calm courage that feared no evil, with masterful faith that scattered the darkness of Calvary, He said, 'Rise up, let us go; lo, he that betrayeth Me is at hand.'"

Now commenced the realization of the dreadful forebodings of Gethsemane. Mark His calm, dignified fortitude, as He addresses Judas and the Roman soldiers, and its effect upon them. They were so overpowered with the grandeur and nobility of this wonderful man that they could not have taken Him had He not voluntarily placed Himself in their hand., Notice, too, His kind consideration for the bewildered and weary disciples, and His loving excuse for them, "The spirit truly is willing, but the flesh is weak," and His request to the Roman soldiers at the time of His arrest that they might be permitted to go their way (John 18:8), that so they might escape sharing in His

persecutions. So through all the trial and mocking, and finally the crucifixion, His courage and solicitude for the welfare of others never failed.

Angels Bear Up the Feet of Him

As we thus view our Lord under a trial so crucial, and mark how the hand of Jehovah upheld Him, let it strengthen the faith of all who are endeavoring to walk in His footsteps, to whom He says, Be of good cheer, I have overcome the world and, This is the victory that overcometh, even your faith. (John 16:33; 1 John 5:4.) Has not the Lord, Jehovah, commissioned His angels also to bear up the "feet" of the Body of Christ, lest at any time they be dashed against a stone (lest some overwhelming trial should prove too much for them)? (Psa. 91:11, 12.) Yes, as surely as His hand upheld the Head, our Lord Jesus, so surely will He bear up the feet. "Fear not, little flock: it is your Father's good pleasure to give you the Kingdom," though through much tribulation ye shall enter it. The angels are all such ministering spirits sent forth to minister for them who shall be heirs of salvation. Though their ministry is unseen by us, it is not therefore unreal, but potent for good. Our fellow members, too, in the Body of Christ are all the Lord's active messengers to each other, thus in turn sharing the privilege of bearing up the feet.

But to have this help in time of need we must invoke it. Every day and every hour is indeed a time of need; hence our necessity of living in an atmosphere of prayer -- to pray without ceasing. And if the Lord needed often to seek retirement from the busy scenes of His active life to be alone with God, to keep the close bond of loving sympathy established, surely we need to do so; and in so doing we shall always find grace to help in time of need. In seasons of heavy trial the darkness may indeed so deepen upon the soul, as in our dear Lord's case, as almost to shut out the stars of hope; yet if, like the Lord, we hold on to the omnipotent arm of Jehovah and meekly say, "Nevertheless, not my will, but Thine be done," His grace will always be sufficient; and with the Psalmist we can say, Though my flesh and my heart fail, yet God. is the strength of my heart and my portion ,forever (Psa. 73:26) ; and, with the Lord, our hearts will respond: "The cup which my Father hath given me, shall I not drink it?"

"THE MEMORY OF THE JUST IS BLESSED"

Dear Brethren:

Greetings. The news has just reached the brethren in Belfast that the pilgrimage of Brother Streeter has ended. At the meeting of the brethren on Sunday afternoon, 11th inst., it was unanimously decided

that a message of sympathy and love should be forwarded to you. When Brother Streeter visited Ireland some time ago, he became greatly beloved, for we at once knew that the grace of the Lord was with him, and that he was truly a man of God. Since then from time to time the brethren here have spoken in terms of esteem and love of the character and ministry of our departed brother, and especially in view of the loving and generous spirit he exhibited in the writing of the Revelation exposition.

We assure you, dear brethren, of our deep sympathy with you in the loss of such a beloved brother and coworker, and we trust your faith in God, and the courage which springs from such faith, will not waver. There is evidently much work to be done before the close of the earthly career of the Church, and we want to assure you that we shall pray continually for you that you may have knowledge and wisdom and grace with the rich blessing of God upon your work and labor of love as you continue to seek to help your fellow pilgrims on their way to the Heavenly City.

With our united warm Christian love, we remain

Your brethren in the Lord, Belfast Ecclesia.--Ire.

Dear Brethren:

I am sending in a list of names for samples of "The Herald," and would be glad if you could send the January 1st issue, for it is splendid. I enjoy its semi-monthly visits very much. I have no Class affiliation, and therefore no fellowship except through the mails.

I want to express my deep sympathy for the dear brethren who are left in charge of the work there, for I know they will greatly miss the loving co-operation of our dear departed Brother Streeter. I was shocked and grieved to hear of his death, and yet I also rejoice to feel that his death means his change to glory, and that he is now with the Lord. I praise the Lord that He left him with us until the work on the two volumes on Revelation was done, for he surely was used of the Lord for this great work.

I want to tell you (if that were possible) how much I have enjoyed these two volumes on Revelation. They are wonderful, and I fully believe are a true interpretation of this book. I seem to have lived and suffered all down the Age with those who have been so bitterly persecuted by the terrible Antichrist. Thank the dear Lord, the sufferings of the true Church will soon be ended. As the poet says, "Oh the prospect it is so transporting!"

I have read a good many books purporting to explain Revelation, but all of them seem to wrest or twist the interpretation of the symbols so as to make themselves and their mighty (?) works a fulfillment of it, and this has never appealed to me; it never satisfied either my head or

my heart. But the two volumes you publish are so different. They show the spirit of the Master. There is a sweet humility, an earnest desire on the part of the writer for truth; and self-aggrandizement is forgotten.

I have always prayed, yes, I might say, agonized, to my Heavenly Father to preserve me against the "mark of the beast" (whatever that was) and I praise His name that He has answered my prayer, for at this moment I feel that I am truly victorious.

I wish every dear saint of God could read these volumes and rejoice in the reading as I have. I am writing to those whose address I have, asking them to get them.

And now, dear brethren, I want to thank you most heartily for your work and labor of love on behalf of all who still walk the "Narrow Way." May our loving Father grant you the fulness of His blessing, and what can I say more?

Your sister by His gracious favor, A. H. S.-Tex.

Dear Brother:

Your kind letter of December 27 duly reached us, and it came as a great shock to learn of the passing away of our dear Brother R. E. Streeter. It was very good of you to send us a copy of the letter giving details of Brother Streeter's death and funeral, and we appreciate your kind remembrance very much.

The letter was read to the Church at our usual weeknight meeting. I was asked to express to you the deepest sorrow and convey to you the sincerest sympathy of the brethren at Glasgow in the great loss sustained by the passing of our dear Brother. Yes, the brethren here loved Brother Streeter very sincerely. His visit to Glasgow, along with yourself, came at a critical juncture in the experience of the Church here. He was not long in our midst till we learned to appreciate his humble and loving character as a sincere follower of the Lord, and to prize his wise counsels and exhortations to stand fast in the faith, true to our God, reminding us that the Father Himself loved us.

That visit was indeed a great blessing then. How great, we cannot say. Words cannot express what a help his ministry of love was. We feel sure that part of his reward, which he will prize, will be the words pronounced by his Lord -- "Inasmuch as ye helped my brethren at Glasgow then, ye did it unto Me." Now he has gone from us; but this forms another link in the chain that binds us to that above.

After hearing your letter read, our meeting took the nature of a tribute to the memory of our dear Brother Streeter. Quite a large number of brothers and sisters gave expression of thanks for the blessing and help received through his ministry, and praised God for the inestimable privilege of having personally come in contact with Brother Streeter.

The brethren desired me to convey their deepest sorrow and sincerest sympathy to you in your great loss, coupled with the following verses selected from Psalm 37, which was the topic of meditation --- verses 18, 23, 34, 37, and 39. Would you also please convey this message to the bereaved family; whom we lovingly commend to our God, the God of all comfort and consolation, in their inestimable loss.

We recollect how closely associated you were with Brother Streeter, not only during your visit here, but in all your service, and we are sure that you will miss, beyond measure, his loving fatherly ways and his wise counsels. The brethren here asked me to mention also that you are being specially remembered in prayer by them, and for your own comfort and solace they send you, in addition to the above verses, Deut. 31:8. We pray, dear brother, that you may realize your times are in His hands, and that you, as you commit your way unto the Lord, will learn to take Him at His word and trust Him to fulfil His promise that "He shall bring it to pass." (Psa. 37:5.) May the Lord continue to guide you and use you in giving a blessing as the opportunities of service arise.

With our sincerest sympathy and warmest Christian love,
In the name of the Ecclesia at Glasgow,
Your fellowhelper to the Truth (3 John 8),

A. J.-Scot.

Dear Brethren in the Lord:

Loving and tender greetings.

Information having reached us regarding the passing beyond of our dear Brother Streeter, we are desirous of expressing to you all our loving sympathies in your bereavement and loss. The loss to the ministry entrusted to your care will be very great, for all of us realize how much the Lord has used our beloved Brother to strengthen and comfort the brethren in these particularly trying times.

Our confidence is that our Brother is now rejoicing in the presence of his Lord; in "Beulah Land," of which he often spake, surrounded by other saints who have gone before and awaited his arrival in expectation. We could not wish him to return to us, much as we appreciated his ministry in our midst, but we are glad for him that he has entered into his reward, having faithfully completed the work the Lord entrusted to his care. Such a consistent, humble, and loyal example as he set us cannot be lost upon those who knew him.

If we learned to understand our Brother's spirit aright, we are assured that he would not have us mourn him too much; but instead to look away to Jesus, the author and finisher of our salvation, and to continue our course with joy, gaining inspiration in the knowledge that He is the

same yesterday, today, and forever. So then dear brethren let the good work go on. Let the Lord find in each one of us a vessel fit for His use, and He will do the rest.

Our earnest prayers will continue to ascend in your 'behalf; and any little measure of co-operation we may be enabled to extend will be at your service. We are assured that the Lord will give strength unto His people; the Lord will bless His people with peace.

With warmest love in Him,

Your fellow-servants,

B. S. C.-Eng.

Dear Brother:

Loving greetings! Forgive my intruding upon your valuable time, but I would like to express my deep sympathy in the loss you have sustained through the death of dear Brother Streeter, and also to assure you of my continued interest and prayers on your behalf.

The first intimation was through "The Herald," and later came your letters to Brother Johnston giving some details. These letters were read to the brethren at the united Church meeting this evening, and made a profound impression. Thereafter the meeting took the form of a testimony meeting, the brethren recalling the many excellent qualities of our deceased Brother, and also speaking of the happy convention time two years ago when you were both present in our midst. At the close, the brethren instructed that a message be sent you, and you will receive same direct from Brother Johnston.

I am sending this note on my own behalf as a tribute to the memory of our dear Brother. I think I was the first Glasgow Brother to meet you both in London, and, after the arduous time, in Glasgow, it was particularly refreshing to me. What particularly struck me regarding Brother Streeter was his likeness to Brother Russell, the same loving disposition and fatherly interest in all. His address on "The Portrait of Christ" will always remain with me as an ideal toward which I am daily striving, although many difficulties are in the way.

When you both came to Glasgow, things were in rather a chaotic condition: two Classes were already in existence, and the future was most uncertain. The leaders in either Class seemed disposed to drift further apart, with drastic consequences to the brethren. Some of the leaders in the other Class testified tonight that it was with fear and trepidation that they had come to the Convention: But the nature of the meetings and the personality of Brother Streeter, as well as the able way in which you explained the American position without saying anything against any one concerned, completely won the brethren.

All these thoughts passed through my mind tonight as, in vision I rehearsed all the events from our separations to our establishment as a united Church. Never will I forget these memorable days, nor the wonderful providential care and leading of our blessed Lord and Head.

As Brother Johnston read the details, I felt as though I had been present at the service in person. With the death of Brother Streeter I feel the personal loss of a much loved brother in the Lord. One link that binds to earth has been broken, but another link in heaven has been formed.

I realize, dear brother, that you will specially miss Brother Streeter in the ministry, but would remind you that the dear Lord is always with His people, and will be their all-sufficiency. Looking back over our lives we can each see how He has faithfully kept us and blessed us, and amid all our varied experiences has been to us all that we need. Brother Streeter told us of that day when we "would say Good Morning in Beulah land," and I think he has already done so. So the exhortation of his life is that we follow faithfully in the Master's steps, seeking to profit by the examples of saintly lives crossing our path.

My prayers are yours, dear brother, that the God of all grace will sustain you in your arduous labors and in your patient waiting for Christ. I send you the words of Jesus (John 16:27), "The Father Himself loveth you" as a personal message, along with much Christian love '

It is apparent that one by one the Lord is gathering His Israel. Who knows the next one? Surely as each one passes beyond we should be energized to greater effort to "hold fast what we have" at the mark, so that when our time comes, we may with confidence say, in the language of Stephen, "Lord, into Thy hands I commit my spirit." Wishing you much joy in the Lord during the year now opening, and praying that God will sustain you day by day in His service, I remain, with warm love in the Lord,

Your brother in Christ,

A. L. M. -- Scot.

Dear Brethren:

We have only tonight heard of the decease of our beloved Brother Streeter. Many are the hearts in this land who will fully enter into sympathy with his near and dear ones and not less with yourselves -for surely the family of God is one.

We sorrow not as others, thank God, but look beyond the range of earthly sorrows and see the faces of our Lord and our Heavenly Father both calling us each day nearer. As a family we were very close to our late Brother and had learned to estimate the beauty of his character, and we rejoice to know and feel assured that his reception into the

heavenly courts will be an abundant one. We are sure that you all as a body of workers in your particular literary work have sustained a loss, but as long as our Father desires your work continued, be assured He will not leave you without the needed materials.

"So teach us to number our days" are the solemn words of God's servant of old, and we are sure they come with equal force to us all.

We had only written our Brother a few days ago with a New Year's message.

Accept our united love as ever, .

Yours in Him,.

F. G. G. -- Engl.