

The Herald of Christ's Kingdom

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SERVING THE LORD WITH GLADNESS

"I will run the way of Thy commandments, when Thou shalt enlarge my heart." -- Psa. 119:32.

THE Apostle exhorts, "Whatsoever ye do, do it heartily, as to the Lord; and surely the heart that out of its fullness renders obedient and joyous service to the Lord knows its reward. It is enriched and enlarged. There is not only a reaction and a blessing upon one's own heart, but there is an uplifting influence upon others -- a power for good.

But how often do we find that we have not entered heartily into our labors; how often have we done just as much as duty requires and no more; how often have we done much, and yet had no heart in doing it. Perhaps some of our service has been labor to us for want of the heartiness that would have made it a joy.

The reason for this lethargy, this lack, is not far to seek, when we apply to the Great Physician, who knows at once where to look when there is anything amiss in the outward life of His people. He knows well that all spiritual disease is heart disease and it is heart remedies that He must apply. At one time our Physician sees symptoms which are violent in their nature; at another time He sees indications of languor and debility; but He knows that both come from the heart. Hence it is upon the heart that He operates when He is about to perform a cure. The strong action of the heart in holy things comes from the blessed operation of the Spirit upon it. Then only, can we run the way of God's commandment, when He has enlarged our heart.

Cheerfulness in Doing God's Will

This subject of whole-heartedly serving the Lord is one of much importance. The Psalmist expresses it as **running** the way of God's commandments. If we have contracted hearts -- hearts shut up in self, causing us to take narrow views of God's requirements of us, and of our own privileges, however much we may stand or sit or walk in the way of God's commandments, we cannot be said to "run" in them. There is a great difference between running and walking in the way of God's commands. The word "walk" used to denote the habitual obedience of daily life; while the word "run" signifies an exercise that requires energy. "I will run . . . when Thou shalt enlarge my heart." Running is a strong and healthy action of the body. It requires energy and it requires a strong heart. We cannot run in God's commandments except in the strength and vigor imparted by Him.

The heartiness spoken of here as "enlargement of the heart" is cheerfulness in doing God's will -- love for that will -- a drawing out of the affections for it. It is all this and much more.

True religion has to do with both. our judgment and our conscience, and also with our affections. Our judgment may be well informed, and we may act upon it in all we do and in all we abstain: from doing as regards the commandments of God, but our judgment can never make us hearty in running the way of His commandments. Nor can conscience. We might obey because we think we ought to obey -- our conscience can make us do things because we ought to do them, and leave things undone because we ought not to do them, but it cannot. make us hearty in our obedience. It is possible to perform a duty, and in a certain sense do it well, and yet not have our heart in it at all.

Love Inwrought by the Spirit

What an aspect then will many of the services of duty wear in the day when all things are revealed in their true light, when it is seen that we have not always given our heart. What good are works in which the love of our heart is not given?

When 'the heart is operated upon by the Spirit, love is inwrought. The heart is not then in bondage to mere rules; it not only knows but feels so much of the beauty of God's commands that it delights to "run" in them. It is hearty in them; its interests, its affections, are in them.

Not only does this attitude have to do with our life and our service, but it also had an influence upon the life of others and their service. Whole-heartedness or heartiness. in service has a good effect an others, while the spirit of indifference and lethargy tends to dampen the ardor of those about us. Even in ordinary society we know how much effect one gloomy, unwilling, or despondent person can have. Though there may be no active opposition, their presence seems to check the energy of those around. On the other hand, one who is hearty and joyous infuses spirit and zest into those who would otherwise have dragged heavily through their work.

The True Christian a Living Energy

Just so is the influence of a whole-hearted, zealous Christian. There is something in their presence which drives away gloom and heaviness. Often those with whom they come in contact, realize for the first time, from what another is doing, what they themselves can do.

Let us strive, dear brethren, to be a living energy to be a sunbeam and not a cloud. There is sympathy and influence in our contact with each other. What sympathy are we giving to others? What influence are we exercising? What are we to those in our Class or in the Church of which eve are mutual members? Are we hinderers? Does our want of heartiness dampen the ardor of others? If we are really alive in the cause of the Lord, we will be a help and stimulus.

This heartiness in action extends over a large circle. The sphere in which a child of God who is hearty for Him moves and acts, ever widens and increases. One who runs in God's commandments does not keep running round and round, always within the same circle. When the spiritual power is small, the sphere of action is small, but as the spiritual energy increases, so does the sphere also. This must be so, for heartiness in the Christian, life must find a vent; it must find a sphere in which to act.

This is true under the most difficult circumstances. Even though one of the Lord's children who is strong and vigorous in spiritual life may be weak in body, unable to leave his bed perhaps, his contact with others is limited, his sphere of action seems small, but the body does not chain the mind. That sick one's interest and prayers may pervade a circle which embraces all those of like precious faith throughout the whole world. And who would question the influence and power for good in the prayer of the righteous! What wider sphere could any have than this?

Heart Enlargement Leads to Service For Others

Another important feature of heart action is that when it is strong it drives the blood to the extremities, and unless this be done the very parts which have to act grow cold. How true to spiritual life! Nothing but an enlargement of the heart by the Holy Spirit will send us forth and make us understand the meaning of the Apostle's words, "Look not every man on his own things, but every man on the things of others"; and make us like our Father in Heaven who "commendeth His love toward us, in that while we were yet sinners Christ died for us." How much the religion of Christ suffers in the world from the want of hearty action on the part of professing Christians !

Action for God will lead to the giving of our all -- the giving of our substance; not merely of that part that is of little value to us, not merely of that which is left over, but giving of the best we have. Of the Jew it was commanded, "Honor the Lord with thy substance, and with the first fruits of all thine increase." We may be poor but rich in action according to our opportunity, and accepted for what we have and not for what we have not, as illustrated by the widow who cast in her two mites.

In all our givings, whether of substance or of service, let us enter into, the sacrifice with such whole-heartedness, such heart devotion to the Lord as that we shall not wish anything hidden from Him. We should be able to say "Lord, this is for Thee. It is not the cold offering of duty, but it is the offering of love." We must not forget that we stand, as it were, each one alone before God. If our service is rendered unto Him we will delight that God knows all -- that He can see in our hearts that overflow of heart prompting our sacrifice. Deeds of love do not procure for us salvation but they are very precious as tokens that our love is true. As we make our offerings, let us do so in such love and

out of such devotion to Him that He can say of us as of one of old: "She hath done what she could."

Jesus Our Exemplar

We have many examples of this whole-hearted devotion to God in the Scriptures. Jesus is the great example, in whom we find all excellency. He was hearty indeed in running the way of God's commandments. His ear was open, His heart was enlarged for service. He came not to be ministered unto but to minister. He came to do the will of God. "I delight to do Thy will, O My God: yea, Thy law is within My heart." "Not My will, but Thine be done." Jesus was whole-hearted in all His words and in all His services. How earnest were His exhortations, and how ready were His deeds! He toiled from morning till night; and oft times prayed from night till morning. Such was Jesus during His three and one-half years' ministry on earth.

Then we have the noble example of the great Apostle to the Gentiles -- the Apostle Paul, who was hearty in his service for the Lord: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness; in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings -- often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. 11:23-28.) He counted not his life dear unto himself, that he might finish his course with joy. He gloried in tribulation. He was ready, he said, not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus. St. Paul was a living example of the precept he gave -- "Fervent in Spirit, serving the Lord."

Let us remember that we are all called to this same fervency as was St. Paul. The fact that he was an apostle does not mean that more was required of him than there is of us. The same Christ which appeared to St. Paul will give of His grace to us as He gave to him, and we may fill our sphere as acceptably as he filled his. It is at our hearts that God looks, and however small the circle in which we move, if only we be hearty in it for the Lord, ours also may be the Apostle's words: "I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, Which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." -- 2, Tim. 4:7, 8.

Heartiness in the Cause of Christ

But we inquire, How may this fervency of spirit be increased? whence does it come? Like every other good and perfect gift, it comes from our Father "with, whom is no variableness neither shadow of turning." It is wrought in us by the Holy Spirit. "It is God that worketh in us both to will and to do of His good pleasure."

The natural human heart knows little of the spirit of love, but the Holy Spirit of God after we have been begotten by Him, infuses our hearts with love, and then under the impulse of love, the heart is led to do what it could not be induced to do by any other power.

If, then, we have tried and tried in vain to warm our hearts to energy and power, and what we may call heartiness or fervency in the cause of the Lord, and if we have found ourselves, however active in duty, still wanting in real heartiness, let us apply to God for His Holy Spirit to supply our need: In vain will we turn to any other source; in vain will we devise methods of our own; the living principle will be wanting. Heartiness in the cause of Christ must be wrought or we shall, never be able to abound in the work of the Lord.

We may commence some service with zeal and may continue therein because of our natural preference or aptitude for such service; but heartiness in embracing all service and **continuing** in all service, must be the working of the Holy Spirit within our hearts.

This spiritual power working within us will help to overcome sloth, timidity, or indifference. If we yield ourselves wholly to the Lord, having much of His Spirit, we will not be like the Laodiceans -- "neither cold nor hot," Neither will we hide our talent in a napkin. Our hearts will be "good ground," bringing forth abundantly, so that it can finally be said to us "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Test of Character

Again, fervency of spirit will overcome the weaknesses of the individual. The enlarged heart will not only purify, but will make us act for God and in ways that will test other features of our character. We may have the heart for certain services but have we the faith, the energy, the perseverance and other Christian graces that are necessary to carry us through.

When our heart has been enlarged for action in God's service, to run the way of His commandments, our heartiness will be tried. Temptations to desist will be presented. Satan will endeavor to discourage us by every means in his power. He will remind us of our weakness and the enemy's strength, just as he did David by the mouth of Saul, when he was about to attack the Philistine: "Thou art not able to go against this Philistine to fight with him, for thou art but a youth, and he is a man of war from his youth." (1 Sam. 17:33.) Peter was hearty in his desire to go to Christ, but when he saw the waves his faith

proved small. He was hearty also when he said "Though all men be offended because of Thee, yet will I never be offended ; though I should die with Thee, yet will I not deny Thee:" -- Matt. 26:33, 35.

In the case of David there was no failure; in that of Peter there was; although in all probability the heartiness in Peter's case was as much as in David's if not more. Let us never draw back because of our weakness, but let us seek grace to go forward in the name of the Lord -- grace to have our powers equal to our heartiness for action in the service of the Lord. Then we shall be able to produce results. The remedy for our weakness is to "go in the strength of the Lord."

A Life of Determined Action

Another essential quality is that of determination in action. Many holy examples of this do we find in the Scriptures; but of all, that of our Lord excels. His life was determined action from the beginning. We read of Him that "He steadfastly set His face to go to Jerusalem," although He knew that there He was to meet death. In Gethsemane He was determined: "Not My will, but Thine be done." All His life from the day that He entered upon His public ministry was a progress toward Jerusalem: It was a fulfillment of certain requirements which lay between Him and the cross, so that the cross could not be reached until those requirements had been met. In meeting them, our Lord had to be determined in action. No doubt the human flesh often shrank, but "There appeared an angel unto Him from heaven strengthening Him" -- Divine assistance was given.

And so will it be with us, if we go "in the strength of the Lord God." We will find many opponents of His will in our flesh -- the old struggling against the new, but grace sufficient will always be given. Self-ease, self-interest, self-indulgence, together with many other tendencies belonging to the flesh must be dealt with, and that with a stern and uncompromising hand. Sometimes the trifles require more determination than the larger things. A victory gained in a conflict where the point in question is a trifle is often a victory which determines character, and is thus of great importance. Many times have we to restrain ourselves to keep silent, to put a bridle upon our lips when we have been tempted to answer again. We must be determined with ourselves when we would show kindness to those who for perhaps a long time have been recipients of kind acts, from us, and who have given nothing in return but unkindness unthankfulness, if not opposition and hate. We must be determined in carrying out our rules of Christian life -- things to be done and things not to be done.

Then at times we may be called upon to take some part in the Lord's work which can be done only at considerable sacrifice to ourselves. The flesh asserts itself and demands a reason. At such times we must remember our covenant of sacrifice and be determined with self. By God's blessing and help we shall prevail. We can receive the needed grace from our Heavenly Father through His Spirit.

Nor, beloved, let us suppose that the bare fact of making a determination will be sufficient to carry us through; the determination itself will be, assailed. Let us be on guard in this particular. The first attempt of Satan will be to prevent us making up our mind; the next, to prevent our good determination taking effect. "In the matters of God," said Luther, "I yield to none." Oh that, in all spiritual matters a like determination were ours.

In the Strength of the Lord

Determination in action is then the duty of the Lord's children. And praise God we do not have to depend upon ourselves, but are privileged to realize a higher power. We may go determined, and yet wholly fail, owing to want of God's presence with us. Thus it was with the Israelites, as we read in Num. 14:40-45. They had been commanded to go and face the Canaanites with the assurance that the Lord would go before and fight for them, and they should possess the land; but they had not sufficient faith. They rebelled and provoked the Lord by their "unbelief." Then the Lord commanded them to return again to the wilderness. Realizing they had sinned, they were determined then to go against their enemies in spite of the commandment of the Lord. The Lord went not with them and they met with great loss and defeat.

Here we have an example of determination in action in which man goes forth in his own strength, and as he thinks, on his own good intentions. Divine strength was withheld and failure was the consequence.

When we go forth in the service of the Lord with determination, let us beware, dear brethren, of looking too much at what our own resources are, for accomplishing the end in view. We are to go only in the strength of the Lord. Then when we have been successful, let us see to it that we give God the glory.

There is sometimes a tendency, even though beginning "in the strength of the Lord" to muster our own spiritual resources; then seeing our insufficiency we feel we are not equal to what is required of us -- we have not the ability. Let us remember the promised, "strength of the Lord." Full appreciation of our own weakness and a realization of our dependence on the power of the Lord, will keep us close to that power, ever looking to Him as the great source of our strength. The tendency too often is to become independent of that Divine strength and to forget it.

"He Will Not Fail Thee"

This reliance on the Lord must be not merely a correct theory, but it must be an actual realization. No amount of theorizing could enable us to say, "I will go in the strength of the Lord." And we can never separate ourselves from Divine strength without coming under the depressing influence of our own weakness.

Then, too, the realization of this power of the Lord God will enable us to "be more contented and peaceful in the failure of customary, expected, and, it may be humanly speaking, useful supplies." All these are liable to fail. There is not a human spring that may not run dry, nor an earthly friend that may not prove, false; not a weapon that may not snap; not an appliance but may prove out of order when we want it most for use. Under such circumstances we might be tempted to retire from action, no matter how determined we may have been; for we have no longer the means at hand on which to rely.

But if, beloved, we have, made our determination with reference to the strength of the Lord God, the failures need not affect us violently. The strength of the Lord God is not impaired. "The Lord's 'hand is not shortened that it cannot save." Amid all circumstances, disappointments, external fightings, internal fears, realizing that our strength comes from a source external to ourselves, comes from God, we may carry our determination into action until it be brought to a successful close. Let, our prayer be as one of old : "Lord, it is nothing with Thee to help; whether with many, or with them that have no power: help us, O Lord our God; for we rest on Thee." And we shall hear the words, "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee: yea I will help thee."

Abounding in the Work of the Lord

Under this realization things will be attempted which otherwise would never have been thought of. The larger our, resources, the more important our plans -- the wider our range of thought, our aspirations, our aims. No wonder we be slow to undertake if we see nothing but our own strength; but if we have the strength of the Lord in which to go, what may we not determine to do? If we see our way clear as to the duty of acting, let us determine to advance in the strength of the Lord, and difficulties will disappear.

Then in our success there will also be humility. We are naturally inclined to be proud of our successes, and Satan is ever on the alert that we take the glory to ourselves. Let us bear in mind in whose name and strength it was accomplished, and ascribe all the praise where it is due. "He hath done marvelous things; His right hand and His holy arm hath gotten Him the victory." -- Psa. 98:1

Shall we not then, dearly beloved, in view the many assurances of the Lord that He will be with us to uphold, to strengthen, to support -- shall we not go forth with enlarged hearts, strong in Him and in running the way of His commandments, serving Him with gladness, with fervency of spirit, always **abounding** in the work of the Lord.

FELLOWSHIP OF SPIRIT

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also play be one in us: that the world may believe that Thou hast sent Me." -- John 17:21.

[Contributed from outside the Editorial Staff]

HOW tenderly solicitous is the prayer of our Lord for those whom He is not ashamed to call His brethren; and of what stupendous import to the world are His words, for it is evident that the enlightenment and blessing of the world are dependent upon the oneness of His followers. Let us draw near with bated breath and listen, for it is the Master who is, praying: "Father -- that they all may be one; as Thou, Father art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

Surely he who does not feel the pathos; the yearning tender emotion, of the Master's supplication, has not the spirit of Christ -- "he is none of His." "Father -- That they all may be one . . . that the world may believe." What a challenge, too, is this prayer of Jesus, to the love and affection of His followers. Would we hasten the day when the knowledge of the Lord will fill the earth as the waters cover the mighty deep; when the sun of righteousness shall arise with healing in His beams; when Jesus shall see of the travail of His soul and be satisfied? -- that day **cannot** come until first there come the spirit of unity to His followers, until they find themselves possessed of the spirit of harmony, of brotherly-kindness, of love.

A Love That Brings Peace

Today, perhaps as never before, the world awaits, doubting, in the darkness of unbelief, not having received the convincing proof for which Jesus prayed -- the oneness of Christ's followers snot yet being apparent. For, the proof of our faith does not lie in learning, but in living, snot in a well developed argument, but in a holy life. It will not be, found. in logic, however masterly, but in, love; in a love that is strong enough to overcome indifference, to conquer antipathy -- a love that knows how to be blind to unkindnesses, that can not only forgive but forget, that can melt prejudice and pride of opinion; that knows not only how to live and let live, but knows also how to think and let think; a love that brings with it an atmosphere of peace.

When the Gospel first began to be preached by our Lord and the Apostles what a oneness was manifest in the Church, as the little band of followers sought to walk in the footsteps of the Master. They were only a humble folk, without wealth or scholarly attainment, or social standing, but they seemed to catch the spirit of the Master, and after Pentecost such a spirit of joy and love and faith and hope possessed them, and such a fervor of missionary zeal -- such a oneness of heart and action, that it almost seemed that the prayer of Jesus would find speedy fulfillment, and that the whole world would soon believe on Him.

In the early centuries the Gospel message spread rapidly. In the language of the Revelator -- "It went forth conquering and to conquer." Just to read the story of those early, days is enough to enthuse one. Well might those in authority be astonished, as they witnessed the power of the Gospel in the lives of those who received it, giving to believers such a vision of our glorious hope as enabled them to stand undaunted in the face of cruel deaths, to meet the furious hate of their persecutors undismayed; nay more, to meet that hate with a gentleness, a love, a compassion, which only close followers of Christ can display.

Compromise Between Church and World

Alas, the rider on the white horse, which seems to symbolize this period of the Church's history, was followed by other horsemen, as those of us who are familiar with our Lord's Revelation are aware, and ere long, as history, shows, a great compromise was effected between the Church and the world. Since then, the story of the Church has often enough been a history of hatred, of narrowness and stupidity, of inconceivable bigotry and brutality. What crime against God and man has the Church not committed! How appalling is the record! As we read the pages of history, the outrages there revealed fill our minds with horror, especially as we bear in mind that they were perpetrated in the holy name of Jesus.

Yet through all the centuries, amid wrangling bigots and proud tyrants, the true faith was kept alive. Though the Church as a whole was not Christian -- indeed became Antichristian, some few were found at all times who had not defiled their garments. These have been the salt of the earth, the light of the world. As another has said:

"If one seeks an apostolic succession, here it is, unbroken and uninterrupted -- a shining tradition of vision and service.

"It is in their gentle lives silhouetted against dark backgrounds, that we trace the history of the hidden Church -- the little flock."

Though not inspired as were the Apostles, they were entrusted by God with the Gospel, and they guarded it well. They kept watch over it as of a sacred treasure, as keepers of a holy fire which must never be stamped out. They yielded their lives to the sweet mellowing influence of the Holy Spirit of love and truth, though it meant for them certain privation, loss and hardship beyond our experience. They enjoyed withal a fellowship of spirit which not even the curse of sectarianism could destroy.

And if these with their feeble light were enabled to preserve a fellowship of spirit even in the midst of sectarian bondage and in the darkness of the Dark Ages, will not the Lord expect at least as much from us as we face the issues which confront us today. With the advancing light the old sectarianism is seen to be not only sinful but absurd; and yet all of us must be aware that this spirit of sectarianism is as active in our midst today as it was in the centuries that are past. It is the height of folly-it does not even indicate the wisdom of this

world, much less that which is from above, which is first pure, .then peaceable, gentle; easy to be entreated, full of mercy and good fruits, Without partiality, or wrangling, and without hypocrisy.

Christ Our All in All

Dearly beloved, let us thank God, that our faith is not in a creed, but in a person, our blessed Lord Jesus Himself, whose personality embraces every grace, in loyalty to whom we can all find fellowship and unity. How true is the saying "What we believe divides us -- Whom we believe unites us." That which enabled our brethren who have gone before, to maintain the unity of spirit even in the midst of sectarian bondage, was the realization that notwithstanding their differences Christ was their all in. all, and this realization must be our salvation today.

"I," said Jesus, "if I be lifted up, will draw all men unto Me." Oh, let us lift Him up now, in these difficult days. Let Him fill our lives. We know that this saying of Jesus will have a grand fulfillment in the coming Age, when all shall have their eyes open to behold our Lord -- when He shall indeed be the desire of all nations ; but we cannot wait that time. Our souls are panting to see Him lifted up now, and if this cannot yet be in the world, it should be in the Church.

We have heard of the sin of making a Christ of one's opinions -- a rather remarkable expression, meaning that some -- let us be extremely careful that we are not among them -- think they are worshipping Christ, when all the time they are worshipping their own opinions. They follow their prejudices -- what is habitual with them is essential for everybody -- and they imagine that they are obeying the precepts of our Lord.

Surely there a is no one amongst us so self-confident as to believe that he has the exact viewpoint of the Master on each and every problem that is before the Church in these difficult days. Even the great Apostle Paul was not ashamed to confess that he was in perplexities often. It will. not be such a very great humiliation for us to admit that we, too, are sometimes at a loss to know just what to do -- just which way to turn. Even when we have been very sure of our ground, and the positions that we have taken, things have not always worked out just precisely as we had expected. It would be foolish indeed for us to defy our opinions and interpretations, and demand that others accept our thought on this, that, or the other question, before we can work with them in the fellowship and service of the Master.

Jesus stands in our, midst today, and how manifest it is that none can claim Him exclusively as their own. No -- as in the glorious vision -- Jesus is walking in the midst of the golden candlesticks, and thrice happy are they who follow the Lamb whithersoever He goeth.

The Blessedness of Divine Fellowship

Our differences need not, they must not, disturb our fellowship. Differences are unhappy only when they sharpen tempers; and occasion ill will. Otherwise they may be profitable and result in a larger education for us in the school of Christ. Some one has said that "Identity of sentiment with difference of opinion" is requisite to happy company. These are no less requisite to Christian fellowship than to the health of the Church.

Some of us have made grave blunders in the past in this matter of fellowship, but how great will be our mistake if we fail to learn by these experiences. The footstep followers of Jesus have been given God's own Holy Spirit, and those who yield themselves to its sweet influence, find themselves possessed of a strange wisdom—a wisdom which knows how to climb over the walls of separation which others might build, which knows how to reach through the fences which others might construct, and clasp in warm and loving greeting the hand of a brother spirit. "Many waters cannot quench love."

How blessed is this fellowship and oneness in Christ which may be enjoyed by the children of the Lord—this oneness for which the Master prayed! It is a fellowship of joy and a fellowship of suffering -- of joy in a common anticipation of the future glory, as also of our present privileges in communion with our Lord; and of suffering in mutual participation of the preliminary trials to secure that end. Thus the members of the one Body are bound together in one bond of love and fellowship and confidence and sympathy and common interest. May our love abound yet more and more one toward another, even, as our Master prayed, "Father that they all may be one."

THE MEMORIAL SEASON AT BROOKLYN

AS THE years converge towards the close of the Gospel dispensation and approach the dawn of the New Day, the illumination of the Cross of Christ is intensified in the minds of those who have come to know the Lord and who love His ways. The significance of the great monumental sacrifice of the Savior is more clearly seen as each succeeding memorial of Christ's death is observed by the humble followers of Jesus who, gladly complying with His loving request "this do in remembrance of Me" -- keep the simple feast with the unleavened bread of sincerity and truth.

In a quiet humble way, even as our Savior set us an example; a company of His devoted footstep followers in Brooklyn gathered on the evening of March 28, to call to mind in a special sense, the greatest event in the history of mankind. Unknown to the world, as it knew Him not, this consecrated company kept the simple feast instituted by the great Head of the Church some nineteen centuries ago, and with worship and praise and devout expressions brought to remembrance the scenes and incidents enacted so long ago.

Similar devoted gatherings over the world were remembered and fervent petitions offered to God for renewed blessings along the Narrow Way.

Reflecting upon the events associated with the establishment of the Lord's Supper, what lessons are impressed upon the hearts of devoted Christians! -- The Divine love of God the Father, and of Christ the Son, for the Church and for the world; the lessons of humility, faithfulness, and loyalty to God and righteousness under the most adverse and trying conditions; the complete submission to the Divine will even to the death of the cross; the redemption of the human race from sin and death; the justification of the Church now by faith; the participation in His cup of sacrificial suffering and death; the association with Him in His resurrection -- the First Resurrection; the drinking of the new wine in the Kingdom -- the sharing with Christ as His joint-heirs, in all the glory and honor and dominion and power and might of the Divine nature and life. These aid kindred thoughts serve to hallow the Memorial season -- blessing, encouraging, and strengthening the saints of the Lord.

The central theme radiating through all the meditations associated with the Memorial was that of the special, love of the Lord Jesus for His followers -- His loving desire to have them with Him and to partake of this last feast together; His loving humility in washing their feet and admonishing them to love and to serve one another; His prayers to God on their behalf; His words of encouragement to them; His loving request that they remember Him; His gentle, loving rebukes for their lack of watchfulness and consideration for Him; His loving spirit of forgiveness for their desertion and denial of Him in His supreme hour of agony, and need; and, finally, His great love manifested in that He laid down His life for them! "Such love was never known as that of Christ our Savior."

The instinctive sentiments generated in all true and appreciative hearts reflecting along these lines are those of increasing gratitude and love for the Lord: "What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon, the name of the Lord. I will, pay my [consecration] vows unto the Lord now in the presence of all His people." -- Psa. 116:12-15.

The sorrows and sufferings of Christ assume greater luster in the glorious light of His love. And so God's people as they enter the Gethsemane experiences of the Church on earth renew their vows of consecration to be submissive to the Divine will, that they may abide in His love and enter into His glory. -- John 17:24-26.

FAITH AND PROVIDENTIAL CIRCUMSTANCES

"We know that all things work together for good to them that love God, to them who are the called according to His purpose." -- Rom. 8:28.

ONE OF the richest and most priceless blessings of the Christian life, of the life of faith, is that of the providential care and protection over all the way. No privilege can be greater than that of having the Divine oversight and interest in all of the affairs of our lives, so that everything will contribute to our best and highest good. Yet how few there are comparatively who really in their hearts enjoy this state of mind; due to a failure to live up to their privileges and profession, or to a lack of faith which trusts God and believes His Word, wherein He has multiplied promises giving assurance that He really loves and cares for His obedient children.

Weighed in the Presence of God

Many there are who speak of the "finger of providence" as being relied upon for guidance, whereas they are expressing more the idea of being directed by circumstances. We need not hesitate to declare that this is far from being the proper kind of guidance for the child of God. Without doubt there are times when the Lord may indicate our path by certain providential circumstances; but it is important that we be sufficiently in touch with and submitted to Him to enable us to construe the providences correctly, or else we may discover that what we termed "an opening of providence" may really prove to be an occasion or opening by which we slip off the holy path of obedience. So, says another, "Surrounding circumstances, just like our inward impressions, must be weighed in the presence of God, and judged by the light of His Word, else they may lead us into the most terrible mistakes. Jonah might have deemed it a very remarkable opening of providence to find a ship going to Tarshish; but, in truth, it was an opening through which he slipped off the path of obedience. Had he been in communion with God, he would not have needed a ship.

"No doubt it is the Christian's privilege to see his 'Father's hand,' and hear His voice, in everything; but he is not to be guided by mere circumstances. A Christian so guided is like a vessel at sea without rudder or compass; she is at the mercy of the waves and winds. God's promise to His child is, 'I will guide thee with Mine eye.' His warning is, 'Be not as the horse or as the mule, which have no understanding; whose mouth must be held with bit or bridle, lest they come near unto thee. It is much better to be guided by our Father's eye than by the bit and bridle of circumstances; and we know that, in the ordinary acceptance of the term, 'providence' is only another word for the impulse of circumstances."

By Faith Moses Forsook Egypt

In no more forceful manner is the power of faith experienced than in refusing and forsaking at times what seems to be apparent openings of providence. Take for instance the case of Moses. His was most

certainly an extraordinary faith. We read that "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. . . . By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." -- Heb. 11:23-27.

In our review and contemplation of "the path of Moses, we observe how that faith led him entirely athwart the ordinary course of nature. It led him to despise all the pleasures, the attractions, and the honors of Pharaoh's court. And not only that, but also to relinquish an apparently wide sphere -of usefulness. Human expediency would have conducted him along quite. an opposite path. It would have led him to use his influence on behalf of the people of God -- to act **for** them instead of suffering **with** them. According to man's judgment, providence would seem to have opened for Moses à wide and most important sphere of labor; and surely, if ever the hand of God was manifest in placing a man in a distinct position, it was in his case. By a most unaccountable chain of circumstances, every link of which displayed the finger of the Almighty-by an order of. events which no human foresight could have arranged, had the daughter of Pharaoh been made the instrument of drawing Moses out of the water, and of nourishing and educating him until he was 'full forty years old.' With all these circumstances in his view, to abandon his high, honorable, and influential position, could only be regarded as the result of a misguided zeal which no sound judgment could approve.

"Thus might poor blind nature reason. But faith thought differently; for, nature and faith are always at an issue. They cannot agree upon a single point. Nor is there anything, perhaps, in reference to which they differ so widely as what are commonly called 'openings of providence.' Nature will constantly regard such openings as warrants for self-indulgence; whereas faith will find in them opportunities for self-denial."

The Meek Will He Guide

It is to be observed that the Word of God is the only one sure test and perfect touchstone for settling everything; for outward circumstances and inward impressions, for feelings, imaginations, and tendencies -- all should be placed under the searching influence of the Divine Word, and there, calmly and seriously judged. None other can be the true path of, safety, peace, land blessedness for God's children.

Probably it will be urged by some that we cannot hope to locate a text of Scripture to guide us in the matter of our movements or in the thousand little incidents of the daily life, Even so; yet are there not certain essential principles laid down in Scripture which if properly applied will afford Divine guidance, even where we might not be able to locate a particular text? Not only so, but we have complete assurance that God can and does guide His children in all things. "The steps of a good man are ordered of the Lord", "The meek will He

guide in judgment and the meek will He teach His way"; "I will guide thee with Mine eye." If such Divine guidance cannot be relied upon, Where are we? How are we to succeed? How are we to be governed in our movements? Are we left to be driven hither and thither. by the tide of circumstances? "Thank God, it is not so. He can, in His own perfect way give us the certainty of His mind in any given case; and without that certainty we should never move. If we are not sure, let us be quiet and, wait. Very often it happens that we harass and fret ourselves about movements that God would not have us make at all. A person once said to a friend, 'I am quite at a loss to know which way to turn.' 'Then, don't turn at all,' was the friend's wise reply.

Waiting On God

"But here an all-important moral point comes in, and that is, our whole condition of soul. This, we may rest assured, has very much to do with the matter of guidance. It is 'the meek He will guide in judgment, and teach His way.' We must never forget this. If only we are humble and self-distrusting-if we wait on God, in simplicity of heart, uprightness of mind, and honesty of purpose, He will most assuredly guide us. But it will never do to go and ask counsel of God in a matter about which our mind is made up, or our will is at work."

In the case of Moses, it was "by faith he refused to be called the son of Pharaoh's daughter," and "by faith he forsook Egypt." Had Moses taken 'the viewpoint of the natural man, and judged according to the sight of his eyes, he would have seized the "proffered dignity," as the manifest gift of a kind providence, and he would have remained in the court of Pharaoh as in a sphere of usefulness plainly thrown open to him by the hand of God. But, then, he walked by faith; and not by the sight of his eyes; and hence he forsook all. Noble example! May we have grace to follow it!"

A FRENZY OF DELUSION

"For this cause God will send them a strong delusion [literally, a frenzy of delusion]; that they may believe a lie -- because they had not pleasure in the truth:" -- 2 Thess. 2:11, 12.

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Evidently these words of the Apostle were a prophecy concerning the present Harvest time. Doubtless they apply primarily to the Church and will later apply to Babylon and the unregenerate world." Judgment must begin at the house of God."

St. Paul does not specify what lies will be believed and which truths will be unappreciated. We might particularize to some extent, but we believe that a disloyal condition of heart may be meant which would apply to every form of truth and correspondingly to various lies.

Is it not a fact, that a mind may become generally indifferent to principles of honesty in respect to thoughts and reasonings? And would not such a mind be open to erroneous conclusions? Would not this apply to all the affairs of life, so that unkind, uncharitable thoughts would be entertained without an honest endeavor to sift them and to give the accused every benefit of doubt? Is not this generally the case among men and women today?

We believe that such injustice lies at the bottom of nearly all the troubles of the Church and the world. Few but the saintly are just -- not to say merciful and generous in their interpretation of the words and deeds of others.

And now according to this prophecy we are come to the time when God will test all -- or allow Satan to test the world with a "frenzy of delusion!" What may we not expect in the way of hasty and irrational conduct inspired by these delusions! Some may be so exercised in respect to the Truth -- new and old; others may be influenced thus in respect to their personal, social, and political affairs.

It is this frenzy that is precipitating trouble, religious, financial, and social, and leading an to the anarchy which is shortly, according to the Bible, to develop and swallow our civilization in the indescribable time of trouble which will precede the reign of righteousness.

The saints, the consecrated, will not escape from this testing. Who will be able to stand? Some seem to be under the strain already. Let us pity them and do all in our power to succor them. But our chief concern should be ourself -- that we may each maintain and increase our "spirit of a sound mind. "

What then should be our course if we would stand the test successfully?

We should not only square our every act and word with strictest justice, but beyond this we should scrutinize our every thought and "bring every thought into subjection to the will of: God" as expressed in Christ. Love, do you say ? Yes! in its proper order. "Love is the principal thing." But Justice must come first to be in line with the Divine precepts. "Just before generous" is an old and a very true adage. After learning to think justly of the words and acts of others we are prepared with a proper mental foundation to think generously -- lovingly.

The Scriptures say not in vain that "A false balance is abomination unto the Lord." (Prov. 11:1.) And this balancing applies as truly to mental as to physical dealings with others. Whoever does not love righteousness; yea, whoever does not hate iniquity, is surely in danger of being frenzied by delusions in this evil day. Surely Satan and the fallen angels under him, are being granted extraordinary power to tempt God's people and later on the world, to cut loose from all moderation in a frenzy of error on one subject or another with one

person or another. Lest us be forewarned and "watch and pray lest we enter into temptation."

MAKE STRAIGHT PATHS FOR YOUR FEET

Just what is the significance of the Apostle's words; "Make straight paths for your feet, lest that which is lame be turned out of the way"? He does not mean that we should literally shovel a path smooth, nor does he refer to our literal feet. All will agree to this. Evidently the Apostle's teaching is that each one of the Lord's sheep has more or less of earthly blemish (imperfection), in consequence of which lameness it is difficult for him to make steady progress in the footsteps of our Lord. He urges that as we find out what our weaknesses are, physical and mental, we should endeavor to shape our course of life accordingly, so as to be able to overcome the difficulties of the way and the besetments of the Adversary. We make the straight paths by choosing such a course as will not unnecessarily aggravate and excite our weaknesses, and thus make us the more lame. We are to seek to overcome the lameness, and, to do so, are not only to pray, "Abandon us not in temptation," but are to seek to avoid the temptations in all ways. How do we do this? We answer, by the exercise of our wills, or determination -- by mental resolutions; or, in other words, by solemnly resolving before the Lord that we will take the proper course. Any one, therefore, who has followed the Apostle's injunction in our text has made such resolutions to the Lord, which he should be faithful in performing, if he would come off the victor and have the Divine approval.

The Lord does not lay these vows upon us, commanding us to do thus, and not to do so. This would be placing us under law and would hinder us from offering sacrifices as an antitypical priesthood. Only in general terms, therefore, does the Lord speak to His people, indicating to them the right path and leaving to them the matter of making their decisions according to their necessities; and paying their vows, and thus making progress in grace and knowledge and in character development. Whoever has not seen his need of making resolutions, making vows to the Lord, has not recognized the first principle of Christian development. He who finds from the Enemy's attack where his wall is weakest, and who then, by the Lord's help and spirit, repairs the weak places as quickly as ascertained, does so by resolution to the Lord. He who has not discovered any weaknesses in his character is truly blind and "cannot see afar off." He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not yet begun that character development which must be completed before he can be pronounced as an overcomer.

LIFE HID WITH CHRIST IN GOD

"If, ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead; and your life is hid with Christ in God." -- Col. 3:1-3

TWO distinctly different phases or viewpoints of the Christian life are portrayed in the Scriptures, both of which should be discerned and appreciated by all those "called to be saints," the sanctified in Christ Jesus. First, the pathway of the Christian is described as a narrow one, as Jesus said, "Strait is the gate and narrow is the way." It is a life of struggle, an experience of warfare, in gaining the mastery and in conquering those elements that are adverse to the life of God, the life of faith. Second, the Christian life is portrayed as a life of rest, of holy joy, of perfect peace, "passing all under standing." It is truly a most desirable and blessed life.

To the unbeliever; unacquainted with the Lord, and to those who know only the outward experience of the Christian life, it appears as a "rugged thorny maze," a "narrow way beset by many foes"; but this is because they do not discern the inward experience, "the hidden, life," known only to those who have entered experimentally into the meaning of fellowship with Christ in death and resurrection. The Apostle speaks of these in the text above quoted as being "dead" and also as having "risen with Christ."

It is important that the Christian should earnestly strive to preserve a properly balanced life; that those who know something of the warfare; something of the hardships and toils of the way, should also experience abundantly of that peace and joy that has been vouchsafed to the child of God. Can all of us who have been given the blessed knowledge of the Divine Plan of the Ages bear testimony to the fact that we are experiencing the full measure of sweetness, the real depth and richness of the Christian life? Or do we realize in ourselves a lack, a coldness, poverty, as compared with the fullness of soul that is held out to us in the Scriptures as being the portion of the sanctified in Christ Jesus? Have we a desire for a higher life and a desire to experience more deeply of its fullness, but know not how, to "enter in," show to take hold of the Lord in such a way that He will fill the life and satisfy the longings as nothing else can do? Another, writing along this line, says

"You have had perhaps a clear understanding of doctrinal truths, but you have not come into possession of their life and power. You have rejoiced in your knowledge of the things revealed in the Scriptures, but have not had a living realization of the things themselves, consciously felt in the soul. Christ is believed in, talked about, and served, but He is not known as the soul's actual and very life, abiding there forever, and revealing Himself there continually in His beauty. You have found Jesus as your Savior from the penalty of sin, but you have not found Him as your Savior from its power. You have carefully studied the Holy Scriptures, and have gathered much precious truth therefrom,

which you have trusted would feed and nourish your spiritual life," but in spite of if all your soul cries out for that richer, riper heritage that belongs to the true child of God.

Self-Examination

When the Lord through the Apostle spoke of Christ being "formed in us," of Christ "dwelling in: our hearts," of the "life hid with Christ in God," did He have reference to such meager experiences as we sometimes realize in our hearts? And we ask further, Has a knowledge of the great Divine Plan of the Ages meant to us all that it should and all that was intended? Has it yielded in our lives that fruitage of, the Spirit, that development of character, that personal devotedness to Christ, that closeness of walk with God, which was designed? Have we, found in the Lord Himself that which satisfies our longing souls? Have we entered fully into the secret of His presence? Has He become our all in all, the chiefest among ten thousand, the One altogether lovely?

Let us examine ourselves in the light of the Word -- that Word which is "quick and powerful, and sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart." And let us not shrink under its piercing ray or under the all-seeing eye of our God, but let our prayer be, "Search me, O God, and know any heart; try me and know my thoughts; and see if there be any wicked way in me and lead me in the way everlasting." As we do so; let us inquire reverently of the Lord how we may enter more fully into His favor, how we may know more of His "love which passeth knowledge, that we maybe filled with all the fulness of God." Let us "sit at His feet," and learn of Him; in so doing we shall find rest unto our souls.

Is it not possible that many of us who have received the Truth with gladness of heart and have rejoiced in the light of the goodness of God, have failed to realize the fullness of the power of God in our lives because we have failed to realize the purpose of the revelation -- that it is to reveal Christ Himself. We have failed to see Christ, to see the Lord Himself as the foundation, the great fountain. We have loved the Truth; but failed to love the Lord first. Now the Truth is not given merely to satisfy our curiosity, it is not given merely that we might know something of the future; but it is given to reveal the Lord -- that we "might **know God.**" In our search for truth, in our search of the Word, our one desire should be to see therein Christ revealed, that we might know Him whom to know is life eternal, that, we might have more of His Spirit, more of His power, more of His love in our hearts; for as the Apostle says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

Perhaps in our enthusiasm, in our love for the Truth. we have failed to value as we should, the end for which this knowledge is given. If our knowledge of the Word of God is sufficient to acquaint us with God,

to sanctify us, to "quicken our mortal bodies," to make us "temples of the Holy Spirit," then whether we have an; accurate knowledge of the Plan in its detail's or not, God's will is being wrought out in us; whereas, even though we have any accurate knowledge of the Truth, an intellectual appreciation of the Plan, if we fail to realizes its sanctifying influence in our lives, fail to learn Christ, fail to put on Christ, fail to have His life formed in us, then God's purpose is not being accomplished in, us. Far better to **know** God, to have His Spirit, to be growing daily in His likeness without a detailed knowledge of the Plan, than to have this knowledge without the sanctifying work progressing in, our hearts.

What then is the difficulty? What is the remedy?

Sanctify Yourselves

We have the assurance in the Word that "this is the will of God concerning us, even our sanctification." But what is sanctification? What change does it work in our lives? Sanctification is a setting apart for a holy purpose. "Sanctify yourselves and I will sanctify you," are the words of the Lord to His typical people, indicating that there is a work for us to do and a work that God does in this sanctifying process. We present ourselves to Him in full consecration, and in accepting our offering He begets us of His Holy Spirit, which. sanctifies and sets us apart, and is, -as the Apostle says, "the earnest of our inheritance." This Holy Spirit is given us as our teacher (John 16:13), it is an enlightening influence, assisting us to an understanding of the Scriptures, and is a power working in our lives to will and to do of the Father's good pleasure. We are told to "work out our. own salvation," and yet that "it is God that worketh in us to will and to do of. His good pleasure." Here again the two parts of the work are emphasized -- assuring us that though all in our power is required of us, yet all beyond our power is vouchsafed us through the Spirit.

The Apostle admonishes, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." Then he enumerates the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Now the fruit of the Spirit can not be grown, cultivated, or developed by human power. It is the work, the power, of the Spirit. There may be a semblance of this fruit grown by a human being, there may be an outward manifestation, there may be what appears to be fruit of the Spirit, but upon close examination, unless the possessor is begotten of the Holy Spirit, this fruit will be seen to be merely a "form of godliness," while its power is denied. Only by the power of Christ working in us through His Spirit can this fruit be developed. If this be true, then the all-important concern of our lives should be to have the fullness of this Spirit, to have more of this power working in us, to be in that attitude of heart that there will be no hindrance, no interference with this work of the Spirit.

Changed From Glory to Glory

There is a certain work to be accomplished "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, **even as by the Spirit of the Lord.**" We are to be actually changed into the same image from glory to glory. We are to be transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God. "If ye **through the Spirit** do mortify the deeds of the body ye shall live:" The Scriptures clearly teach that this overcoming work is the work of the Spirit. "Be ye filled with the Spirit," says the Apostle. Why? Because it is the quickening power that enables us to live not after the flesh, but after the Spirit; that enables us to mortify the deeds of the body. He that is filled with the Spirit finds little satisfaction in, the flesh. "They that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit." "If the Spirit of Him that raised up Jesus from the dead be in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you:" Think of the power that was necessary to raise our Lord Jesus from the dead! -If you are a possessor of the Holy Spirit, you have this quickening power in you. The same Apostle emphasizes this thought again: "That ye may know what is the exceeding greatness of His power to **us-ward who believe**, according to, the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

Here then is the test by which we may know our true standing. Does the Spirit of God dwell in you? Then it will be a quickening power -- it will "quicken your mortal body." And the degree in which this power dwells in you and has possession of your mortal body is determined by the degree of your consecration. It is well to ponder this. Let us not fear to apply the test and examine ourselves closely that we may know our true condition, the measure of our consecration, the measure of the Holy Spirit and its quickening power in us.

Another in explaining this process of sanctification, says:

"Now, sanctification is both a step of faith, and a process of works. It is a step of surrender and trust on our part, and it is a process of development on God's part. By a step of faith we get into Christ; by a process we are made to 'grow up, into Him in all things.' By a step of faith we put ourselves into the hands of the Divine Potter; by a gradual process He makes us into a vessel unto His own honor, meet for His use, and prepared to every good work.

God's Workmanship ,

"To illustrate this, suppose I were to describe to a person who was entirely ignorant of the subject, the way in which a lump of clay is made into a beautiful vessel. I tell him first the part of the clay in the matter; and all I can say about this is that the clay is put into the potter's hand's, and then lies passive there, submitting itself to all the turnings and overturnings of the potter's hands upon it. There is really

nothing else to be said about the clay's part. But could my, hearer argue from this that nothing else is done, because I say that this is all the clay can do? If he is an intelligent hearer, he will not dream of doing so, but will say, 'I understand; this is what the clay must do. But what must the potter do?' 'Ah,' I answer, 'now we come to the important part. The potter takes the clay thus abandoned to his working, and begins to mould and fashion it, according to his own will. He kneads and works it; he tears it apart and presses it together again; he wets it and then suffers it to dry. Sometimes he works at it for hours together; sometimes he lays it aside for days and does not touch it. And then, when by all these processes he has, made it perfectly pliable in his hands, he proceeds to make it up into the vessel he has proposed. He turns it upon the wheel, planes it and smooths it, and dries it in the sun, bakes it in the oven, and finally turns it out of his workshop, a vessel to his honor, and fit for his use.'

"The lump of clay could never grow into a beautiful vessel if it stayed in the clay-pit for thousands of years; but when it is put into the hands, of a skilful potter it grows rapidly, under his fashioning, into the vessel he intends it to, be. And in the same way the soul, abandoned to the working of the Heavenly Potter is made into, a vessel unto honor, sanctified, and meet for the Master's use.

Faith and Works

"Having, therefore, taken the step of faith by which you have put yourself wholly and absolutely into His hands; you must now expect Him to begin to work. His way of accomplishing that which you have entrusted to Him, may be different from your way; but He knows, and you must be satisfied The maturity of a Christian experience cannot be reached in: a moment, but is the result of the work of God's Holy Spirit, who, by His energizing and transforming power, causes us to grow up into Christ in all things. And we cannot hope to reach this maturity in any other way, than by yielding ourselves up, **utterly and willingly**, to His mighty working.

"All that we claim, then, in this life of sanctification is that by an act of faith we put ourselves into the hands of the Lord, for Him to work in us all the good pleasure of His will, and then, by a continuous exercise of faith, keep ourselves there. This is our part in the matter. And when we do it, and while we do it, we are, in the Scripture sense, truly pleasing to God; although, it may require years of training and discipline to mature us into a vessel that shall be in all respects to His honor, and fitted to every good work

"Our part is the trusting; it is His to accomplish the results. And when we do our part, He never fails to do His, for no one ever trusted in the Lord and was confounded. Do not be afraid, then, that if you trust, or tell others to trust, the matter will end there. Trust is the beginning and the continuing foundation; but when you trust, the Lord works, and His work is the important part of the whole matter."

Abandoning Self

Many of us have undertaken to accomplish this work of ourselves. Meeting with failure and discouragement we learned from experience as well as from the Scriptures that this is something we are unable to do, something beyond our power. Coming reverently to the Lord, acknowledging our inability, our poverty, our need, "ceasing from our own works," abandoning self; we cast ourselves at His feet. Ah! at last we have learned the secret of having His power work in us—a complete surrender of self. Not until we have let go, not until we have yielded ourselves without reserve, in the full and complete sense, can we be filled with the Spirit, and only then can God work in: us to will and to do of His good pleasure.

PRECIOUS THINGS

O What shining revelation of His treasures God hath given!
Precious things of grace and glory, precious things of earth and heaven.
Holy Spirit, now unlock them with Thy mighty golden key.
Royal jewels of the- kingdom lot us now adoring see!

Christ is precious, oh most precious, gift by God the Father sealed;
Pearl of greatest price and treasure, hidden, yet to us revealed;
His own people's crown of glory, and resplendent diadem;
More than thousand worlds, and dearer than all life and love to them.

Marvelous and very precious is the Corner Stone Elect:
Though rejected by the builders, chose by the Architect.
All-supporting, all-uniting, and all-crowning, tried and sure;
True Foundation, yet true Headstone of His temple bright and pure.

Glorious dwelling of the holy, where no grief or gloom of sin
Through the pure and pearly portals evermore shall enter in:
Christ its light and God its temple, Christ is song of endless laud!
Oh, what precious consummation of the precious things of God!

A FURTHER WORD IN SEASON ON UNIVERSALISM

Dear Friends:

I have been reading the articles in the "Herald" on "Universal Reconciliation" or "The Reconciliation of All Things," with great interest and appreciation of the way the author is handling his subject.

I am writing you this note on the subject as I have come up against this teaching pretty severely, my brother having embraced it, and also a number of brethren in the Truth . . . I know one sister -- rather emotional I admit -- who is so struck with the big advance in the light as a result of these newly discovered (?) doctrines, that she has considered the Volumes as comparative error and burned them!

What the motives of the resuscitators -- for the idea is "as old as the hills" -- of this teaching are, I will not attempt to guess, unless it is a not uncommon human weakness to discover something different from the rest. However, these who owe their knowledge of the two salvations to the "Scripture Studies," and who therefore are conversant with the Scriptural teaching of the nature of the soul, its mortality, quote various writers from Origen to the present time as holding the view in various degrees of clarity that God would ultimately reconcile everybody to Himself whether they wished it or no.

When it is pointed out that all these previous writers believed that the soul was immortal, their motives for teaching "Universalism" is quite clear. They saw nothing but eternal happiness on the one hand and eternal misery on the other hand. Their hearts and their heads rejected this abominable teaching, but their difficulty, was to square the immortality of the soul with the definite Scriptural statements of eternal punishment for the wicked. So they investigated the teachings of eternal punishment and found several instances where everlasting did not mean never ending, and they readily assumed that the punishment of the wicked would not be never ending. As a natural sequence to this they assumed that the so-called eternal punishment would when ended result in the wicked being purified. They thus regard the lake of fire the second death-as a purifying agency only destructive of the evil.

Amongst the works of the more modern writers whom our Reconciliation brethren refer to are Juke's "Second Death, or The Restitution of All Things"; Farrar's "Eternal Hope"; Langton Clarke's "Eternal Savior Judge." These writer's all accepted the "Immortality of the Soul," although the last mentioned seemed to be leaning to the

correct view, for he quotes Gladstone and others as affirming that the natural immortality of the soul is not taught in the Scriptures. The motive of these writers are therefore obvious, and is tritely put in a quotation from Dean Milman's "Latin Christianity," among a number of apposite quotations at the beginning of Farrar's book: "To the eternity of Hell-torments there is and ever must be a tacit repugnance." Had these men believed in the mortality of the soul I feel they would have written very differently.

The whole discussion turns on the meaning of words: "destruction" does not mean annihilation from which there is no recovery, etc. You therefore have to interpret the words in question by their use in Scripture. The one argument I have found unanswerable is that in connection with Rev. 20:10, "The lake of fire." The "Reconciliation" view of this symbol is that it means purification -- purging experiences to bring the soul into harmony with God. Now in Rev. 20:14, there is the definite statement that "Death and hell were cast into the lake of fire." According to the above view this would, mean that death and hell were subjected to a purifying process, and that this process was the second death, after which death and hell would be in existence again. Of course the idea is absurd. It is quite obvious that it is the destruction of death and hell that is referred to; as Paul (says in 1 Cor. 15:26, "The last enemy that shall be destroyed is death." It follows as a natural consequence that the devil and his, angels and those who are not found written in the book of life and were cast into the lake of fire (Rev. 20:15), will also be destroyed -- as effectively as death and hell. Another point: the beast and the false prophet were cast into this lake of fire, so that if it is only purification which is meant, what are we going to do with the purified beast and the good false prophet!

Probably you know all these arguments already, and if so I apologize for taking up your time. I felt that I wanted to write you on the matter, since you had taken it up.

With warm Christian love,

Yours in Him, W. R. S. -- Eng.

HOW YOU MAY OBTAIN SOME PUBLICATIONS

Dear Friends:

Greetings! Some time ago I arranged with the Bible Students Book Store of Chicago, to distribute various publications, which I originally compiled, such as the question book, "What Pastor Russell Said," His Answers to Hundreds of Questions; "What Pastor Russell Taught," on the Covenants, Ransom, Mediator, etc.; and the Convention Reports.

Unfortunately the said Book Store was forced into bankruptcy and in so doing left with the printers and binders much unfinished work in connection with these publications.

I have just arranged with them terms to have the unfinished books completed, provided we can secure a reasonable number of orders; and am now prepared to offer them at greatly reduced prices.

It is scarcely necessary to speak of the rare value of these publications, especially of the Question Book, which contains Pastor Russell's own answers to hundreds of questions, and whose voice is no longer heard among us. Yet, with respect to this book, I believe that Scripture is applicable which says, "he being dead yet speaketh."

There will probably never be another edition of this book, and if the friends everywhere only knew that these publications were available, especially at reduced prices; many of them might be glad of the opportunity to secure copies.

Therefore, if any of the friends will write me on the subject I shall be glad to reply, quoting prices in various quantities.

With Christian love to all, I remain,

Dr. L. W. Jones, Willamette, Ill.

INTERESTING LETTERS

Dear Brethren:

My deep appreciation of the ministry of the "Herald" leads me to again write to you: While it cannot be known just how greatly the Lord has blessed the efforts, you put forth to feed His little ones; for myself I will say that I find something in each issue of the "Herald" that throws light on my pathway and encourages me to steadfastness.

Particularly helpful are the letters which appear from time to time; for it is good to know that the Lord still has those who have not bowed the knee to Baal. It is interesting and instructive to note that the trials and experiences of the brethren are somewhat similar; interesting in that it shows that the Adversary still uses the same devices as always; and instructive in that we may take heed and be fortified against these very trials and experiences in our own life.

The testimonies of those who are being helped out of darkness and bondage, through the study of the "Revelation volumes, are cause for rejoicing. These same volumes were used of the Lord in freeing me from any fears and doubts that remained in my mind regarding "the channel." So meek and yet so forceful are the warnings against allowing anything or any one to take the place of Christ in the heart and life; so, clearly are the results of apostasy in the past history, of the Church set forth; so earnest and loving are the exhortations to

faithfulness; that it is to me as though the Lord's voice is saying, "This is the way, walk ye in it." -- Isa. 30:20, 21.

The articles on "The Body and the Bride of Christ," and "Salvation, Its Extent and Scope," are timely. They evidence the fact that much care was given that they might not only be Scriptural, but also clear and convincing I hope that you will continue this series, taking up other points of doctrine which are now in dispute.

Enclosed find a postal money order for which please send to each of the addresses given below one copy of the February 15, 1926, issue of the "Herald," also send to me one copy of the November 1, 1925, "Herald." Apply the remainder of the money for distribution of free literature.

Brethren, my fervent prayers ascend for you that you may continue meek and humble, in order that you may be in that true condition of heart and mind whereby you may be further used of the Lord in supplying the "household of faith" with "meat in due season."

With much Christian love,

Your brother in. Christ, F. A. E. -- Mass.

Dear Brethren in Christ:

Realizing that thoughts of love and, gratitude unexpressed will not benefit our brethren any, I am taking the liberty of writing to tell you how much I appreciate your work and labor of love towards the Lord in ministering to His children. I was surprised to find that some of the Lord's children are afraid to subscribe to the "Herald" lest they should again become entangled with the yoke of bondage. If they would only trust their brethren and wait until such time as they see in them any disposition' to lord it over the Lord's heritage before refusing to be taught by them, they would not be missing the wonderful blessings that others in the Narrow Way are enjoying. I have been re-reading the Chronology article, and have been greatly refreshed by it. We surely have nothing to fear from those moved by the spirit expressed in the two paragraphs on page 224 under "Vital Questions of the Hour." I cannot express in words, any gratitude to, our Heavenly Father and to those whom He used to write the article in the February 1st "Herald," "Present Trials Upon the Church," also "Who Constitutes the True Zion of God? What is Her Present Mission?" in the February 15th issue. But although I cannot express it in, words or actions, He knows what is in my heart.

The fellowship of the little Class with whom I meet to worship the Lord is sweet indeed, and although they do not see eye to eye on all things, I am rejoicing to find that they are very lenient with each other, and show the sweet spirit of the Master in their discussions

Realizing' with you, dear brethren, that we are all fellow-servants of the one Master, and knowing that the Lord often uses the humblest ones to help and encourage those whom He is pleased to use in a more

prominent way, also remembering that the fiery darts of Satan are ever aimed at those in responsible positions in 'the Body; I want to assure

you of the constant earnest prayers of both Brother D. and myself. I would also ask your prayers on my behalf, that I might have the desire of my heart, which is that I might realize the abiding presence of the Father and Son.

Your sister in the bonds of the Anointed, M. D. -- Mich.

My dear Brethren in Christ:

I have read your book on the Apocalypse and re-read it. To me, it surpasses any treatise of the subject I have ever read and I have carefully read Godby, Seiss, and others. This coincides in every particular with my canon of the Revelation. I shall now proceed to read it again in order to familiarize myself with its arrangement. The author must have been a wonderful man of God! The sentiment expressed on the 212th page, was the first thing that prompted apprehension concerning the I. B. S. A., on my part: "As soon as there comes a claim that 'we' are somebody or something, or as soon as there is an attempt to add to our strength -- to hold our organization, our system, together, by the use of carnal methods, the door of true testimony soon ceases to be held open for us." . . . I cannot but praise God for this display of His keeping power. I do not have to withdraw from their net now. It reminds me very forcefully of Rev. 13:11, 12. And it strikes me that the time has come for all of us who love the Lord and who stand only for truth, to take a very definite, positive, and united stand in honor of Him, who has called us out of darkness into His most marvelous light. I just wanted you to know how fully I appreciate the volume on the Apocalypse, and again I thank you for your kindness.

Yours in the One Name and His love, E. T. L., -- Va.

Dear Sir:

The lady that I am working for received a copy of your Evolution "Herald." She is not interested in it, but I am; and I see from it that you have special free tracts and also extra copies of the "Herald." I should be pleased to get them, and later I think I will be able to get some of your books. I am interested in everything that I think a true Christian ought to know.

Respectfully, M. M. -- O.

The Herald of Christ's Kingdom

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