

# The Herald of Christ's Kingdom

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## CHRISTIAN LIFE AND EXPERIENCE

*"Thanks be to God, which giveth us the victory through our Lord Jesus Christ." -- 1 Cor. 15:57*

THOSE who have truly repented of sin, and have advanced to a state of a grateful yielding of the will to God, to Christ, invariably become conscious of inner tendencies and longings. to be Godlike, Christlike, pure, holy. By repenting of sin, we mean that a person has been moved to sorrow and contrition through a realization that sin is displeasing to God ("against Thee . . . have I sinned") and has turned away from it and experienced the blessed consciousness of sins forgiven, through faith in Christ as our Savior. Such an one invariably realizes to more or less an extent these longings after holiness satisfied; and this is the Divine intention. (Matt. 5:6.) To have such desires, longings, aspirations, are evidences of regeneration, of entire consecration. To lose them, in any measure, are evidences of spiritual decline.

The first impulses after the beginning of the new life, are always toward a loving obedience to the Divine will, a hunger and thirst after righteousness, a reverential fear to displease God, a sorrow and regret at the discovery of any evil inclinations and tendencies in the life, a quick sensibility to God's voice speaking through His Word, a measure of delight in prayer, and a love for the society of God's people -- those who possess like aspirations, desires, longings, and who are seeking diligently to have them realized more and more. It may, indeed, be truthfully said that no person was ever truly converted and had yielded his will to God, in whom all these things were not to a greater or less extent existing.

It is just at this point that two errors, indeed two dangers, are encountered. One is that of thinking that an absolute perfection; is attainable in the present state; the other is a failure to see that there is an attainment, a state of grace that is not only possible to reach, but must be reached in order to be at last accepted to joint-heirship in the Kingdom As is generally true in matters of this kind, the truth is found in the safe middle course.

The first error is in the failure to see how farreaching are the effects of the "fall" which brought roan not only under condemnation, but separated him from his God. One of the Scriptures describing this condition informs us that the creature was made subject to vanity -- weakness, frailty. This weakness is manifest in every part of man's nature, physical, mental, and moral; not that the fall has imparted a new, sinful nature, and made man totally depraved, but rather it has

corrupted and perverted the original human perfection. The will is weak, the heart is measurably depraved.

### **"Be Ye Holy For I Am Holy"**

This error is manifested in a failure to keep in mind the fact that the Divine character of holiness must ever and always be the standard of character to be patterned after. Not the least of the evil effects of the "fall," is man's ignorance of the Divine character and perfection. This character of holiness and standard of perfection was exhibited in the Lord Jesus as He lived and dwelt amongst men. He definitely made known in a few words what this pattern of character is -- "Be ye also perfect, even as your Father which is in heaven is perfect." He, of all the human family, possessed and maintained this standard of perfection.

It is very necessary, in this connection, to observe carefully the Scriptural definition of sin. "Sin is the transgression of the Law." (1 John 3:4.) This includes not only the outward act of sin, but also the desire and purpose. "He that hateth his brother is a murderer." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Matt. 5:27, 28.) "All unrighteousness is sin." (1 John 5:17.) "To him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.) "Whatsoever is not of faith is sin." (Rom. 14:23.) As we examine the Scriptures on this subject we discover That there are sins of commission and omission ; sins of the heart and sins of ignorance. The Scriptures also speak of "weights" -- "lay aside every weight," etc. As we come to realize that a certain thing, not in itself sinful, becomes a hindrance to our progress in the Narrow Way, it should be striven against.

Those who keep before the mind the Divine standard of holiness, perfection, as exhibited in the Holy One, Christ, will ever realize in the present life a coming short. This will cause the Christian, in whatever stage or state of Divine grace, to feel deeply a sense of unworthiness, and' to appreciate and trust in the Divine arrangement, by which we are made acceptable in His sight through a living faith in the merit of the precious blood. This is the way the Apostle expresses it: "Having in love previously marked us out for sonship through Christ Jesus for Himself, according to the good pleasure of His will, . . . by whom, **through His blood**, we possess the redemption, the forgiveness of offenses -- according to the opulence of His favor." (Eph. 1:5-7.) To make the mistake of supposing that there is an absolute perfection to be attained in the present life is productive of evil consequences. It causes those who profess it to lower the Divine standard, to excuse or ignore the Scriptural definition of sin, and leads, if the error is not discovered and abandoned, to that most heinous of all sins, hypocrisy.

## **Transformation Through the Truth**

On the other hand, there is great danger of going to the other extreme -- of falling into the error of belittling the Divine power to keep us from the commission of those things that we know are; sinful and displeasing to God; in other words, of imbibing the error that because of our imperfection it is impossible to live any other kind of a life than one of continual defeat, of failure. to overcome and have victory over our natural besetments. There is a disposition on the part of those who hold to this error to excuse themselves and to say that God overlooks these defections; and failing to seek forgiveness at the "mercy seat," to suppose that these failures are covered by the merit of the precious blood.

The Scriptures are very plain in their teaching that every time we are conscious of doing wrong, we must seek God's forgiveness. If another has been injured by us; forgiveness must be sought of the one injured, and until this, is sought or the determination is fixed to do this, God's forgiveness is withheld. Furthermore, it is required of us that we not only seek and obtain forgiveness, but Divine grace, Divine power, in order that such a sin may not. be repeated. There is a certain measure of Divine power realized by a belief of the, Truth, and it is possessed by all true believers. A simple belief in the true Gospel exerts such an influence on the life and actions that it acts as a restraining power over the life and conduct. However, this is only one phase of the Divine power that works unto godliness. The consecrated believer is represented as having placed himself in a condition where he needs to trust momentarily for Divine grace to help "him, to enable him to overcome the various besetments daily. This Divine power is given in special times of need. It is realized by faith, by trusting God to give it when needed. Its possession when specially needed is dependent on our meeting the divinely required conditions. While this power comes from God, the measure we may possess is made dependent upon us. Those who have come to realize the most fully their own utter weakness are the ones who are the best prepared to receive this Divine power when needed. The condition of the mind, the attitude required to- receive this grace in time of need, is very simple, and yet despite its simplicity, few learn how to preserve that condition and attitude. Just in proportion as the believer heeds the injunction of the Savior to "watch and pray," just in that proportion is the Divine power received, and the overcoming of evil is realized.

## **The Overcoming Life**

The impression that seems to prevail among many of the Lord's professed followers, that the Christian should expect to be continually failing and to be overcome, to be continually stumbling, is not based on the Scriptures. Some have settled down to this erroneous conclusion, and certain Scriptures are cited to excuse them -- to support this error. We believe this to be an error, almost as serious as

the' one already referred to-that it is, possible to attain a life .of absolute perfection. Among the Scriptures quoted to support this error are the words of St.Paul recorded in Romans 7:19, "For the good that I would [do], I do not: but the evil which I would not [do], that I do." This Scripture is not only quoted to sustain this error, but it is quoted also thoughtlessly, by force of habit, by some who believe in the overcoming life in Christ.

It does not, seem to require a very careful examination of these words in the light of the context to show that they were not designed to describe Christian experience. While it, may, and doubtless does describe the experience that many Christians have, because of a failure to realize their privileges in Christ -- one of which is to have Divine help and power to overcome the daily besetments -- it certainly does not describe true Christian experience, the experience of the sons of God. It surely was not intended by St. Paul to describe his experience after he was brought out from under the bondage of the Law Covenant into the light and liberty of the Covenant of Grace. This will be seen from his words in describing the miserableness of this experience. "I am carnal, sold under sin." . . . "O wretched. man that I am, who shall deliver me from the body of this death?" (margin, "this body of death.") Surely such words do not describe Christian experience; Christian experience is not (as Moffatt translates it) to feel like a "miserable wretch."

A Christian is not "carnal," but spiritual; he is not "sold under sin," but redeemed from its power; he is not a "wretched man" sighing for deliverance, but a happy man who knows himself delivered; he is not a slave, but a free man, endowed with the power of the Holy Spirit and able to say, "I can do all things through Christ that strengtheneth me."

"Many Christians there are who have doubts and fears, amyl are ever . disposed to cry out, 'O wretched man that I am! who shall deliver me?' But is not a Christian delivered? Is he not accepted in the Beloved? Is he not united to Christ? Ought he not to **know**, to **enjoy**, and to **confess** all this? 'Unquestionably.'"

St. Paul is describing in this chapter (and he knew well how to describe it) the experience of one who is seeking to obtain God's favor, God's approval, by the works of the Law. He well knew what this experience was, as he in one period of his life lived under the Law. It did not give him assurance of God's favor, that he pleased God, because he was always failing in some particular point. It did not give him peace (that which Christ gives), for the same reason. His own early instruction and environment taught him that the Law was just and good. He recognized that to obtain God's approval, he would be required to keep it. He tried to the best of his ability to keep it, but found that he was unable to do so. He was, therefore, all the time experiencing condemnation, a certain dread of coming judgment. There was no blessedness in this kind of a life. Indeed, to the more

sincere person -- to the one who is the most desirous of pleasing God -- it could be described only as a miserable, a wretched experience.

### **Deliverance From the Law's Condemnation**

The only way that a deliverance from conscious condemnation could be realized by one under those conditions and circumstances would be by ignoring God's perfect Law, and by substituting for the same the traditions of the elders, as many Jews did in Christ's day. The object St. Paul had in writing these words was his desire to magnify the power of the Gospel of Christ. In the beginning of his theological discussion in chapter 1, we hear him saying: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." In the 7th chapter, after showing that the Law of God brought the knowledge of sin, and the breaking of the Law brought only death -- brought an experience that was well illustrated and described as like that of a criminal condemned and sentenced to the punishment of having a dead body fastened upon his back, and being compelled' to carry it around--having reached the climax by relating this as an illustration of the experience of one who is endeavoring to secure God's favor by keeping perfectly the Law, he continues to enforce the truth contained in the illustration by crying out for deliverance--"Who shall deliver me from this body of death?" Then follows the answer, which was designed to magnify the power of the great Deliverer, Christ: "I thank God," he says, "through Jesus Christ my Lord." "There is therefore now no condemnation to them which are in Christ Jesus."\*-Rom. 7:24, 25 ; 8:1.

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**\* The words that follow immediately, are placed by some translations as a part of verse 26. which "seems the only logical position."**

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The experience of the trustful, intelligent Christian is next described by St. Paul. He is represented as having the spirit of sonship, as distinguished from the spirit of bondage; that is, he has not only come into favor, into fellowship with God, but he has become a son. Instead of the spirit of bondage that the Law gave, he has received the spirit of sonship. He is represented as having become possessed of a new spirit, a new mind--he has become spiritually minded, the characteristics of which are "life and peace," not attained through keeping perfectly the Law, but rather through coming into Christ, who kept the Law, and voluntarily for us, met the penalty; the righteousness of the Law being reckonedly fulfilled in us who walk after the spirit. St. Paul again describes the Christian life in contrast with the life under the Law: "For as many as are led by the spirit of God they are the sons of God;" and as another translator renders the words which follow: "Since you have not received a slavish spirit to fear again; but you have received a filial spirit in which we say Abba, Father."

After describing the blessedness of such a realization of sonship, and the witness of the spirit thereunto-that we have' been called to joint-heirship with Christ-the Apostle goes on to show that we are being dealt with as sons, by a kind, loving, all-wise Father, whose great design in calling us into this realization of sonship is that we might be conformed in our character into the likeness of the One who delivered us from the bondage of fear -- the bondage of sin and death. And in order to this end, He is overruling in our affairs so as to cause all things, all the trials, difficulties -- everything -- to ,work together for the accomplishment of this purpose.

### **Security in the Great Refuge**

After portraying the wonderful character of this sonship that has superseded the bondage of sin and death, he then describes the safety, the security, enjoyed by those who have become God's sons. "What shall we then say to these things," or, as another translator renders it, "What then shall we say about these?" "If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" St. Paul closes this description of the sons of God and their blessed, state and privileges in the words: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:28-39). Who can believe that the child of God who has come to a realization of what he is and what his future destiny is to be, and of God's protecting care and oversight over him, as here described by God's inspired messenger, could reasonably have such sentiments as would cause him to cry out, "O miserable wretch that I am."

It will therefore be seen that one of the greatest, indeed, the most important matter for God's children to keep in mind in their earthly pilgrimage, in order to be overcomers in the various trials, temptations, and sore besetments, which of necessity they are divinely ordained to encounter, is to guard well, to preserve this spirit of sonship this spirit of filial relationship to God, to ever realize that our overcoming the world is by faith, not only in God's power to enable us to overcome, but faith in the precious blood to make us acceptable continually. It is written of some of Christ's suffering, tried ones of old, that they "overcame by the blood of the Lamb and the word of their testimony." Let us therefore hold fast to these Divine provisions given to us in order to preserve the spirit of sonship.

### **How Blessed the True Rest**

St. Paul in another epistle warns some whom he addresses, some who had received the spirit of sonship, who had entered upon the new life that is "hid with Christ in God," who had been delivered from the bondage of sin and death, and who had come out into the light and liberty which is in Christ, of the danger of getting back under the Law and, of course, the Law's experiences, and yet continuing to profess faith in Christ. Addressing some in the Galatian Church who were at least in danger of doing this, by giving heed to false teachers, he said: "Are ye so foolish? Having begun in the spirit, are you now made perfect in the flesh? Received ye the spirit [of sonship] by the works .of .the Law, or by the hearing of faith?" (Gal. 3:1-3.) The Apostle is not here saying that the Christian should ignore the moral law, the law of commandments. The ones addressed were making the moral law and its ceremonial observances a necessary addition to Christ's sacrifice to be the ground of their acceptance with God. Doing this could have but the effect of bringing them into bondage and condemnation again; and thus losing the spirit of sonship they would lose that power which alone would enable them to keep the Law in its spirit, the law of love toward God, toward the brethren, and toward their neighbors. How blessed is the state of those who fully enter into their privileges in Christ. Such are no longer servants but sons, nor even infants under laws. (John 15:15 ; Rom. 8:15; Gal. 4:1-6.) How blessed is the true rest, the deep peace that comes to God's sons through faith in the finished work of Christ, which rest and peace neither the world nor the Law could give, and which, from those free in Christ, cannot be taken away. The power that comes with the spirit of sonship to overcome the world and sin cannot be too strongly emphasized. It is the failure to realize this, a failure to have the continued consciousness of sonship, that is the cause of much of the failure in the Christian life.

### **"Walk in the Spirit"**

Another utterance of St. Paul that is frequently quoted, or rather misquoted, to excuse disobedience to the will of God is found in Galatians 5:17. It reads in our Common Version: "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other so that ye cannot do the things that ye would." The last sentence is generally quoted, "we cannot do the things that we would like to do." This is very evidently true. Even with our best endeavors we come short of that absolute perfection that was seen. alone in Christ, our only pattern. However, it is misquoted to. teach that it is utterly impossible to live a life of obedience to the known will of God; in other words, that the power of the fleshly mind is stronger than that of the new mind, the spirit. If the context is carefully examined, it will be found that this is not the thought intended to 'be conveyed by the Apostle, as will be seen from the preceding verse, which reads, "Walk in the spirit, and ye shall not fulfil the lust of the. flesh." He informs us in verses 19-21 what the works of the flesh are.

"Now the works of the flesh are manifestly these; fornication, impurity, debauchery, idolatry, sorcery, enmities, quarrels, jealousies, resentments, altercations, factions, sects, envyings, inebrieties, revellings, and things similar to these; respecting which I tell you before, even as I previously told you, that those who practice such things shall not inherit God's Kingdom."

It is not conceivable even to a worldly man that it is necessary for a Christian to fail to overcome these sins. The Apostle's words, "Walk in the spirit and ye shall not fulfil the lust of the flesh," evidently refer to these gross sins. It will therefore be seen that the thought intended to be conveyed by the Apostle's words, "so that ye cannot do the things that ye would," is not that there is not sufficient power communicated to us by the receiving of the spirit of sonship to enable us to keep from the commission of such gross sins, but rather that the spirit enables us to gain a mastery and to rise above these things in thought word, and deed. The thought then is that on account of the infirmity of our earthen vessels we cannot do perfectly the things that we would, but the warfare is to go on, and we are to continue to make progress in subduing the fleshly mind and bringing it into subjection to the new mind.

The spirit's indwelling is sure to produce in one, cleanness, teachableness, and holiness. It is therefore of great importance that we notice the trend of our lives, the character of our motives, and the degree of our consecration. If we find these are in the direction of more love to God, a more perfect faith, humility, and a desire and determined purpose to be holy in our words and actions, we may be sure that we are in the right way. If we find ourselves settling down to the average condition of professed Christians, we are not in the right place. It is the work of the Holy Spirit to seal us unto the day of redemption. "This earnest or seal of sonship is the Spirit of love which is at-one with the Father and all His holy arrangements, crying out, Abba, Father; I delight to do Thy will, O my God. He who has this seal or mark of sonship is he who not only seeks to do the will of the Father, but doing it finds it 'not grievous,' but delightful. -- 1 John 5:3."

### **That Ye Put on the New Man**

The spirit or mind of Christ possessed by all the sons of God is sometimes called a New Creature. (2 Cor. 5:17.) The receiving of the mind of Christ is only the beginning, the starting of this New Creature. How important it is then that we understand the process whereby it is developed. The New Creature is not a giving of new organs to think with, but rather new things for the old organs to think about; not new organs to love with, but new things to love; not new things to hate with, but the old organs caused to hate what once was loved; not new organs to rejoice with, but new things for the old organs to rejoice in; not new organs to delight in new pleasures, but new pleasures for the old organs to delight in. It is, therefore as the Scriptures teach, not a renewing so, far as the organs are concerned, but entirely new things



as far as the objects for the old organs to operate upon is concerned. This is what the Apostle means when he says: "That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Of the Christian he says: "Lie not one to another, seeing that ye have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of Him that created him." -- Eph. 4:22-24; Col. 3:9, 10.

The question then is one proper to be asked, If absolute perfection or holiness is unattainable in the present life, what then is attainable; nay, what must be attained? In the language of another, we reply: "We must get to the place where we will be free from all intentional sin or imperfection; where our hearts, our new minds, will be opposed to sin in every sense and degree; where we will be walking not after the flesh, but after the spirit, as close to the spirit of God's law as possible. If then we examine ourselves and find we have done any less than we are able to do to maintain a righteous standard of life; less than we are able to do to preserve our fellowship and relationship to the Lord and His people; less than we are able to do in upholding the standard of righteousness before the world, we should seek forgiveness.

Another question is also proper: To what extent will the New Creature, when at the mark, be able to control and govern the flesh? "The degrees of control will vary much, according to the degree of imperfection with which the mortal body is afflicted. Our blemishes of the flesh sometimes momentarily stumble us into an unloving word or act, which if repented of, will not be reckoned against us and put us .away from the mark and the loving acceptableness of our Lord which the mark represents. The only standard we can set forth is, that the new nature would be very regretful, very sorrowful in respect to any lacks or errors of its mortal body. The Lord would know of the New Creature's endeavors to control the mortal body by the degrees of its grief in connection with every error, and its continual renewed effort to bring every power of the body and even every thought into complete subjection to the will of Christ. Any sympathy with sin is an evidence that the New Creature is not at the mark."

Temptations to slackness of service; to withhold parts of our sacrifice, to deal unkindly, uncharitably with our brethren, unkindly with our neighbors, or ungenerously with our enemies, are among the things that constitute testings at the mark. St. Paul was at the mark years before his death. May it be so with all of us.

## **"BEYOND THE SHADOWS"**

"Farther on -- beyond the shadows  
Falling darkly o'er my way,

There is home, and rest, and shelter,  
Where no storms can e'er dismay.

"Though the way be rough and narrow,  
And a cross must needs be borne,  
Farther on: -- the night is waning  
Soon will dawn the welcome morn.

"Meekly to His will submitting,  
In His love secure and strong,  
Jesus whispers, 'Bide the shadows,  
It is better farther on'

"Farther on -- O blest assurance!  
How it thrills my raptured heart,  
Just to know that I shall see Him  
When the shadows all depart.

"Let me still be strong and patient,  
Trusting where I cannot trace.  
Farther on -- beyond all darkness  
Faith can see God's smiling face.

"Only waiting, ever praying,  
Let my heart be filled with song.  
Sweet the promise Jesus gives me,  
'It is better farther on.'"

## TRUSTING IN GOD

*"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." - -Psa. 37:5.*

[Contributed from outside the Editorial Staff.]

THE prominence given in the Scriptures to the quality of trust, confidence in God, seems sufficient reason for giving much consideration to the subject of faith. Let us be reminded that the statement of the Prophet in Habakkuk 2:4 -- "the just shall live by, his faith," is quoted by the Apostle in the New Testament no less than three times. (Rom. 1:17; Gal. 3:11; Heb. 10:38.) Thus by His spirit does the Lord draw attention to this important quality no less than four times in the same phraseology in His Word. It is the lesson of our lives -- to take Him at His word. So weak in faith do we find ourselves at times that in circumstances and conditions in which we would have no difficulty in trusting an earthly parent, we hesitate to take refuge (for so this word trust is rendered in the Revised Version) in our Heavenly Father.

There is perhaps no way in which we can honor God more than by trusting Him wholly. Let us consider: Is there anything that affects us more than to lose the confidence and trust of a friend, when we have done nothing- to deserve the loss? Not to be held in the affectionate regard of those whose friendship we value brings sadness of heart but

the realization that they, while ceasing to find pleasure in our companionship, continue nevertheless to recognize that our lives are actuated by right principles, and that they continue to count on us, never fearing for a moment that our every promise will be fully performed, notwithstanding the estrangement-this realization takes the keen edge off the sorrow, and gives basis for hope that as long as such trust in us continues, the breach, whatever its cause, may be healed. We can wait, albeit with burdened hearts, for the love and affection to return, if only the trust and confidence in, us will hold out. We cannot bear to lose that. We prefer their confidence to anything else; it honors us. While there may perhaps be some excuse if our friends withhold the old-time affection on account of certain misunderstandings which may have arisen, and from which perhaps they are not altogether to blame, yet we feel there will be no excuse whatever if the least suspicion of our motives or integrity enters their minds. We have given them too many proofs of our character, we feel, for them not to trust us implicitly.

And so with God. Above all things else God expects from His children, unreserved, wholehearted, loyal confidence in Him. He would hardly be looking for this kind of faith from those who do not know Him, for faith is based on knowledge; and as the Apostle declares "How shall they believe in Him of whom they have not heard?" (Rom. 10:14.) But as the Psalmist observes in Psalms 9:10, "They that know Thy name will put, their trust in Thee." Let us then seek fresh courage, fresh vigor to our faith, by noting the unreserved confidence and trust which the Psalmist displayed in a variety of circumstances.

### **Faith's Holy Resting Place**

On one occasion the Psalmist declared "I will not be afraid of ten thousands of people that have set themselves against me round about." (Psa. 3:6.) This was a Psalm of David when he fled from Absalom, his son. Could anything look much worse to human sight than that which confronted David? Whichever way he turned an enemy sought his life. Under these desperate conditions the Psalmist proved himself to be a man after God's own heart by trustful confidence in Him.

And such should be the attitude of the Christian. 'God's counsel shall stand, and He will do all His pleasure.' The enemy may oppose; but God will ever prove Himself to be above him; and all we need is a spirit of simple, childlike confidence and repose in the Divine purpose. Unbelief will rather look at the enemy's efforts to countervail than at God's power to accomplish. It is on the latter that faith fixes its eye. Thus it obtains victory, and enjoys abiding peace. It has to do with God and His infallible faithfulness. It rests not upon the evershifting sands of human affairs and earthly influences, but upon the immovable rock of God's eternal Word. That is faith's holy, and, solid resting-place. Come what may, it abides in that sanctuary of strength."

The Christian may be called upon to undergo some very trying experience. Ruin may be staring him in the face; unemployment may deprive him of his usual means of support; sickness may attack his health; friends may become his enemies overnight; the blue sky may suddenly, without the least warning, become an ominous black; death may sever the closest earthly tie. How are we meeting these experiences? Are we telling all the world by our attitude in these trying conditions that our trust is complete? Oh, may it be ours to thus honor God in the midst of the difficulties. Shall we not strive to learn 'to say from the heart, though our lips may tremble as we say it, "Though He slay me, yet will I trust Him." (Job. 13:15.) This will require a very high degree of faith indeed, yet we must surely be satisfied with nothing less than this. And relying on Him, reposing on Him, we shall prove the truth of His promise, "As thy days, so shall thy strength be."

"Eternal confusion shall be inscribed upon all the opposition of men. This gives sweet rest to the heart, in the midst of a scene where all is, apparently, so contrary to God and so contrary to faith. Were it not for the settled assurance that 'the wrath of man shall praise' the Lord, the spirit would often be cast down, while contemplating the circumstances and influences which surround one in the world.

"Thank God, 'we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.' (2 Cor. 4:18.) In the power of this, we may well say, '**rest in the Lord, and wait patiently for Him**; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.' (Psa. 37:7.)- Faith brings the heart into the power of Divine and unseen things, and thus enables it to mount above every thing down here, in this place 'where death and darkness reign.' Oh, for that simple childlike faith that sits beside the pure and eternal fountain of truth, there to drink those deep and refreshing draughts, which lift up the fainting spirit, and impart energy to the new man, in its upward and onward course!"

### **Through the Valley of Shadows**

The Psalmist is not only ready to trust in the face of known difficulties, but he is ready also to trust God with the unknown future. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." It requires great faith to trust the future unreservedly into God's hands and leave it there. Many a child of God who has learned to lean hard upon the Heavenly Father in all times of known difficulty, trouble, adversity, sickness, has yet to learn how to rest the future, with its hidden possibilities, with God. Despite all that can be done, notwithstanding even prayers, doubts will assail the mind as to the uncertain future. All sorts of possible situations suggest themselves, and serious misgivings are entertained that under such and such circumstances their courage may fail. Ah, let us listen to the Lord,

speaking through the Psalmist: "The steps of a good man are ordered by the Lord." (Psa. 37:23.) Let us heed this lesson well, though to understand it fully, we may never be able this side the veil. The future is in the hand of the Lord. Nothing, **not any thing** is hidden from Him. "In Him is light, and in Him is no darkness at all."

### **"God Holds the Key"**

The future may be hidden from you, dear child of God, and from me, but it is all plain to our Father: How clearly God is able to read the future may be readily seen by the student of prophecy, especially of Daniel, and of our Lord's Revelation. Here, stretched out in panoramic scenery are the events of history, accurately related beforehand, so that, as our Master said, "when it come to pass, ye may believe." Dear Lord, we have indeed seen Thy sayings come to pass, and we do indeed believe. Help Thou our unbelief.

But as to those things yet future, what of these? Ah, in respect to these, how beautiful the sentiment of that hymn:

"God holds the key of all unknown  
And I am glad.  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad."

Let us then as the Psalmist exhorts, "**Roll** our way upon the Lord [marginal reading] ; trust also in Him; and He shall bring it to pass." (Psa. 37:5.) The Lord will take care of the future with all its possibilities. Our Master said that in some respects we should become as little children. How little a child concerns itself with the worries of the future and how completely it rests all this in the hands of its parents. Shall we not, even more, trust 'our great Heavenly Parent, and take no anxious thought for the morrow, for "sufficient unto the day is the evil thereof."

But some one says, "That is all very well, but I am so very weak in faith at times. Sometimes I can trust the Lord, even with the future, and at other times I find my faith wavering and the future seems very terrible." Surely we can all sympathize with any having such an experience. Many of us have realized the same lack of faith. But what should be our course at such a time? What is the remedy for this doubt and unbelief? Ah, our help cometh from the Lord. Let us go to Him in prayer and seek to have His strength made perfect in our weakness. He has grace to help us in this very time of our need -- grace; which He will give us, if and only if, we ask Him for it. Seeking His counsel in prayer, and calling to mind the promises, waiting patiently for Him, we shall find our minds being turned away by the Lord from the unknown to the known; and reflecting on our own experiences, and upon the experiences of others, who with one voice declare that in all known circumstances He has never failed, fresh courage will take hold upon us. Realizing, that no matter how much we may try, we can make no

adequate provision for an unknown contingency, our mind will be gradually turned from the discouraging uncertainty to the Lord. We shall find Him reminding us that nothing can possibly occur in our experience by chance. Reflecting on the supervision which the Lord has promised to give our affairs, we shall find our faith, which was in very truth wavering, become strong again; and we shall have proved the truth of His Word, that "the steps of a good man **are** ordered by the Lord." Not only so, but we shall be enabled all the better to fulfil in our future experience the words of the Psalmist which immediately follow: "And he delighteth in His way." Not only shall we be ready to trust in Him, but we shall delight in the way He leads us. We shall be able to declare to others not only out of the Psalms, but also .out of our own experiences -- "Though one of the Lord's people fall, He shall not be utterly cast down for the Lord upholdeth him with His hand."

"Peace, perfect peace, the future all unknown,  
Jesus we know -- and He is on the throne."

### **Trusting the Lord in Prosperity**

The Psalmist could trust God when conditions were adverse; he could trust Him also with the future. Looking into the future it was enough for the Psalmist that God would be in it. "I will not fear, Thy rod and Thy staff they comfort me." He now tells us that he will continue to trust even When there is no apparent necessity for so doing, "I will not trust in my bow," he says, "neither shall my sword save me." (Psa. 44:6.) How easy it is, apparently, for one who is well equipped from this world's standpoint, to learn to trust in his equipment. Not so the Psalmist. Though fully equipped for conflict, his trust is not in his equipment, but in God. This does not mean that the Psalmist would discard his bow or sword. Being providentially at hand, he would use them should occasion arise; but his trust would be in God to give the victory. Notwithstanding the fact that these weapons had been proved, and had stood him in good stead in times past, his trust remains in God.

Many and various are the temptations which come to the Lord's people to trust in the means which God graciously sends, instead of continuing their trust in the Great Provider of those means. Many knowing the power that money still exercises in the world, have a sense of security with respect to the future if they can face its possibilities well equipped with liberal finances, a feeling of comfort which does not exist under contrary conditions. Shall we call that comfortable feeling by its right name? Surely it is nothing less than unbelief. When we have peace of mind in the presence of means that the Lord provides, which peace of mind we fail to possess in the absence of those provisions, is it not an evidence that we are trusting indeed in our bow, and expecting our sword to save us? And what becomes of that comfortable feeling when the bow, without the least warning, is suddenly snapped asunder; when the edge of our sword becomes rusty and blunted? Oh, then it is that the value of the faith in God is seen, for

He is not dependent on these at all. Even if He were, "The silver and the gold are His, and the cattle upon a thousand hills," and His salvation can be brought to us with or without these means.

### **Divinely Provided Helps**

It may be that in His gracious arrangements the Lord has been pleased to bless us with the wise and, faithful counsel of a tried and true friend. As we grew in Christian grace and knowledge, we found it a great comfort to be able to lean upon the human instrument who tried so patiently, and so courageously to teach us the ways of God. What then? Have we erred in finding comfort and support in the God-given leadership and counsel of a clear-visioned saint of God? By no means. When God brings into our individual lives the comfort and support of earthly friendships that tend to strengthen our character and our faith, would it not be a grievous mistake on our part if we failed to profit by such assistance? Most surely. And what applies to us as individuals in this respect, is equally true of the Church as a whole. When God would give fresh courage and vigor to the Church from time to time in its history, He has done so almost invariably through the leadership of one or more outstanding characters raised up by Him for that purpose. Was it wrong then, for our brethren of Luther's day to find their hopes growing brighter under his strong and vigorous leadership? Surely not. Did we ourselves err in experiencing a gladness of heart that we had not previously known, as our dear Brother Russell awakened us to the fact that our Lord had returned, and that the brightness of the Millennial Day which He would shortly usher in would shine with such a splendor as we had not hitherto dreamed? Oh, no; therein we made no mistake.

But it is one thing to **lean**, upon a staff Which God provides for that purpose, and another thing altogether to take that staff, and as it were **plant** it and expect it to grow and spread itself out over our heads that we might take comfort in the shade its leaves will afford. Staffs are for the purpose of assisting us in our feebleness to **walk**, not to **sit down** in shady places; to make progress along the narrow way; to help us develop out of our sickly convalescing condition to strong and vigorous manhood. Let us then learn this lesson from the Psalmist. Let us hold in very precious memory the faithful leaders of the past; let us, if for no other reason, honor for their work's sake the **faithful** leaders of the present; let us prize very highly those friendships Which seem so assistful to us in our pilgrimage along the Narrow Way, but in and through and above all, let us remember God. In Him let our confidence repose.

*(To be continued)*

**THE KNOWLEDGE OF GOD -- ITS VALUE**

*"Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ our Lord, according as His Divine power hath given unto us all things that pertain unto God and life and godliness through the knowledge of Him that hath called us by His own glory and virtue." -- 2 Pet. 1:2, 3 -- Sinaitic MS*

THE first question coming to us in connection with these words of exhortation is, To whom were they addressed,? Are these the instructions given to sinners? Is this the way by which sinners are to approach unto God? No. These instructions are addressed to those who are already justified through faith in the precious blood of Christ, as indicated in the preceding verse. They are addressed -- "To them who have obtained like precious faith with, us [the Apostles] through the righteousness of our Lord and Savior,\* Jesus Christ."

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**\* Reading of Sinaitic MS.**

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The suggestion clearly is that to become believers in Christ Jesus -- even justified and fully consecrated believers -- is not sufficient; there is to be a progress in the life just begun which will continue as long as we are "in this tabernacle," and if faithful, be completed in the "First Resurrection." The thought of the Apostle is not year by year revivals with year by year backslidings, but rather a continued progression in the new life. This thought is quite in contradiction to the experiences of very many Who assume the name of Christ, which, alas! are too often expressed in the lines of the hymn:

"Where is the blessedness I knew,  
When first I found the Lord?  
Where is the soul-reviving view  
Of Jesus and His Word?"

The prevalent idea amongst this class of Christians might be termed alternate subtractions and additions of grace and peace. They first get a blessing, then lose it, then find it to lose it again, and thus continue. There is a logical reason why this course is so prevalent, and why so few know anything about the multiplication which the Apostle here mentions-"Grace and peace be multiplied unto you." The reason is that the majority of Christians lack a knowledge of those things which are necessary to preserve to them the grace and peace found through their primary faith in the Lord as their Redeemer; and much more do they lack a sufficiency of knowledge to multiply their grace and peace. The vast majority occupy the position mentioned by the Apostle Paul (1 Cor. 3:1), "I, brethren, could not write unto you as unto spiritual, but as unto carnal -- even as unto babes in Christ"; "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." -- Heb. 5 :12-14.

**Importance of Proper Foundation**



The Apostle points out the proper course by which the believer, having made a proper start, shall continue onward and upward in his Christian development--multiplying his grace and his peace. It is all-important, however, that he begin right, that he be truly begotten "by the Word of Truth;" "the faith once delivered unto the saints" -- which the Apostle here terms "precious faith." And those who are building upon any other faith are not of those here addressed by the Apostle, and we need not expect that either their grace or their peace will be multiplied. We trust, however, that the majority of our readers are of those who can sing with the spirit and the understanding also,,

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.  
On Christ, the solid rock, I stand;  
All other ground is sinking sand."

The true foundation, upon which we should build, is faith in the righteousness of Our Lord and Savior Jesus Christ -- faith that His sacrifice for sin was once for all a full and complete ransom-price for Adam and all his posterity, so that all of these, as in due time they shall be brought to a knowledge of Christ may, if they will, obtain cleansing and eternal life under the gracious terms of the New Covenant. It is those who build upon this foundation that may hope to multiply their grace and peace. How?

The Apostle answers--"Through the knowledge of God, and of Jesus our Lord." At first it may occur to some that this has but a slight meaning, and that it simply signifies that we come to know that there is a God, and there is a Lord and Savior, Jesus Christ. But the knowledge of God means far more than this to the advancing and developing Christian: to him it means an intimate acquaintance with the Father and with the Son, a knowledge of the "mind of Christ," which is a full and clear representation to us of the mind of the Father. We are to grow in this knowledge by studying the Word of God, by discerning through that Word the principles which govern the Divine conduct, as to how Divine justice, wisdom, love, and power operate. These are progressive studies. Something may be learned the first day of our Christian experience, but the end of the first year should show considerable progress in the knowledge of the Divine mind; the second year should show us a still further increase, and so on.

As our **intimate** knowledge of the Divine plan and character increases, so must also our grace increase; for those who do not attempt to come into harmony, step by step, with that which they see of the Divine character will soon lose interest in such knowledge, while those who have the interest which leads to further and further study must of necessity be growing in grace continually. And as they grow in grace, so also they will grow in peace; for peace also is a progressive thing. We had peace when first we found the Lord and realized the

forgiveness of our sins; but those who have made progress in the knowledge of the Divine plan and character 'have found their peace to be an ever increasing one; and those who have advanced some distance in the good way can speak of it in the language of the Apostle, and realize it in their hearts as being "the peace of God which passeth all understanding."

### **Intimate Acquaintance With God**

The Apostle, continuing, assures us that through this knowledge of God is imparted to us as by Divine power "all things that pertain unto life and godliness." What an assurance! This statement of the importance of knowledge for our Christian development in every direction reminds us of the words of our Lord., "This is life eternal; that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3.) To **know** God, as the Apostle here explains, signifies an **intimate acquaintance** with "Him that hath called us by His own glory and virtue." It is perfection of the Divine character that we are properly able to estimate our own littleness and imperfection; only as we see the beauties of His gracious character can we become intimately acquainted with God, familiar with His graces and virtues. The influence of this knowledge and fellowship with God, through our Lord Jesus Christ, reacts upon our own hearts, and has a cleansing and sanctifying effect. Thus the Apostle prays for some that they might grow in the knowledge of God so as to be able to "comprehend with all saints what is the length and the breadth, the depth and, the height of the love of Christ which passeth [human] understanding." (Eph. 3:14-19.) Those beholding the Divine character, even though but dimly, as through a glass, are thereby changed from glory to glory as by the spirit of the Lord. -- 2 Cor. 3 :18.

The thought here brought to our attention is well illustrated in the modern art of photography. In photography there is necessary first of all a sensitized plate upon which the picture is to be reflected. Not any or every plate will serve such a purpose, but only one which has been specially prepared. This corresponds to the preparation of our hearts through repentance and justifying faith toward God through our Lord Jesus Christ. This first step is necessary before we can receive upon our hearts the impress of the Divine character, its glory and virtue or strength. The second step is to bring the sensitized, plate into good range with the features which are to be impictured upon it. This represents the proper attitude of heart, namely full consecration to the Lord, and a desire to have His will to be our will and to have His character represented in our lives. The third step is the removal of all obscurity, all darkness, allowing the light to shine fully in upon the features to be copied. This finds its counterpart in the knowledge of God, which, as the light of truth scatters the darkness of error and sin and gives us clearer views of the Divine character, and thus permits it to impress our prepared hearts and to stamp thereon His glorious character-likeness. Fourth, the sensitized plate must then be subjected

to acids in order to the clearer development of the likeness. This also finds its correspondence; for our hearts, after we have gotten a clear view of the Lord, and been freely impressed with the glories of His character, require nevertheless the "fiery trials" of life, which, like the acid, only tend to develop the likeness the more perfectly. Fifth (for the correspondence continues), it is a well known fact that although photographs may be taken without the use of the precious metals, gold and silver, yet only when these are used will the photograph retain its color without fading. As heretofore seen, gold represents the Divine nature, and silver represents the truth ; and only in proportion as the likeness of our Lord, is **fixed** in our hearts upon the basis of the truth and the Divine nature can a lasting likeness be hoped for. --- Rom. 8:29.

### **Having These Promises Dearly Beloved**

Proceeding, the Apostle assures us that, in order to the attainment of this intimate knowledge of God which multiplies our grace and peace and gives us all things that pertain to life and godliness, God has "given unto us exceeding great and precious promises." But what are these promises, and who have knowledge of them? Only those who are following in the pathway which the Apostle here marks out; who multiply their grace and peace, through an ever-increasing intimate knowledge of God and of Jesus our Lord -- those who are seeing more and more clearly the Divine character and plan, and whose hearts are in a susceptible and impressionable attitude, and upon which is being fixed more and more distinctly the image of God's dear Son, who is the express image of the Father. (Rom. 8:29:) Before these, shining out as helps by the way, in letters of light, are the "exceeding great and precious promises" of God's Word, which to other hearts are unilluminated, dark and almost meaningless.

Which and what are these promises?

Oh, they are so many and so precious that it is difficult to know which would rank first. Perhaps first of all is the precious promise, "It doth not yet appear what we shall be, but we know that When He shall appear we shall be **like Him**, for we shall **see Him as He is**." Another is, "If I go away, I will come again, and receive you unto Myself"; in harmony with which is the prayer, "Father, I will that these may be **with Me**, where I am, that they may behold My glory." Another is, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Another is, "They shall be Mine . . . in that day when I make up My jewels." Another is, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Another is, that we are "heirs of God, joint-(heirs with Jesus Christ, 'our Lord, if so be that we suffer with Him, that we may be also glorified together." Another is, that we are "**Begotten again** to an inheritance incorruptible and undefiled and that fadeth not away, reserved in 'heaven for you, who are kept by the power of God through

faith unto salvation, ready to be revealed in the last time." Another is, "To him that overcometh I will give power over the nations" -- authority, dominion as "kings and priests unto God" to "reign on the earth." Another is that these kings and priests will reign to bless, as it is written, "In thy seed shall all the families of the earth be blessed." Another promise is that Israel according to the flesh shall yet obtain mercy and blessing through the mercy of these kings and priests of the Gospel Age. -- Rom. 11:32.

### **Love of God Surpasses Human Knowledge**

Finally, all of these exceeding great and precious promises are summed up by the Apostle in his declaration that, through this knowledge of God and through the influence of these precious promises, it is God's will that we who by nature were children of wrath even as others "might become **partakers of the Divine nature.**" Oh, what a rich promise is here! How exceedingly great and precious! Who could have thought such a thing? Our highest thought might possibly have been perfection of the human nature, the earthly image of God, or perhaps, as some have sung, we might want to be angels and with the angels stand. But although angelic nature is higher than human nature, our God has not been content with offering to the "elect" Church the angelic nature, but in the riches of His grace and wonderful provision He has far outdone the highest flight of human fancy and has promised that the overcoming Church, the "little flock" to whom it is His good pleasure to give the Kingdom, the Bride, the Lamb's Wife, shall be exalted to share the Divine glory and Divine nature of her Lord, as well as to share His Heavenly kingdom

Such knowledge is too wonderful for us: we cannot comprehend why our great Creator should exalt to His own nature such poor, helpless creatures of the dust as we by nature are. But this and all the other gracious promises exhibit to us more and more the heights and depths, the lengths and breadths, of the love of our God, which surpasses human knowledge.

In view of what we already know of our Creator, especially as revealed to us in and through our Lord and Redeemer, Jesus, shall we not, as those who have come to see something of His glorious character, "press toward the mark" (Phil. 3:14) for the attainment of all that He may be pleased to reveal to us concerning Himself, that thus we may be more and more partakers of His Spirit, more and more conformed to His likeness, more and more acceptable, and by and by be actually and everlastingly accepted in the Beloved, to the full realization of all those blessings which God has in reservation for them who love Him; and of which now we have the exceeding great and precious promises?

Such promises and such knowledge properly inspire our hearts to love, obedience and self-sacrifice, that we may please Him who has called us to His own nature and fellowship; and, as the Apostle says, "He

who hath this hope in him purifieth himself even as He [the Lord] is pure."

It was to this intimate knowledge of our acquaintance with the Lord and its reward that the Apostle Paul referred, saying-"That I might know Him and [experience] the power of **His resurrection** [the First or Chief Resurrection, by] being made [fully] conformable unto His death [which full surrender is possible to those only who **know Him well** and have partaken of His Spirit]." -- Phil. 3:10.

## "PRAISE IS COMELY FOR THE UPRIGHT"

*"I will bless the Lord at all times: His praise shall continually be in my mouth." -- Psa. 34:1.*

HOW fitting the Psalmist's word: "Praise waiteth for Thee, O God, in Zion." Where but in Zion shall the Lord's praise be heard? Who of all earth's, people can sing His praise as those of Zion? Who is it that knows of His mighty power, His wonderful love? Who has tasted of His goodness? Surely daily praise should ascend from those who know the Lord, as the perfume of sacrifice ascended in olden times. We recall how from the golden altar in the Holy of the Tabernacle in the wilderness ascended the sweet incense acceptable to God -- the willing sacrifice of priests -- their praise, their willing obedience. And as in the type those who offered incense came very close to the "veil" which separated from the "Most Holy" in which shone the Shekinah Light, representing the presence of God, so in the antitype those who offer the sweet incense of Love and praise and obedience to God come very close to their Father.

Since our Father has given us such abundant reason for praise in all the blessings of life and above all in His great love manifested in the redemption of the world and in the invitation to joint-heirship with our dear Redeemer, surely our praise should abound. Around God's throne are those who are continually praising Him -- angels, archangels -- but in the earth only one here and there do we find having a song of praise.

### **Ingratitude Result of Fall**

It seems there are not many praising Christians today. Few in number are those who can say, "His praise is continually in my mouth." The human heart as a result of the fall is naturally ungrateful, and it seems to respond more readily to favors from our fellowman than from God. We seem to feel that we have a right to expect favors from God, and unless the sanctifying grace of God has come into the heart, bringing with it gratitude, we will not be able to praise Him as we should.

There are experiences that come to every Christian when there seems little to call forth our praise.. At times there is a weight of oppression; our heart seems heavy. How shall we praise Him when we "dwell in Mesek and sojourn in the tents of Kedar"? "How shall we sing the

Lord's song in a strange land?" Our own family influences may be depressing; the affairs in our Ecclesia may be discouraging. Many today are having experiences in connection with the latter, and it may seem hard to render praise under such conditions.

But far all this there is a remedy, and but one. As the diver when deep beneath the waves draws his supply from above, so must we. There are two ways in which we may get this pure, better air: The Lord may enable us to climb to a height where we shall be above these discouraging conditions; -- or He may leave us among them and supply the needed grace. If we are inclined to murmur at conditions about us or our experiences, let us remember, dear brethren, that though we cannot alter our surroundings, yet it is possible in the midst of them to sing a song of praise.

### **Consider What the Lord Hath Done**

Man was originally more given to praise than prayer. Since the fall it has been the reverse. Adam was supplied in Eden with everything for his good. If he had no wants unsupplied, there was, nothing for him to pray for; but he had everything to call forth his worship and praise. Every herb and tree and flower, the fruits with their varied flavors -- the very enjoyment of existence, called forth the song of praise.

Praise comes from the heart; it is the heart's real feelings. We do not always pause to think of how much we owe God. We do not consider all He has done for us, and what He is always doing; so for want of thought we may fail to praise Him. His goodness and mercy are ever manifest in each day's experiences, but if we do not consider we do not see them, and we cannot praise when we do not see what we have to praise for. An unthinking spirit is an unthankful one. Let us be more thoughtful of God's mercies. When we have received our perfect minds, we shall be able to praise Him with full, deep meaning -- "praise Him for all the way He has led."

### **Heights and Depths of Experience**

The life of every child of God is varied. He has his seasons of deep and silent experience; He has times of earnest action; He has days of serene happiness. As another has expressed:

"The Christian's life may be compared to the mountain stream, whose rise is always small and often shrouded in remoteness, whose progress is varied, but whose destination is ever to the open sea.

"Here and there in such streams you will find the deep and shaded pool, where all is silent, and where, as we look into it, a dreamy sense of mystery comes over the soul. And on a little farther all is changed. In swift and narrow current the water seems hurrying in earnest to some distant goal; and though there is so much motion, there is no sound; all is motion, but all is silence too. On yet a little farther, and the same waters have changed their characters, and they ripple with murmuring music over the smooth pebbles which break them into tiny

waves, and make them dance like sunbeams in the brilliant light of the summer day.

"But that which, perhaps beyond all other features of the stream, attracts our attention most, is the bright cascade. Full of exhilaration and life, the stream bounds over the precipice of stone, and every drop becomes a diamond, and the sunshine crowns it with a rainbow, spanning the wreathing mist with its many colored arch.

"We almost feel our own hearts leap with the leaping waters, as they sparkle and boil, and weave veils of watery vapor, and form rings of seething foam, and then haste away, laden with bubbles all tinted with the brightest hues, as though they had :real youth and life."

Such is the Christian life. Each heart knows its height and depth, its joys and sorrows. But what are these meaning to us; how are they affecting our character? How do we impress those of the world with whom we come in contact? Do we give them the idea that it is a pleasant thing to serve the Lord? Does our smile and cheerfulness recommend our God, our religion? The world walks by sight; it judges by the seeing of the eye and by the hearing of the ear; it is reading our lives, and it reads no other Bible. We must make sure that our daily actions spell out a true Gospel so that no one who sees us may ever get a wrong thought of Christ, or a wrong sense of His religion from us.

It is not only a loss to the world but a loss also to ourselves if we do not have this spirit of praise. We will be bereft of that which will make us cheerful in our service for the Lord. If we have a grateful heart, one uplifted in praise to God, we will be able to surmount many difficulties which we could not if we have not this cheerful spirit of praise. This spirit of thanksgiving has its influence also upon others; and it will increase more and more in ourselves, so that we can sing with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless His holy name."

### **Failure to Recognize God's Bounties**

Our reasons for praise are multitudinous. The Psalmist declares: "I will praise Thee for I am fearfully and wonderfully made." He saw enough in his own personal creation to excite His praise; and so might we in ourselves. Perhaps we have given little thought to this and have not really praised God for His wonderful work in our physical frame. The very air we breathe, the health we enjoy, the heaven above with all its wonders, the beautiful flowers -- in fact all nature; and our power to enjoy these -- all are cause for thanksgiving.

Again, the Psalmist praised God for His dealings with him: "I will sing unto the Lord, because He hath dealt bountifully with me;" (Psa. 13:6.) Many trials are spoken of in this Psalm but they are not allowed to hide the bountiful dealings of God. We sometimes fail to recognize God's love. We have a trial in connection with a certain experience, and we are prone to allow the trial with its sorrows to hide the bounty of God's dealings toward us. We may forget in a present refusal, all

former gifts. We may be like the Israelites, who as soon as they came into some temporary difficulty or distress were forgetful. of all that God had done for them in bringing them forth from the land of Egypt. Right here we should be an our guard. Satan is ever alert .and will try to fix our minds upon our troubles and, cause us to forget the bounty of the Lord. Ours must be the spirit that will say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Another thing we must guard against is a readiness to detract from God's dealings with us. There is a tendency often to mix up or confuse God's dealings with circumstances, so that we are led to dwell upon the persons or circumstances brought into play rather than upon God who put them into. motion in order to produce the desired result. We know that all the circumstances connected with the lives of God's children are His providence; therefore instead of fretting over little things, our mouth ,should be filled with praise all the day long. We should be continually offering the sacrifice of praise and thanksgiving; we should be rejoicing because of His bountiful dealings.

### **"His Loving-kindness, O How Great!"**

The Psalmist again gives reason for praise to God: "The Lord is my strength and my shield, my heart trusteth in Him, and I am glad; therefore my heart greatly rejoiceth and with my song will I praise Him." The receiving of help brought joy of heart; and joy of heart brought praise. We, like the Psalmist, have received help, and we have had joy of heart when we were helped. But has our joy of heart always brought forth praise? The joy of the worldly does not bring forth praise to God, but let the joy of God's children call forth the praise due to His name, acknowledging that the deliverance, the blessing, is from Him. We should then offer specific praise for specific blessings -- an act of praise for each act of mercy, each blessing as it comes. Receiving the blessing from Him makes it doubly sweet as we recognize Him as our Father and love Him as such.

Still another reason for praise the Psalmist had: "I will praise Thy name for Thy loving-kindness and for Thy truth." Two special thoughts are expressed here -- "God's condescension in thought" and "His tenderness in action." These are included in the word "loving-kindness." Both are shown by God to His children. He condescends to men of low estate. Of our Lord it is said, "though He was rich, yet for your ,sakes He became poor, that ye through His poverty might be rich." (2 Cor. 8:9.) We are told that the very hairs of our head are numbered. Our Father takes an interest in everything concerning us. He takes an interest in matters which we might think beneath His notice, or of which we do not know the importance.

And He is tender in action. "Tenderness in action is a great part of the loving-kindness of God." A thoughtful mind and a tender hand go together in perfection of love. Many times have we felt God's tenderness toward us. We have been gently restored if we went astray.



We have never received a chastisement that was not needed nor has a chastisement continued beyond the needed time. Let not these deeds of loving-kindness pass by unnoticed. Let us strive to have this "thoughtful tenderness," to manifest it in our dealings with one another and with all those with whom we come in contact.

Then for the "truth" of God we should offer praise. He has been tried and, proved by His people as a truthful God. "Not one word hath failed of all His good promises." He is "the same yesterday, today, and forever." With Him "there is no variableness, neither shadow of turning." We lean upon His simple Word and as we rest upon His truth, we feel it equal to our need. So we can say, "I will praise Thy name for Thy loving-kindness and Thy truth."

### **Temporary Defeat -- Final Victory**

David also praised God for his escape from the triumphs of the ungodly: "I will extol Thee, O God, for Thou hast lifted me up, and hast not made my foes to triumph over me." David here seems to be a type of Christ. The enemy was continually on the watch for, him. Fraud and violence combined to take away our Lord's life; but His enemies had no triumph over Him; they never attacked Him without a defeat, and when at last He died, He laid down His life.

An apparent triumph was gained over David when he fled from his palace a fugitive from the violence of his own son; and an apparent triumph was gained over the Savior when He hung upon the cross; but David was restored, and Jesus was raised from the dead.

Satan sometimes defeats himself. God does not always prevent his working, but He does make his efforts turn against himself and on behalf of those of whom it is said, "All things shall work together for good, to those who are called according to a purpose." We have an example of this in the persecution of the early Christians. As we know, these became scattered throughout the world, and as a result the Gospel was spread among the nations. So God overrules the, work of the enemy for His own glory, and for the good of His children.

However, the enemy is sometimes allowed a temporary triumph. But we make a distinction between temporary and final triumphs. The enemy is very often permitted to rejoice for awhile, but the final triumph is not his. We should remember this in all our conflicts with the evil one. In many of these we seem to be defeated; we lose heart; but all this is only for a season. Casting our selves upon God, we shall be able to say, "I will extol Thee, O God, for Thou hast lifted. me up and hast not made my foes to rejoice over me." We must not forget to attribute the victory to Him, for by Him the victory has been won.

The Psalmist realizes in the hearing of His prayers another reason for praise; "I will praise Thee for Thou hast heard me." (Psa. 118:21.) Too often on this point is God robbed of His praise. We pray and receive an answer to our prayers and then forget to praise. Often is this the case in small things. We should remember that whatever is worth

praying for its worth praising for also. Then again we may not always recognize God in the small things as much as we should. If we render praise merely for the receipt of the blessing and not because we recognize God in it, this is not acceptable. We must see Him in it if we would really praise. The Psalmist said, "I will praise Thee for Thou hast heard me"-not only because he had received, but because he had been heard -- because the living God as a hearing God was manifest in His mercy. When we know that God has heard our prayer, let us not delay our praise. If we put off our thanksgiving, we may forget to praise Him. So let us strive to recognize His hearing ear, as well as His bountiful hand.

### **Praise Employ Heart and Tongue**

But in all our thanksgiving we want not only to praise, but to praise aright. There are certain attributes to true praise. We know that lip service-the mere duty of praise is of little worth. God would have us hearty in our praise. "I will praise Thee, O Lord, with my whole heart." Half-hearted praise, even among men, is considered almost akin to blame. Unless it is accompanied by real feeling it must be dead. Suppose a child felt it a duty to come each morning and in a monotonous tone recite its obligations to its parent -- how much satisfaction would the parent get from such expression of thanksgiving? Would an earthly parent be satisfied with a mere form of words as an expression of gratitude? Yet this is doubtless the form of praise we too often offer to our Father. Let us have a whole-hearted spirit of praise. Let us strive to have our hearts stirred up to thanksgiving and heartiness in praise. The spirit of God is a spirit of praise, and we must have a large measure of His Holy Spirit if we would praise Him aright.

The Psalmist speaks also of the continuance of His praise: "I will bless the Lord at all times [in every season]; His praise shall continually be in my mouth." "I will sing unto the Lord as long as I live, I will sing praise unto my God while I have my being."

There are some of the Lord's children who have praise only at times -- when they have received some mercy. Others there are who cannot praise when undergoing trial or affliction. We should seek to overcome this spirit. God is unchanged in His relationship to us when we are in affliction, and we are unchanged in our relationship to Him; and it is for us to praise Him in sorrow as in joy. Amid all the various experiences of our lives there should be no break in the continuity of praise.

"Through all the changing scenes of life,  
In trouble and in joy,  
The praises of my God shall still  
My heart and tongue employ."

And the Psalmist even adds to this: "But I will hope continually, and will yet praise Thee, **more and more.**" **Heartiness and continuance**

in prayer is acceptable, but we should not be contented with these; we should strive to increase in our praises also. An unthankful spirit is one that grows rapidly. If we are unthankful in little things we will be unthankful in greater things. The child of God cannot stand still. There must be growth, and this in praise as well as in everything else. The more we praise Him for past mercies, the more cause we have for future praise. God honors a spirit of praise, even as He honors every grace of the Spirit.

### **Let Us Extol His Name Together**

The child of God that is filled with the spirit of praise will evidence it in many ways. He will not be content to receive mercies from his Father without speaking of them to others; thus showing forth "His marvelous work." The Psalmist says, "I will show forth all Thy marvelous work." In this we may sometimes be deficient, in not giving God the glory due to His name. We may not try to take glory to ourselves, but we may not give the praise to God. We may be silent and thus God is robbed of His praise.

Brethren, do we find ourselves able to trace God's hand more and more? Can we see that there are blessings in the ordinary commonplace experiences of every-day life? Do we realize more and more how much cause we have for praise? Let us not be ashamed to tell what we know God has done for us and thus glorify His name. Let us extol the Lord. Let us exalt Him above all others. Let us be more animated with the spirit of praise. May we more and more manifest in our daily lives the joy of being a child of God and the blessedness of the One we serve.

## **ENCOURAGING LETTERS**

Dear Brethren:

Your letter of January 22, has reached us, and we all feel cheered and comforted by it. It is indeed a joy to us to hear that so many have finished their course during this last year, and most helpful to know that you think as we do, that the completion of the Christ cannot lie far off.

With regard to the Evolution "Herald," we have only a few left of the 500 you sent us. We have used them as you suggested, calling at each house, and offering them if there is any interest. I would like to tell you that it has been a truly blessed experience to me. I have felt that I was offering the Lord's own message, and in such form that I had no reason to be ashamed of. I have had a very nice reception nearly everywhere, and am more and more convinced that there are still some good people in the nominal Churches, and a great many others who are intelligently interested in the Scriptures. It is surprising how many houses can be visited if it is systematically done, and it has been a

great eye opener to find how many people have a genuine interest. Many hearts are failing them for fear of what is coming,

If you can let us have some more of these "Heralds" in a little while, we can easily use them. Indeed it is a work one can keep steadily on with, just taking one district after another, and there is a deep satisfaction in the thought that it is a work the Lord approves. I would also like some of "Where Are the Dead?" and "Why God Permits Evil." These are useful as an answer to questions put by some.

I have been able to procure some more names of Methodist ministers. Their conference has been meeting, and a list of new stations was published in the daily papers. We would be glad if you would mail each of them an Evolution "Herald."

I am enclosing a mite -- to help to provide the literature. I am afraid it cannot nearly pay for what you are sending. I wish it could be more, but thank the Lord that there are still those who are willing to provide money that the work may be carried on. We continually thank Him also for His provision for us all, particularly through the Revelation Volumes, which are indeed proving meat in due season, and for the "Herald" with such a continual supply of that which is most helpful.

We both, indeed all our little company, join in Christian love to you all, dear brethren.

Your sister in Christ,

Mrs. C. F. M.-Aus.

Dear Brethren at the "Herald" Office:

Mother and I have been wanting to write you about two things: first, about the death of my beloved brother, L. L. Roberts of Waller, Texas: He was a subscriber to the "Herald" and a loyal follower of our Master.

He was ill only three days and then went to sleep to await his resurrection as a member of the Body of Christ or had an instantaneous resurrection, if so be it is the time for those who die in. Christ to be instantly changed. Either way it is all right, for he was faithful to the end. He never wrote a letter that was not full of faith in God, and of praise for His wonderful and lowing Plans I think some of you knew him. Brother Blackburn I think knew him. We praise God for his loving life and glorious death, and we want you to know he loved all of you and the good paper which you edit. We daily quote as our comfort these words found in Luke, 5th chapter: "He that heareth My words and believeth on Him that sent Me, bath life and shall not come into condemnation, but is passed from death unto life." How do those without our blessed hope bear the lose of dear ones!

Our Class here, and especially, mother and I, have been greatly and I believe permanently blessed by the visit of dear Brother Muir. We found him so full of Christ's spirit; meek and humble, yet ever ready to

use the Sword of the Spirit and strongly contending for the faith once delivered to the saints. His talks were such a blessing . . .

My mother is eighty-two and since the loss of her son has been very frail. She desires your prayers and so do I, that we may continue faithful to God and to His Word, and not be led away. . .

Enclosed is a dollar for which please send the "Herald to the following address: \_\_\_\_\_

With warmest Christian Love,

Your sister in Christ,

Mrs. O. W. W. -- Tex.

Dear Friends:

Enclosed you will find the "Light After Darkness" that you loaned me to read. I am very glad to have had this opportunity to hear the other side of the story and to compare it with "Harvest Siftings." I came into the Truth after Brother Russell's death, just as the time this trouble was on, but being young in the Truth at that time, it left no impression on my mind. That was before my consecration, consequently I have not been aware that things were different from what they were before.

It took the spirit of bondage and sectarianism to become pronounced before I saw just where we were drifting. I am glad that the Lord has permitted me to face this and to show me how little real spiritual food I was receiving. I can now see how hard it is for those in the nominal systems to get free, because of the many attachments they have there.

I have also been hoping that I would be able to help some of the other friends to see how things were. . . . They are afraid to let loose for fear they will lose the Lord when they do. I will try to help them as much as possible, for I love them and I know they are honest and desire to serve the Lord, but I also realize that it will take a very severe trouble to awaken some of them. It looks as if this trouble were brewing.

I am looking forward to seeing and hearing Brother Muir again, and think at that time we will be able to organize a little Class to study some of those things so dear to the Lord's little ones..

The balance of the remittance I send you may be used as you see best. Please send me about 25 copies of each of the Tracts you have and I will put them out where they will do the most good as I see it. I am very sorry that the Chronology "Herald" is out of stock for the present, and am looking forward to receiving copies of the new issue. Those that I have already given out, did much good to help the brethren.

May the Lord continue to bless your efforts to serve Him and help the friends.

Your brother in Christ, C.G.B. -- Colo.

Dear Brethren:

I have received the "Herald," April 1-15, and received much help from it. I should like to receive a copy of August 1-15, on Chronology, and any of the Literature, some of which I would give out to friends.

Please find one dollar for a subscription to the "Herald." I am glad to have read this special number; as I was like many others expecting much in 1925, and so I was getting discouraged, as I could not see eye to eye with the Class.

Your brother in Christ, E. C. N.-Sask.

## The Herald of Christ's Kingdom

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### THE GRACE OF TOLERANCE

*"Love suffereth long, and is kind." -- 1 Cor. 13:4.*

OF ALL the qualities of Christian character none is more important than that of tolerance. The lack of it has been the cause of most of the terrible persecutions and martyrdoms that have come to followers of Christ since the introduction of Christianity into the world. Foxe's Book of Martyrs, and the many histories recording the dreadful persecutions and manifold sufferings and tortures of Christ's true followers, would never have been written but for the absence of this most important trait of character-likeness to our Divine Lord and Master. Intolerance has existed in all ages, and has been that which more than anything else has misrepresented true Christianity. And sad and strange to say, it has not only been manifested on the part of apostate Christians, but it is found to exist in the lives of true Christians: indeed, it will hardly be an exaggeration to say that nearly all Christians have at some time been guilty of giving expression to intolerance, and have to a greater or less extent at some time in their Christian experience, exhibited it, even in their dealings with their fellow Christian's.

It appears that but few people have a true and proper appreciation of what tolerance really is. Some learned, devout Christians have even questioned the correctness of our dictionaries in defining it. Doubtless one of the reasons for this is, that of the failure to see that tolerance is an **inner** disposition or state. In fact, all the various traits or manifestations of Christian character are based upon, and grow out of, the inward condition of the heart. Murder is defined generally as the commission of the act or deed in taking life. It is defined in the Scriptures as the **disposition** of hatred that produces the desire to commit a murderous deed.

That we may appreciate the wrong views held as to the meaning of tolerance, we will examine what some have said on the subject. A learned and godly writer has quoted from eminent men in regard to

this matter, as follows: "The only foundation for tolerance is a degree of skepticism." John Harvard, in the university that bears his name, declared of the Puritans by whom that college was created: 'They were intolerant, as all men the world over in all time have always been for the truth.' How utterly unscriptural, how unchristlike are these statements which imply that this disposition is a proper one to possess.

### **Patient With Honest Error**

But what is tolerance? What are its elements? As stated foregoing, tolerance is a disposition, an inner quality of character. Toleration, is the behavior in which that disposition finds expression. It is possible for one to have toleration without possessing tolerance. The writer who gives the above quotations has given us a true definition of tolerance as exhibited in Christ Himself, the true model and example for His followers, and it is with pleasure that we quote his words

"Tolerance is the willing consent that other men should hold and express opinions with which we disagree, until they are convinced by reason that those opinions are untrue.

"The consent is willing; it is no mere yielding of despair. It might have all the power to put down the error by force which pope or parliament ever possessed, and it would never for a moment dream of using it. On the other hand, it is simply consent. Tolerance is not called to champion the cause in which it disbelieves, nor to lend trumpets through which what it believes to be error may be blown; for it is the very essence of tolerance that there should be a disagreement. . . The error which is not to be yielded until it is convinced of its untruth by reason, must be attacked by reason; and so. the right and duty of earnest discussion is included as a part of tolerance. And the tolerance which is patient toward what it counts honest error, is utterly impatient towards dishonesty, toward hypocrisy, toward self-conceit, toward cant, whether it be [exhibited] on the side of what the honest man thinks to be error, or of that which he thinks to be true."

### **Positive Conviction and Sympathy Component Elements**

Continuing, this writer says

"Tolerance is composed of two elements, both of which are necessary to its true existence. . . . These elements are, first, positive conviction; and second, sympathy with men whose convictions differ from our own. Does it sound strange to claim that both these elements are necessary to make a true tolerance? Have we been in the habit of thinking that strong, positive conviction was almost incompatible with tolerance? . . . We want to assert most positively that so far from earnest personal conviction and generous tolerance being incompatible with one another, the two are necessary each to each. 'It is the natural feeling of all of us that charity is founded upon the **uncertainty** of truth. I believe it is founded on the **certainty** of truth.'

"One token that this is true is that only with both these elements present in it does tolerance become a clear, definable, respectable position for a man to stand in, an honorable quality for a character to possess. . . It expresses a perfectly legitimate and honorable relation between two minds and natures which there is no other word to express. Here is my friend with whom I entirely agree; his thoughts and convictions are the same as mine. I do not tolerate him; there is no place for toleration there. Here is my other friend, who disagrees with me entirely. I disagree with him. But I respect him; I want him to be true to his convictions; and while I claim the right and duty of arguing with, him and trying to shove him that I am right, and he is wrong, I would not silence him by violence if I could. I would not for the world have him say that he thinks I am right before his reason is convinced. Now, that is tolerance. . . . Is not that a recognizable manly position for me to stand in as regards my friend? Is either his manhood or mine injured or despised? But is it not clear also that the healthiness of this tolerance which is in me toward him depends on its integrity? It is because both its elements are there that it is a sound condition, worthy of his soul and mine."

Two very strong evidences, then, of the existence of true tolerance in a follower of Christ are, positive conviction and sympathy with other men whose convictions differ from our own. It is only by the possession of these two qualities that tolerance becomes "a clear, definable, respectable position for a man to stand in." Furthermore, true tolerance is exhibited toward our fellowmen just in "proportion to the earnestness with which we hold our well-proven truth." Conviction of truth is the first, and an absolutely necessary element to an exhibition of true tolerance. It is only when we are thoroughly convinced that what we hold is truth, that true tolerance has an opportunity to manifest itself. On the other hand, it is almost certain to be the case that when a Christian becomes the most thoroughly convinced of truth and its importance, that then it is apt to become to him a terrible thing for another to differ with him. Before we see the truth and its importance, it is a matter of very little concern or consequence to, us what another believes about the matter. It is just at the point when we become thoroughly convinced of truth that the exhibition of intolerant bigotry is manifested and the temptation to "lift the axe or kindle the fires of persecution" has to be resisted, and the spirit of true tolerance cultivated. The professed Christian, however, who is indifferent in the matter, who has no real creed or belief of his own, and Who has no strong conviction that his belief is correct, has no opportunity to manifest true tolerance. He may call himself tolerant toward .his fellow-Christians because he is willing that they should believe what they please, but he lacks the first element of true tolerance, which is that of a strong conviction that what he holds is the truth.

**Love of God Blends All in Tolerance**



But the two elements above mentioned are not all that go to make up tolerance. There is the love of truth, and the love of man, and beyond these, the love of God, that properly belong to the disposition of tolerance. "Perhaps it is stating the same truth in a little different way when we say that true tolerance consists in the love of truth and the love of man, each brought to its perfection and diving in perfect harmony with one another; but that these two great affections are perfect and in perfect harmony only when they are orbed and enfolded in the yet greater affection of the love of God. The love of truth alone grows cruel. It has no pity for man. It cries out, 'What matter is a human life tortured or killed for Truth, crushed under the chariot-wheels with which she travels to her kingdom?' The stake-fires and the scaffolds belong to it. And the love of man alone grows weak. It trims and moulds and travesties the truth to suit men's whims. 'Do you want truth to be this? Then this it shall be,' it cries to the faithless or the lazy soul. The boy of whom, the stranger asked the way to Farmington is the very image of the love of man that is not mingled and harmonized with love for truth. 'It is eight miles,' the boy replied. 'Are you sure that it is so far as that?' the weary traveler asked. The boy, with his big heart overrunning with the milk of 'human kindness looked at him and replied, 'Well seeing you are pretty tired, I will call it seven miles.' How much of would-be tolerance has sounded in our ears like that! The love of truth alone is cruel; the love of man alone is weak and sentimental. It is only when truth and man are loved within the love of God, loved for His sake, truth loved as His utterance, man loved as His child -- only then is it that they meet and blend in tolerance. Therefore it is that absolute and steadfast tolerance, so fair from being the enemy of religion, as men leave foolishly said, can only come religiously, can never be complete till man completely loves his God."

### **Imitations of Tolerance**

Tolerance, being a disposition of the heart, like other traits of character, has its imitations or counterfeits. We mention three. One of these may be properly termed the tolerance of indifference. If it is a matter of indifference to me whether a thing is truth or not, why should I not be perfectly willing to let my Christian brother believe what he chooses to believe. This is frequently defined as tolerance, but it is not Scriptural, Christlike tolerance.

We have that also which is akin to the above, in that which may be denominated the tolerance of helplessness; that is we allow another to hold error because we cannot help ourselves. This is sometimes called the "tolerance of persecuted minorities." Neither is this true Christian tolerance, for the reason that the disposition of intolerance may be possessed, but because of a lack of authority or power to exercise that disposition, it is suppressed.

Then we have what might be called the tolerance of policy, which, means simply that we allow another to hold what we believe is error

because we think it might stir up strife and division -- if we attempted to stamp it out. These three kinds of what are sometimes called tolerance, are not real Christian tolerance. While there may be some commendable qualities in them; they lack either, a strong conviction of truth, as does the first, or the inner trait or disposition, as do the second and third.

We will now endeavor to illustrate what calls for the exercise of tolerance; and this will help us to determine whether or not real, commendable tolerance is possessed. First of all, we notice what may be termed tolerance, in the disposition that is exhibited out of pure respect for a man because he is a man. We may entirely disagree with a man's opinion or belief, and yet we may cordially acknowledge that if he is honest in his belief, he has as good a right to his own opinion or convictions as we have to ours -- and this for the simple reason that he is a man and, as such, this is his right.

Next we have what is properly termed tolerance, in that which is exhibited as a result of Christian love and sympathy. We may feel sure that, our Christian brother's opinions are wrong, but the fact that we know and recognize that he has the spirit of Christ and therefore is a true Christian, enables us, or should enable us, to willingly and cordially allow him to hold those opinions until either by our efforts or those of some one else, or by his own reasoning powers, he becomes convinced that he is wrong.

### **Enlarged View of Truth**

Next we have the tolerance that is exhibited as the result of an enlarged view of truth. It should be much easier to exhibit true tolerance from this standpoint. Such an one, if he have learned the truth at the Master's feet, and if he have (as such always have) made a proper use of the, truth; will realize, possibly for the first time, that sacred truth is very much longer than his own conception of it. Such Christians experience, or should experience, an enlargement of the heart as they come to realize how great, how wonderful, is God's (love for His creatures; that all sacred truth comes from Him; and that He is the great Caretaker and Preserver of truth. Such have come to know that the Bible, which contains His truth, is for man, and will eventually be known and, understood by all. As God freely lets His truth be, misunderstood, and waits in perfect patience for the time appointed by Him when it will be freed from misconceptions and shine out clear and bright, **so ought not we be patient**, knowing that this is His purpose?

While it is without question that truth 'is the most important of all the trusts committed' to the servant of God, it should ever and always be kept before the mind that truth is not an end in itself, but is rather a means to accomplish an end. Therefore, truth is not committed to the servant of God as a sacred trust, to be guarded and defended as a miser does his treasures, but rather as an instrument to be used for the great and all-important work of character development. While it is

commendable that we dread a stain of error on the truths we should dread vastly more the losing, of our appreciation of the purpose for which the truth was given. We will not be called to account, when we stand before our Divine Lord and Master to render up our stewardship, as to how faithfully we have fenced in, or contended for, or safeguarded, or defended the' truth; **it will rather be concerning what use vice have made of the truth in allowing it to change, to transform our characters** into the likeness of our Lord and Master. The larger our knowledge or view of truth becomes, the larger the measure of that character- likeness of, our Lord and Master that will be required on our part.

It is possible, indeed it is with sorrow that we say it, that the real purpose or object of the enlarged view of truth now so graciously given; is thwarted in the lives of many who have received it by a kind of pride that we know so much; as well as a spirit of intolerance manifested among us. One of the very purposes of the truth is to make. us meek and humble, as well as charitable one toward another; patient and kind toward those who are blinded by the god of this world; and in proportion that it fails to work this change in our own lives, in that proportion will we fail in recommending it to others and in drawing them to become meek and humble followers of the Divine Master.

### **Satan's Method of Binding Truth**

Again, this feeling of pride exhibits itself in causing some of us to think that we possess all the truth; that we are no longer to be Bible students, truth, seekers, in the true and proper sense, of those terms. The moment we cease to search the Scriptures, that moment we cease to be either "Truth people" or "Bible students." Satan's efforts have ever been to hinder he progress of the Truth, for the success of this empire of darkness depends upon holding the people in darkness and ignorance. Consequently, varied have been his tactics, by which he. has sought to hold in check or throttle those who would press on in the path of light and truth. One of his most successful methods has been to arrest the attention of the truth seeker upon some visible instrumentality that the Lord has used in a special way to blaze and prepare the way for. the onward march of others. How often in. the past multitudes have made the very grave mistake of supposing and concluding. that their leader had received all the truth; had been made the complete custodian over all the volume of Divine revelation, and that there was nothing more to be learned, and accordingly have set about to make a little fence around their leader and the measure of truth they possessed, thus narrowing down their opportunities and preventing any further progress. It is amongst such as make this serious error that we so frequently discern the most radical intolerance and take largest measure of bigotry. Nor is the Christian leader to whom many may have been. led to look, always to blame for the error his followers thus make. In fact, history clearly reveals that no real reformers, no true and worthy leaders, have ever claimed to have mastered all the truth; have

ever taught their followers to believe that there was nothing more to be learned by those who came after them. To the contrary, we find that all true reformers and teachers of Divine truth, have humbly acknowledged the fact that what they have succeeded in bringing forth was only a **part** of the Truth -- their quota, or such as it seemed good to Divine Providence to impart to each in his day and that there was more to follow. Such leaders have encouraged those, who received their messages to continue to be truth seekers and to continue to progress in, the path of light that shineth more and more unto the perfect day. The Bible, of all books, stands for liberty and progress; and bids the humble believer throw off all human fetters and bandages, and to walk in the light as Christ is in the light.

### **Progress in the Path of Light**

No language is fraught with more significance and solemn meaning to God's people today than that of Pastor Russell on this very point, and his illustrious words should stand out as a warning against the tendency at the present time to fence in the truth that we have and to halt in the path of light. We quote his message:

"Over 1800 years ago, when the Apostles 'fell asleep,' the enemy, Satan, got a free hand in the Church, the Lord's wheat-field; and as our Lord's parable prophesied, he sowed the tares of error unstintingly. (Matt. 13:24, 36-43.) Those errors more or less twisted and distorted every truth of the Divine revelation, with the result that before the fourth century had dawned, the Lord's wheat-field had practically become a tare-field? with only a proportionately small minority of true wheat in it. The darkness of error more and more settled down upon the Church; and for ten centuries the 'Mystery of Iniquity' prevailed; and gross darkness covered the people. Those ten centuries are today denominated the 'dark ages' by a large proportion of the most intelligent people of the 'Christian world,' and we are to remember, that it was in the midst of this gross darkness that the Reformation Movement had its start. The light of the Reformers began to shine amidst the darkness, and, thank God, it has been growing brighter and brighter ever since! We cannot wonder, however, that the Reformers themselves, educated in that gross darkness, were more or less contaminated with it, and that they did not instantly succeed in purging themselves of its defiling errors: rather we would have considered it nothing short of a miracle had they slipped from the gross darkness into the full, clear light of the Divine character and plan.

"The difficulty amongst the followers of the Reformers in the past three centuries has been that they have considered it meritorious to accept the creeds formulated in that reformation period, and have gloried in them, and have considered unorthodox any further progress toward the light. On the contrary, they, and we, while (honoring the Reformers and rejoicing in their fidelity, should remember that they were not the lights of the Church, that they were not given to the Church to be her guides, and were but helpers at the very most. The

divinely appointed guides were, first of all, our Lord; and, secondly, His inspired and kept and guided Apostles; and, thirdly, God's holy men of old; who spake and wrote as they were moved by the Holy Spirit, for our admonition. It was because the Reformers were granted by the Lord a glimpse of true light that they were enabled to discern partially how gross was the darkness which surrounded them, and to make the heroic effort which they did make to escape from it and to get again into the light of the knowledge of God, which shines in the face of Jesus Christ our Lord, and which, through His words and the words of the Apostles, is given us to be a lamp to our feet and a lantern to our footsteps, causing the path of the just to shine 'more and more unto the perfect day.' Whoever now would be a follower of the Lord and a follower of the light, should take heed that, while not ignoring human instrumentalities and their ministries, orally and through the printed page, they should accept from these only such assistance as will aid them in appreciating the inspired message recorded in the Scriptures: 'If they speak not according to this Word, it is because they have no light in them.'

Surely God's people in these days have much for which to be thankful along the line of the unfolding of truth; but we do well to remember that neither ourselves nor those who have gone before us have mastered all the truth of Divine revelation; **that there is much in the Bible not yet revealed**, and therefore we should continue to search our Bibles for more truth, keeping in mind always the great end to be accomplished in the obtainment of truth. The character is the end to be accomplished; **the truth is simply the means to accomplish that end.**

### **A Fitting Illustration**

One has forcefully expressed to what a wide extent this end has been lost sight of, and the means lifted out of its true place. "It is not strange in this world," he says, "to see ends sacrificed to means; but it is no less sad because in history it has grown so familiar." This writer goes on to elucidate his thought and proceeds to relate an incident that transpired in Westminster Abbey, London, which not only forcefully illustrates this point but also illustrates the other point we have referred to as prevailing among Bible students -- that of discouraging the continued searching for truth He says:

"I remember a curious illustration of this which I heard some years ago in England. It seems that in Westminster Abbey, a good many Roman Catholics have been in the habit of coming on the day of his sainthood, to pray beside the tomb of Edward the Confessor at the old shrine where petitions of devout pilgrims were offered up for centuries. The late Dean Stanley loved the custom; it pleased his catholicity and his historic sense, and he gave it all encouragement. But it seems that it did not so well please one, of the old vergers or sextons of the Abbey; and one day when the worshipers were numerous, this venerable official came to one of them, and touching him on the

shoulder as he knelt upon the ground, said: 'You must go away from here.' The man, meekly looked up and replied: 'Why? I am doing so harm.' 'No matter, you must go away,' reiterated the verger. 'But why?' persisted the worshiper, still on his knees. 'I am only praying.' But the verger persevered, and gave his most conclusive reason. 'No matter, I tell you, you must go away; this thing must stop. If this thing goes on, we shall have people praying all over the Abbey!'

"There is a sort of verger Churchman, more sexton than priest of the house of God, who is always for stopping free inquiry, because if this thing goes on, we shall have men seeking for truth all over the Church of Christ."

### **True Standard of Fellowship**

The true Bible student, the real truth seeker, knows that this is what is pleasing to Christ; that it is what the Church of Christ is for, and he welcomes it, not merely for the truth which such a searching will bring to light, but for the searcher's sake he welcomes it. The truths that are required to constitute: one a Christian, while of paramount importance, are very few; and these, when experienced in the life, are all that are required to admit one into fellowship with other Christians, or to make one a member of the true Church, which is the Body of Christ. More truth, to be sure, is required for the Christian's growth and development, but it should ever be remembered that while the various churches of human organization have insisted upon more than these to make one a member of their Church, we do not find any others than these stipulated or taught by Christ and, the, inspired Apostles to become a member of the true Church which He founded. A noted Churchman, who did not have or claim to have the knowledge of the Divine Plan that many of us as "Truth people" claim to have, and doubtless do have, is on record as making a statement that we will do well to emulate and profit by. Referring to his own Church organization, he said:

"The **Church** horizon . . . is always reaching out toward the **Christian** horizon, and trying to identify itself with it. If it could perfectly do so, all would be well. But there is not a Church in Christendom which can do so today. There is not a Church. in Christendom -- not ours, nor any other which is not forced to own that there are men whom she will freely acknowledge to be Christian men, whom yet she is not ready and fit to receive into full communion and membership with hers, into full acceptance of her privileges and full enjoyment of her influence. Some dogma doubted, or some dogma held, or some peculiarity of thought or feeling on their part, stands in the way. . . Some **excess**, or some **defect** of faith, **keeps the Christian outside the Christian Church.**

'This noted Churchman, enlarging on this truly grave and lamentable condition, which, sad to say, so widely prevails, next asks:

"Is it not so? I can see nothing to do but frankly to face the fact and own it. A man comes to you, who is a minister of our Church, and tells you of his faith, tells you how earnestly he loves, how deeply he honors the Lord Jesus Christ, tells you how he is trying to give his whole life to the Master's service. Is he a Christian? Of course he is; you cannot doubt it a moment. You are sure what the Lord would have said if He had met him in Jerusalem. But can you, simply and solely because he is a Christian, throw wide open the door and bid him welcome to our Church's privileges? Are there no tests of doctrine, no definitions of orthodoxy, which lie within the absolute truth, which you must apply before you can bid that Christian welcome, and feel that he and it belong together?"

We listen to this man's words, and most naturally we say: This man has come to understand God's wonderful Plan, or he never could talk this way. We are astonished; and as he draws or sums up the logical conclusions which most naturally are the results of these sad conditions that exist all around us, and even among "Truth people," "Bible Students," we ask: Can we claim exemption? Are we better than our fellows?

His conclusions are contained in the following brief but emphatic statement;

**"If there are [tests of doctrine and definitions of orthodoxy], then, the Church is not prepared today to make itself identical with Christianity.** If the chance to do so were freely given her, she is not ready to accept it: Therefore she is not catholic; she is not prepared to lay claim to universality."

Of course, it would not be proper or Scriptural to say that all that is required of a Christian elder or bishop would, be this limited measure of truth'. However, the true standard of fellowship and membership "ought not to be one whit more, as well as not one whit less than the standard by which a man would have a right to count himself, and to think that Christ would count him, a true servant of the Lord of Christians." If a company of the Lord's followers dare not make this their standard, they ought to "rejoice that there are forms of fellowship and groups of believers, in which those Christians for whom she has no place may find fellowship with one another and feed their souls on truth."

## **TRUSTING IN GOD**

*(Continued from last issue)*

*"They that trust in the Lord ;shall be as Mount Zion, which cannot be removed, but abideth forever." -- Psa. 125:1.*

**[Contributed from outside the Editorial Staff]**

MANY are the lessons of trust that we may learn from the Psalmist. Out of his rich experiences he tells of his confidence in God and of his determination to trust Him unreservedly at all times. We recall that David's whole life was a warfare, and that oftentimes very real dangers were imminent. Yet David's faith rises to the occasion, and he declares, "I will both lay me down in peace and sleep ; for Thou Lord only makest me dwell in safety." (Psa. 4:8.) To trustfully commit ourselves to God's care while asleep, may not seem to us any great achievement of faith, dwelling as we do in civilized lands, in times of peace and safety; but it was not so with David. Nevertheless, realizing that he was God's anointed, and that God had selected him for his high office; he was able to commit himself unreservedly into the care of Him who neither slumbers nor sleeps.

It is no new thing for a child of God to be found in a condition of helplessness. Examples abound in the Scriptures of God's stalwart ones undergoing experiences in which they were quite helpless. Consider Elijah in the presence of 850 prophets of Baal and of the groves. Or take the case of Joseph in Potiphar's prison. What circumstances could we pass through in which we could feel more helpless than the three Hebrew children when they were thrown into the burning fiery furnace; or Daniel in the lions' den? Concerning His followers, spirit-begotten of the Father, our Master Himself said: "Behold, I send you forth as lambs, among wolves." (Luke 10:3.) How pitifully helpless are lambs among wolves! From time to time along life's journey as we meet with an experience in which we feel utterly helpless, let us not lose courage, but let us realize that this is a great occasion for faith. We have the same God of love and of power as did, the faithful Ones of the past, and the Lord will not permit these experiences to work any real injury to us. Rather He seeks to teach us the lesson, which even the great Apostle Paul took time to learn, -- "My strength is made perfect in thy weakness." -- 2 Cor. 12:9.

### **"Not by Might Nor by Rower"**

This lesson is not an easy one. Rarely if ever is it learned in one experience. Even after we have learned to say with the Apostle, "When I am weak then am I strong," certain polishing experiences are required before our wise and loving and patient Instructor sees in us the desired results. What makes this lesson so difficult? Ah, it is because it is just the exact opposite from what we would naturally expect. Naturally, that is, as natural men, we would, prefer the opposite. Even after we have received the new mind, the mind of the flesh, resents this instruction, and fain would leave us cry: -- "Send, us, not out as lambs among wolves, dear Lord, but rather send us forth with power and strength, so that resting in the consciousness of our ability to take good care of ourselves we shall be afraid of nothing, and shall thus have our minds free from distraction to engage in more efficient service to Thee and Thy Cause." We want to have that feeling, so comfortable to the natural man, that we are personally able



to do this or that that we are equal in ourselves to meet any emergency. But that is not God's plan for us; and gradually we learn that His thoughts are indeed higher and grander far than ours. Presently we become acquainted with the fact taught in His Word, (Isa. 40:29) that is is .not to the strong, but "to them that have no might He increaseth strength," and ere long He confirms in our experience this truth learned from the written page. Let us then press on. Let us learn well the lesson that it is not by might nor by power, but by God's Holy Spirit that any lasting results will be secured. Thus learning in our weakness to trust in His mighty power, we shall be guided through life's journey, until following our Lord Jesus to the end, we, too, as we approach the utter, complete helplessness of death, shall be enabled as He did, to trustfully. commit ourselves to our Father. There in the perfection of our weakness will be manifested the perfection of His strength, as perfection exerts His power in granting us a share In our Lord's resurrection.

### **Trusting When Afraid**

Let us now note a somewhat peculiar expression from the Psalmist found in. Psalms 56,:3: "What time I am afraid, I will trust in Thee."

At first glance the declaration of the Psalmist seems almost paradoxical: How can he trust God unreservedly, how can he make God his refuge, how can he enjoy the rest of faith, "What time he is afraid"?

It is true that on some rare occasions persons are born whose natural courage is such that with them fear seems to be an unknown quantity. Such persons, however, are rare, and even these have their weaker moments. With the majority, how ever, this condition of natural fear is a very real enemy, and one that we cannot afford to ignore. David himself; mighty man of valor, slayer of the lion and the bear in defense of his father's sheep, bold and courageous against the giant Goliath, magnificent warrior-king of Israel; of whom if was said. that "Soul hath slain his thousands, but David his tens of thousands," here plainly admits, and he elsewhere; very candidly confesses, that he was far from free from the spirit of natural fear.

Now this condition of natural fear does not necessarily imply sinfulness; although it may frequently be mixed with lack of faith, which of course is sin. But natural fear itself quite often is the result of a weak set of nerves in the physical body, and this distressing infirmity may overtake some just as headache or toothache may overtake others. Now while these things are all the concomitants -- of the death penalty which came upon Father Adam and upon us, his children, because of sin, we know that the presence of these infirmities does not imply sinfulness on the part of the afflicted one. We recall our Lord's emphatic rejection of this implication when the question was put to Him: "Who did sin, this man or his parents, that he was born blind?" Natural fear may come upon us without our being able to prevent it. It may not "be a specific act of unbelief at all. It may be merely the result

of our nervous physical condition, but the best remedy for this condition will be found to be in the exercise of a simple faith in God.

### **"Like As a Father"**

Right here is where we need to be very much on our guard. The tempter will supply us with a line of reasoning that would keep us away from our loving Heavenly Father at these times when we need His encouragement most. Thoughts will be suggested to us as follows: "You have no right to be overcome in this unmanly or in this unwomanly fashion. You ought to learn how to control yourself better." There are no promises in God's Word which you can claim in a circumstance of this kind. If this were fear of a spiritual kind, it would alter matters, but this fear is all physical; and has to do with things of earth, present pain, future sufferings. You cannot carry a matter of that kind to God. He expects you to bear that burden alone." Ah, we are not altogether ignorant of the devices of our wily adversary; but we know, because our Lord Jesus has told us, that he was a liar from the beginning.

What a libel such a line of reasoning would be upon the name of any human being worthy of the name of "father"; how much more upon the name and character of our gracious Heavenly Father! "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." Does an earthly parent find no time for his child's fears? The child's fears may be ill-founded. It may become alarmed at a strange face, a dark room, an unusual noise. From the father's viewpoint, the child's fears may be groundless, but if he is a real parent, he deals with the problem from the child's viewpoint. His child is suffering real fear, and so he acts accordingly, perhaps pointing out the absence of any cause for alarm, but certainly displacing the fear by a sense of security as he takes his child in his arms in a tender embrace. Dear friends, it is not manifesting toward our Heavenly Father the trust and confidence due Him, to keep away from His loving arms when fear cometh. "He knoweth our frame, He remembereth that we are but dust," .and "like as a father" so He pitieth them that reverence Him.

When Peter "saw the wind boisterous, he was afraid, and beginning to sink, he cried, saying; Lord, save me." (Matt. 14:30.) What did Jesus say? Did He reprimand Peter? Did He offer no assistance? Ah! no. Our great Elder Brother had a heart of compassion. The record reads: Jesus stretched forth His hand and caught him." **Jesus has not changed.** "He is the same, yesterday, today, and forever," and if we are not turning to Him in our moments of weakness and experiencing His strong support, we all are failing sadly in that which is our privilege.

It is true that after saving Peter from sinking, our Lord said unto him, "O, thou of little faith, Wherefore didst thou doubt?" But these words were not in censure or rebuke, but were reassuring to the Apostle; and together they journeyed on the water back to the ship.

### **"Simply Trusting"**

Let us then resolve that our times of natural fear and discouragement shall be time's of trust also. Thus shall we be able to say with the Psalmist, "What time I am afraid, I will trust in Thee"; "I sought the Lord amid He heard me and delivered me from all my fears." -- Psa. 34:4.

Few if any of us will be called upon to endure anything worthy to be compared! with the trials Which the saints of other days, successfully endured. It is unlikely that we shall be surrounded by ten thousand men seeking our lives as was David; it is very improbable that we shall be called upon to suffer at the stake, as were our brethren of a few centuries ago. But as the poet has expressed:

"The trivial round, the common task,  
Will furnish all we need to ask;  
Room to deny ourselves, a road  
To bring us daily nearer God.

"If on our daily course our mind  
Be. set to hallow all we find;  
New treasures still of countless price  
God will provide for sacrifice."

Let us then in the common walk of life cultivate a living, bright; happy, childlike trust in God. And having learned to trust God in these things that are least, we shall have developed a faith which God, if it please Him, will be able to use in the things that are great, a faith which will lead us, if need be, as was the case with David, from the 'humble care of his' father's sheep, to slay a Goliath standing in defiance of the armies of the living God.

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"Precious faith our God hath given  
Rich in faith is rich indeed!  
Fire-tried gold from His own treasury,  
Fully meeting every need:  
Channel of *His grace* abounding;  
Bringing *peace and joy* and light;  
Purifying, overcoming;  
Linking weakness with His might."

## **FAITH, CONFIDENCE, AND PATIENT ENDURANCE**

*"Let us hold fast the profession of our faith without wavering; for He is faithful that promised. . . . Cast not away there fore your confidence which hath great recompense of reward. For ye have need of patience, that, after, ye have done the will of God, ye might receive the things promised." -- Heb. 10:23, 35,36.*

NO ESSENTIAL element of Christian character is given greater prominence in the Scriptures than that of faith. "Without faith it is impossible to please God." In this requirement we see the condescending grace of our Heavenly Father, who, though so far above us, yet like a tender parent desires the reciprocal love and implicit confidence of His intelligent creatures.

The child of God is called to walk by faith. The first step of the Christian way is a step of faith, and each step thereafter is a step of faith. Faith is necessary to inspire one to take up the cross, to deny himself, and to follow Christ. A sacrifice is involved and no one would voluntarily sacrifice unless he had a hope or a conviction of some blessing, some reward that would come as a result of that sacrifice. And so, as we take up the cross and follow in the footsteps of our Master, our faith lays hold of the promises of God, realizing that the character of God assures us that any offer coming from Him, with rigid conditions attached, must be infinitely worthy of our acceptance. The precious promises accompanying this offer also assure us that by availing ourselves of His strength and sustaining power, we shall be able to meet all the conditions and to attain to the glorious reward set before us. Hence, our faith has a strong and sure foundation upon which to rest.

However, an outward confession of the Lord is not the first exercise of faith; no, it must first be worked out in the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10.) He has declared that if we fail to confess Him before men, He will not confess us before His Father and before His angels. Thus we have the Word of the Lord that He will not consider that we have proper faith and hope unless we confess our faith. We cannot hope to win the final approval of the Lord if we hide our light under a bushel and shrink from the reproach of the cross. All who have received the Truth in the love of it will be glad to let their light shine to the glory of God and the blessing of others. If the glorious message of the Lord has filled our hearts and blessed our lives, we shall rejoice to carry the glad tidings to others. If the good seed has found our hearts fruitful soil, it will surely germinate and bring forth fruitage to the glory of God.

## **A Hope Both Sure and Steadfast**

Truly, dear brethren, ours is a wonderful hope. It not only pertains to the present life merely, but it is a hope that "entereth unto that within the veil ; whither the Forerunner is for us entered" -- a hope of sharing in the First Resurrection, a hope of the Divine nature, a hope of seeing Him as He is, of being with Him and sharing in the joys of the Kingdom, of being instruments in the Father's hand to bring life, joy, and blessing to all the world of mankind.

But these exceeding great and precious promises are heard only with the ear of faith and seen only with the eye of faith. The Lord draws only those who can and do exercise faith, and He gives us, a solid basis for this faith. It is a faith and hope which He Himself has inspired. It is backed by all the sure promises of God. "He is faithful that promised." Yet, sure as these promises are, the hope is still a matter of faith with us. We have now but the begetting of the new nature -- the "earnest of our inheritance." But we have learned to know God, to trust His faithful Word. We have proved His gracious promises in many times of stress and danger, and He has never failed. If we keep our eyes fixed on Him and our hand closely clasped in His, we will never lose our courage. So while our hope and faith is built only upon promises, yet how strong a foundation is here, since these are God's eternal promises.

### **"According to Thy Faith"**

Then let us "hold fast." Our faith will be tried, our loyalty will be tested. The flesh will rebel at times, and we will be led to question as to whether or not we are willing to confess Christ at all times. There will be temptations to become discouraged. Our weaknesses will rise up before us and the Adversary will take advantage of these circumstances to dishearten us. But ours is a marvelous calling. To us old things have passed away, all things have become new. We have new aims, new ambitions, new objects, new hopes in life. To us earthly things have no value only as they can be used to the glory of God. Let us be faithful to Him who hath called us. The promise is to him that endureth to the end; so we have need of patience -- patient endurance, constancy, that we may develop the fruits of the Holy Spirit, that we may take joyfully every trial, every difficulty which God in His infinite wisdom may permit.

The Apostle exhorts: "Cast not away therefore your confidence, which hath great recompense of reward." Yes, we have need of confidence, trust, faith. God is now dealing only with a few who can exercise this faith, and it is this faith that is being rewarded. It may seem strange to us that God should purpose to reward faith rather than works. "According to thy faith be it unto thee," is the promise. He is making an appeal at the present time only to the honest-hearted. He is calling out a company from the world to bear the name of Christ; none are forced, but merely **called** to become members of the Body of Christ.

Do we fully appreciate what an honor it is to be of this called class? God would have us "know our calling" and to be full of faith, not doubting the Lord, but to know that what He has promised, He will bring to pass. "Cast not away therefore your confidence."

### **"He That Endureth unto the End"**

It is not enough that we make a consecration and for a time fight the good fight of faith; not enough that we be faithful for a time. No, the promise is to those who are "faithful unto death." The high station to which we are called demands that we be thoroughly tested, thoroughly proved; for this class is to be rewarded with glory, honor, and immortality, and they must be such as can be trusted implicitly. Is not this a reasonable requirement? If we are called to be joint-heirs with our Lord Jesus Christ, ought we not to prove our worthiness of that honor? To be sure, we can do nothing of ourselves; but we can lay hold of the promises of God by faith, and accepting of His wonderful provisions for us through Christ we can go on from "glory to glory as by the Spirit of the Lord."

How important that this fact be kept before our minds -- that whatever measure of success may be ours in the Christian way, the glory is wholly the Lord's. Just as the branch depends upon the vine for its fruit-bearing qualities, so does the Christian depend wholly upon the Lord for that vitalizing energy and quickening power that yields the fruit of the Spirit. "As the branch can not bear fruit of itself, except if abide in the vine; no more can ye except ye abide in Me . . . without Me ye can do nothing."

Let us remember the Apostle's injunction: "Cast not away therefore your confidence." In whom is this confidence to be placed? We answer in the Psalmist's words, "Whom have we Lord in heaven but Thee, and on earth there is none beside Thee." None but God and He who is executing His will knows the future. As we look about us at the wonders of creation, we realize something of the greatness of our Heavenly Father, We realize too in His wonderful provision for mankind, even at the present time while the curse is upon the earth, that He must have a wonderful plan, a plan that is just, loving, wise. Then as we study His Word and see the glorious message therein revealed, harmonious and consistent, our confidence in the great Author increases. Surely we have a God worthy of all confidence, and in proportion as we have knowledge of Him, in proportion as we know Him and have grown in grace by walking in the footsteps of our Master, in that same proportion has our confidence grown stronger, and stronger.

### **"Faith Can Firmly Trust Him"**

This confidence and trust in God is indicative of the heart condition and of our progress in the Christian life. Our heart and mind cannot be stayed upon God except as we are strong in faith. If we have firm hold of our faith and are assured that God is our Father, there will be an

unbroken communion maintained between the Heavenly Father and His child. In every circumstance this confidence will look to the Lord and lean upon Him. When we find ourselves in difficulty, we will endeavor to know the Lord's will, what His providence indicates. We will have faith in His wisdom; His love, and His power. We will know that He could have protected us from our difficulty if He had seen best; so the fact that He has permitted it, proves that it is for a wise purpose. He will not suffer us to be tempted above what we are able to bear. "He is faithful that promised." so we may be sure He will never fail to keep that good promise.

How thankful we are that it is our faith that His being rewarded instead of our works! The ablest of us can do but little. Some have more time, some less ; some have more talents, some less; but after all, how little we have for service, even though we shave cutoff many things that took more or less of our time. If we do our very best, we cannot accomplish much, and we fear that some of us would be ashamed to see how little the sum total would make. But the question. with. us should be "How much would we like to do? How much are we endeavoring to do?" Our efforts in this direction will depend upon our love for the Lord and our confidence in Him. We have been invited to the "high calling"; we have accepted that invitation, and our Father is watching to see how faithful we are. We are judged according to our hearts and to how faithful we are in the little things. "He 'that 'is faithful in that which is least, will be faithful also in much." This is the Lord's manner' of reckoning.

The Apostle continues, "For ye have need of patience that after ye have done the will of God ye might receive the promise." The word patience here has the significance of endurance. It carries with it the thought of a development of heart and character that manifests itself in an endurance of wrong or affliction with contentment, in full acquiescence in the Divine wisdom and love that permitted the experience.

### **Delighting in the Will of God**

Again, we read, "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation." Patient endurance is here spoken of as the Lord's word or teaching. Our Lord uses the word in the parable of the Sower: "That sown on good ground are they which in an honest and good heart, having heard the word, keep .it, and bring forth fruit with patience" -- cheerful endurance, constancy. The thought is that in order to be of the fruit-bearing class Which the Lord will approve for His Kingdom, it is necessary to do more than **receive** the Word. The class that does merely this is represented in the stony ground which at first gave evidence of great fruitfulness, but when the sun of persecution arose the fruitage withered because there was no depth of soil. Unless the seed takes deep root .in the heart, even -though rejoicing in the Truth for a time, the hearer will be unable to endure the persecution and opposition that is sure to follow. The Lord

here shows that patient endurance is .the test that follows -- the receiving and sprouting of the seed -- after love and faith and hope and joy have caused it to spring forth. Patient endurance is then necessary that the grain may be developed and thoroughly ripened and made fit for the garner.

We cannot suppose that He who judges the thoughts and intents of the heart would be pleased with His children even though enduring much for His sake, if it were done in an impatient, dissatisfied frame of mind. We are to be copies of God's dear Son, who said, "I **delight** to do Thy will." God loves a cheerful giver, and this applies not only to monetary giving but to all our sacrificing of every kind. A cheerful giver is one with that largeness of heart and soul, that prompts not only to a willingness to endure, but finds joy and delight in the same.

### **Character Established in Righteousness**

Another instance in which our Lord used the word is when he was telling His disciples what they should expect a result of following Him: tribulation, opposition, from various sources, but He assured there they would, be fully under the Divine care and protection. Then follows the words : "In your patience possess ye your souls." Realizing the necessity for these trials, for the perfecting of our characters and fitting us to be blessers of the world, our trust and confidence in the Lord and His wisdom is to be so strong as to lift us above the experiences and enable us to endure cheerfully. A transitory endurance would not be sufficient to demonstrate an established character for righteousness, but a patient, calm, cheerful endurance, even unto death; would prove the worthiness of such. If we should possess every other grace that is to adorn the character of the sons of God, and yet be deficient in this one of firmness, cheerful endurance, we would not be qualified for a place among the Lord's jewels.

The Apostle Paul also emphasizes the importance of endurance, and in more than one instance ranks it above love. In enumerating the characteristics of the advanced Christian, he names them in the following order: "Vigilant, grave, temperate, sound in faith, in charity, in patience." (Titus 2 :2.) Again in writing to Timothy respecting himself, the Apostle said: "Thou hast fully known my doctrine, manner of life; purpose, faith, longsuffering, charity, patience." We may ask how this quality of patience can rank higher than that of love, if love is the fulfillment of the law and the mark of the prize of the high calling. Love indeed is the crowning feature and must be possessed by the final overcomer, but patient endurance is required all along the race course. We need it to carry us through every experience -- even the earliest trials in the Christian way; and as we speed along the race toward the mark, this cheerful endurance should be growing stronger and stronger until "having done all" we are able to "stand" -- endure. "Let patience have her perfect work" or "perfect her work."



The Lord has wisely arranged that we shall have our trials as the Master had His -- under an evil environment, that we might not only have the qualities of character but have them rooted and grounded, established; and that all this should be demonstrated and proved by our cheerful endurance of whatever Divine providence shall see best to permit to come to us.

### **God's Will the Law of Our Hearts**

Another instance in the New Testament in which this word is used is found in James 1:3 : "Knowing this that the trial of your faith worketh patience." That is to say, if our faith stands the trial, it, will work this characteristic of patient endurance. If we do not attain to this, it will mean that our faith has not stood the test satisfactorily. It is not merely to do the will of God that is the test, but after having attained to that mark of character in our hearts, our wills (if only partially in the flesh), we should by patient endurance establish God's righteous will as the law of our hearts, the rule of our lives under all circumstances and conditions. We have need of patience that after we have done the will of God we might receive the promise.

We have again the Apostle's admonition: "Let us run with patience the race set before us." (Heb. 12:1.) The race must be run with constancy if we would reach the mark; and after reaching the mark, the position can be maintained only by the grace of patient endurance. Was there ever a time when patient endurance was more necessary than now or a time when it was more true that "in your patience possess ye your scuds"? The general tendency of the civilized world is more than ever one of impatience and non-endurance. To the child of God Divine grace is granted, and this grace will be sufficient for those who follow closely in the Master's footsteps.

### **"Count It All Joy"**

Many worthy examples of patience are given us in the Scriptures. First is that of our Lord, who "endured such contradiction of sinners against Himself." St. James brings to our attention the "prophets who have spoken in the name of the Lord as examples of suffering affliction and of patience." We see Moses, preferring to suffer affliction with the people of God rather than to live at ease in the royal family of Pharaoh. In Job we have another example of patient endurance of tribulation and strong opposition. "In all this Job sinned not." All these things were written for our admonition, and these examples should be lessons of encouragement to us.

So let us, dear brethren, strive to "count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience." These trials and testings prove to us 'that we are still in the school of Christ to demonstrate our loyalty to Him, and they teach us among other things a lesson of forbearance. We may wish at times that our testings were all over, that we were accepted to a place among the overcomers; but patience and faith and trust must do their refining

work in our hearts making us willing and obedient to the Lord. So let us rejoice if our trials are bringing lessons that are profitable and that are tending to make us stronger in character, more firm for truth and righteousness. Let us strive to: endure patiently and cheerfully whatever our Heavenly Father sees best to permit, knowing that, He is working out for us a "far more exceeding and eternal weight of glory."

## **THE ONENESS OF THE DIVINE FAMILY**

*"I pray for them . . . which Thou hast given Me; for they are Thine. And all-Mine are Thine, and Thine are Mine; and I am glorified in them." - John 17:9, 10.*

THERE is a touching pathos in this prayer of our Lord for His disciples as He was about to leave them, which draws us very near to His loving heart; especially when He adds, "Neither pray I for these alone [then present with Him]; but for them also which shall believe on Me through their word; 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. And the glory which Thou gavest Me I have given them, that they may be one, even as we are one -- I in them and Thou in Me, that they may be made perfect in one, and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me." -- Verses 20-23.

As we come to consider this beautiful expression of the Lord's sentiments with reference to the Church, we hatch a glimpse of the glory of the blessed oneness of the Divine family. It is a oneness of purpose, a oneness of confidence, a oneness of sympathy, a oneness of love, a oneness of honor, and a oneness of mutual possession. This oneness our Lord described as already existing between Himself and the Father, but so far as His disciples are concerned it was and still is only prospective; and its full accomplishment is the ideal goal toward which we are taught to aspire.

### **Mutual Trust and Confidence**

But let us study this exemplified oneness more closely that we may be enabled the more fully to enter into it. In the first place we notice that the one purpose which is common to both the Father and the Son is the Father's purpose, which was gradually revealed to the Son in due time and order, whose it also became by adoption. Since Jesus Himself said, "Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father" only (Mark 13:32), it is manifest that the revelation of that plan to Him was a gradual one; and that He was led into the knowledge of its various features as they became due to be worked out through His instrumentality. Thus He was allowed to **grow** in knowledge; and thus, too, He was spared the sad spectacle of subsequent trouble which also lay along the pathway of the Divine Plan. Thus, while He joyfully worked out the grand plan

of creation (John 1:3; Prov. 8:22-31), He probably knew nothing of God's purpose for the subsequent permission of evil and the necessity for the great work of redemption. Before He came to that test of faith in God, His confidence in His Almighty power, wisdom, and love had been firmly established by the experiences of the past. For centuries He had seen His mighty works, marked His wondrous wisdom and, experienced His tender love. Could He doubt Him, then, when another feature of His Plan made manifest the great work of redemption and restitution, and gave to Him the privilege of undertaking this work also, for the joy that the Father set before Him.? No; doubtless He did not at first realize the depths of humiliation and sorrow through which He must pass; but step by step: along the painful way of humiliation and suffering, His faith in the Father, founded upon His previous experimental knowledge, sustained Him, as it is written -- "By His knowledge shall My righteous servant justify many." -- Isa. 53:11.

We next notice between the Father and the Son a beautiful oneness of confidence. The Son trusted the Father fully -- at first, because it was easy and natural, created in the likeness of God, trust in the Being who brought Him into existence was spontaneous, and experience served but to develop to establish it. And the Father trusted the Son fully -- at first, because He recognized. in Him the inherent principles of righteousness and truth and filial loyalty which He Himself had given Him; and, as the course of time and experience developed and the more firmly established His Son in righteousness, His confidence in Him became firmly established. And so strong was the Father's confidence in the subsequent fidelity of His beloved Son, that He did not hesitate to declare the results of His faithfulness thousands of years. before He even began the work of redemption. Hø even: declared all the special features of the work, by the mouth of His holy prophets at various intervals for four thousand yams before He began the work. And still He declares that the work shall in due time be gloriously accomplished. How wonderful and how beautiful is this mutual confidence!

### **Oneness in Sympathy and Love**

,We further notice a oneness of sympathy between the Father and the Son. The San glories in the Father's Plan,, saying, "I delight to do Thy will, O My God." He delighted in it because He discovered therein the worthy features of His Father's :glorious character; and though His faith may have been temporarily tested by the permission of evil, His knowledge of God's character and resources, and of the depth of His wisdom did not permit Him to doubt, but held Him still in loving trust in His infinite goodness and grace, therefore, in readiness to acquiesce fully in .the measures proposed for the final triumph of righteousness and truth.

And the Father was likewise in loving sympathy with the Son, not permitting Him too be tried above what He was able to bear; and not leaving Him to bear any trial alone, but always granting Him the light

of His countenance and a joyful sense of admiring approval (John 11:42; Matt. 3:17), except when, for our sakes,, He permitted him for a moment to feel that He was forsaken; when, in the anguish of His soul, He cried out at this unusual experience, "My God, My God, why hast Thou forsaken Me?"

Now, mark the oneness of love manifested. In every act we have already noted we have seen it express It was mutual love that delighted to manifest and express mutual confidence, that gloried in the same loving and benevolent purposes, that sympathized fully with each other's thoughts and feelings, and that delighted in the close and blessed relationship of Father and Son. The Father did not treat the Son as a servant and hide His purposes from Him; but delighted to take Him into His confidence and in so far as His wisdom and prudence dictated, that is, as the truth became meat in due season to Him. And, in turn, the Son, did not serve the Father as a hireling, but as a Son with a common interest. The Father declared, "This is My beloved Son"; and the Son Said, "I delight to do Thy will."

### **Fellowship Divine**

How blessed the fellowship! It was a fellowship of joy and a fellowship of suffering. The Son suffered in His humiliation and His dying agony; and the Father suffered in giving His only begotten Son an intensity of suffering which the loving, yearning hearts of devoted parents can best imagine and appreciate.

There was further a, recognized oneness of possessions clearly expressed by our Lord, who declared, "All things that the Father hath are Mine." (John 16:15.) And the Apostle says, God hath appointed the Son the "heir of all things," and hath "set Him at His own right hand in the heavenly places, far above all principality and power and might and dominion .and every name that is named, not only in this world, abut also in that which is to come." -- Heb. 1:1, 2; Eph. 1:20, 2'1.

And, lastly, we notice a oneness of honor. In honor each seems to prefer the other. The Father says: Let all men honor the Son, even as they honor the Father. (John 5:23.) God has made Him the brightness of His glory and the express image of His person, and exalted Him to His own right hand, to the chief seat of power inis Kingdom, giving Him all power in heaven and in earth. -- Heb. 1:2, 3; Matt. 28:18.

## **Jehovah All in All**

In the work of creation He has set Him forth in great prominence and glory, saying, "Without Him was not anything made that was made." In the work of redemption and restitution God has set Him forth so prominently that His name is the theme on every tongue, almost to the eclipse of the Father's own glory, who, of necessity is Himself greater than the/ Son (1 Cor. 15:27), and to whom the glory pre-eminently belongs, as the Son also declares, saying, "My Father is greater than I"; and again, "I can of Mine own self do nothing"; "the Father that dwelleth in Me, He doeth the works." -- John 5:30; 14:10, 28.

The Son's corresponding anxiety to glorify the Father is boost marked in the instance when, realizing that He was approaching the dreadful hour of His dying agony He exclaimed, "Now is My soul troubled!; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name," even at this cost to Me. (John 12:27, 28.) Again we hear Him say, "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." (John 17:1.) And when the great work of redemption and restitution is accomplished, we see Him delivering up the Kingdom to God, the Father, and subjecting Himself to His further direction, that Jehovah Himself may be universally recognized as all in all (1 Cor. 15:24, 28.) And we, like Him, may surely trust that His purpose for the ages to follow will but the further express and emphasize the same lines of His glorious character His justice, His wisdom, His love, and His power.

## **"Workers Together With God"**

Glorious oneness! who could suggest an improvement to its wondrous beauty and completeness? But the wonder and joy increase when we learn that it is also our privilege to come into this same blessed oneness with God. What! we inquire -- the very same oneness as above described? Yes, undoubtedly it is our privilege to enter into the very same relationship and privileges and blessings. To this end consider the exceeding great and precious promises and see that it is ours to have the same oneness with God -- of purpose, of confidence, of sympathy, of love, of honor, and of possession.

The same Plan of God is presented to and adopted by us, and we also are invited to become co-workers with God in carrying it out (2 Cor. 6:1); and in so doing we are counted in with Christ Jesus as filling up the measure of the sufferings of the anointed Body necessary to the accomplishment of that plan, Our Heavenly Father also similarly manifests His confidence in us -- in the loyalty of our hearts toward Him and in the sincerity of our consecration to Him -- even though He recognizes our inherent weaknesses and our inability to carry out fully our own determinations. But, notwithstanding this, so great is His confidence in our sincerity and integrity of heart, that, on our profession of faith and consecration, He fully accepts us as His sons

and heirs, supplementing our weaknesses and shortcomings with the all-sufficient merit of our Redeemer, in whom we humbly trust.

And not only so, but as sons, honored and beloved, He makes known to us, also, His secret counsels, which others cannot know (Matt. 13:11), and invites us to confide in Him as children, and to speak to Him freely of all that concerns us, in full assurance of His loving interest, even in our smallest affairs. (Psa. 103:13, 14.) And then He commits a portion of His great work to us. He gives us certain talents, certain portions of His goods, and tells us to invest them for Him according to our best judgment as to the profitableness of the results, not dictating all the minutia of the management as to hiring servants, but merely submitting to us the general principles which should govern us. Thus, for instance, He gives us His Plan as to the work in hand, with such general directions as, not to cast our pearls before swine; to be wise as serpents and harmless as doves; to give meat in due season; to do good to all men as we have opportunity, but especially to the household of faith; and to observe the times and seasons, and the character of the work in each seed-sowing in the spring, and reaping in the harvest time, etc., etc.

### **Drawn to the Heart of the Eternal**

Thus with general directions He sends us forth—not like machines, to do a monotonous treadmill service, but as intelligent beings, to use our brains as well as our hands and feet. So He counsels us to "study" to show ourselves workmen approved, and to consider and think, and not to be "as the horse, or as the mule, which have no understanding, whose mouth must be held in with bit and bridle." (Pea. 32:9.) Then, according to our zeal and faithfulness, not only in the use of our hands, but also of our brains, in the Lord's service, His confidence in us increases and we are entrusted with more and more of His goods and given a corresponding sense of our Heavenly Father's approval. And the mutual confidence and fellowship of purpose and work, draw our hearts closer and closer to the heart of the Eternal, and the joyful realization of sonship and mutual interest and confidence and sympathy fills our hearts.

We are also assured of the same love from our Heavenly Father which He exercises toward our Lord Jesus. The statement seems almost startling; but yet, hearken to our Lord's prayer -- "I pray for them . . . that they may be one . . . , that they may (be made perfect in one . . . that the world may know that Thou hast loved them as Thou hast loved Me." (John 17:20-23.) In amazement we inquire, How can this be? Our Lord Jesus was always in perfect harmony with the Father; a Son who gloriously reflected His likeness; but it has not been so with us; we were sinners and had nothing in us worthy of love. Yes, but we have been washed and cleansed, and, however imperfect our earthen vessels may still be, our hearts are perfect in His sight who is able to read the heart. And, as He sees us with a perfect heart -- a perfect purpose and intention -- striving to overcome the weaknesses and

disabilities of our imperfect flesh, and with painful, yet determined effort to do His will, and humbly trusting in the provisions which He has made for our redemption from the fall, God recognizes in us that which is worthy of His love. And so our Lord Jesus gives us clearly to understand that the Father loves us, even as He loved the Son.

And not only is this equality of the Father's love for us as for Christ Jesus thus declared, but it is also manifested; for we are called to be joint-heirs with His Son, and partakers of His glory; and even as all things are His, they are also said to be ours. -- Rom. 8:17; 1 Cor. 3:21-23.

### **Bound Together in One Bond**

While such is the oneness between the Heavenly Father and all His anointed sons, it is blessed also to mark the same oneness between Christ Jesus and His anointed brethren. The Lord Jesus does not selfishly grasp all the glory and seek to, retain it for Himself, but rather with admiration He contemplates their acquired worthiness and says, They "are Mine and I am glorified in them" (John 17:10); and He would have them all bound up together with Himself, in the Father's love. He would also have them with Him, beholding and sharing the glory which the Father had given Him from the foundation of the world -- the glory of His mighty creative works, with all the other evidences of His Father's love. -- John 17:22-24.

Thus all the Divine family are bound together in one bond of love and fellowship and confidence and sympathy and harmony and common interest; and the honor and glory of one are the honor and glory of all. The Lord's prayer abounds with petitions for this oneness. Mark the expression (verse 21) "That they all may be one; as Thou, Father, art in Me and I in Thee" [Thy spirit or disposition and purpose and aim being common to us all]. Hence, He would have us adopt the same Father's spirit, aim, and purpose, and devote all our powers with zeal and faithfulness to the accomplishment of the Father's will. Amen, so let it be.

## **MESSAGES FROM AFAR**

Dear Brother:

I think there is no letter to acknowledge from you, but the statement of account shows us to be in arrears, and so with this you will find a draft for \$\_\_\_\_ which will put us on the right side again.

I reached Melbourne again only on the 15th, after a most enjoyable trip to South Australia and West Australia covering well over 4000 miles. One gets all sorts of experiences in the Christian way, some to teach one how to abound and others to teach one how to be abased; and it is when one gets out among those who love the Truth and rejoice in its service that one needs to learn how to abound. Adelaide

is 18 hours' run by night from here. I arrived on the Saturday morning and enjoyed meeting the friends altogether in the evening and spoke on "Christian Liberty," then on the Sunday on "Israel's Deliverance." I found the friends there progressing nicely. I think that though some little difference of thought exists, there is a loving spirit of tolerance and a generally healthy tone.

I left early Monday morning for Saddleworth where our old friends Brother and Sister B. had been sent against their will by the Post Office Officials, but the ensuing events have proved that the Lord was indeed overruling their movements. There happened to be at this place a little community of Baptists that Brother B. got in touch with and he has been the means of bringing to them the joys of the Truth. They requested a Chart Talk from me and listened with intense interest. It was a delightful evening just to see so many earnest Christians, who had already separated from all the ordinary socialities of church life and were seeking to walk the narrow way, now drinking in the Truth, which seals the servants of God. It was good to rejoice with Brother and Sister B., who have been so long in the way and who have stood firm and true in all the testing times of the past twenty years, in the privilege of being so used and signally directed of the Lord.

I left early next morning for the transcontinental journey, which after three full days brought me to Perth. I must not stay to tell of things of interest by the way; it is mostly like being on the ocean for an unlimited view, only that instead of water there is nothing but red desert with small tufts of salt bush far as eye can see; and for hundreds of miles the rail line is quite straight and level, not a river nor a bridge nor anything to break the monotony. Now and again we would stop at a station with a few workmen's houses about, and then would see a few aboriginals, who came round to gather up anything that the white folks would give them. One could but long for the day when such as these will be given a chance of being lifted up to the dignity of manhood and the knowledge of God.

It was a great pleasure again to meet the Perth friends. It was Friday when I arrived and they gave me that day as a kind of rest and then on Saturday our meetings commenced. The West Australian friends have always been a happy class, and along with their overflowing joy there goes a deep sincerity of purpose. The Sunday, March 28, being Memorial, we discussed the subject of the Passover in Egypt, in the afternoon. The evening Memorial Service, about 55 I think present, was a time of blessing, in sympathetically reviewing our Savior's sufferings on our behalf and then participating in the emblems which also signified our willingness to be broken together with Him and to drink of His cup. The reading of the Scripture portion from Matthew's Gospel, which was so carefully and reverentially read by one of the brethren, was in itself sufficient to solemnize, our minds and hearts to partake of the emblems in loving gratitude and as it were a re-devotion of ourselves to God to follow the Lamb whithersoever He may lead.



For eight or nine more days the gatherings continued and it was surprising how many could so continuously attend and come quite long distances to one place and an, other.

There had been some differences of thought in the Class here regarding the Lord's Presence and how the saints would be caught away, and while one cannot say that it is all cleared up, it is good to know that a happy spirit of toleration abounds, and I think the bonds of peace, love and joy will remain. While one hates to find dissension or even differences of opinion on matters which have formed the very basis of our separation from the bundles, there was a very pleasing, feature so prominent, that those with whom in conscience I needed to contend for the faith as I understand it, were so abundant in their kindness. In our discussions a loving spirit prevailed and it was not like an argument as to who would come out best, but each earnestly contended for the faith he thought right.

The test seems to have come because of the evident failure of expectancies founded on the Jewish Harvest correspondencies, and the inaccuracies in the Chronology. The Adversary generally tries to work, a swing to extremes, and so there seemed. to be the thought that on, account of these slips the Second and Third volumes, of Studies should not be used and were wrong in other details. On the other hand, there are those who seem to think that Brother, Russell was inspired and that every word in the Studies, should be maintained, and that some how or other the matter would be seen right in the long run.

However while there must not be such over-estimating of our dear Brother Russell's writings, it seems to me that there can be no doubt that the Lord gave the Church through him the message for the Harvest. In other words, that the truths which came to us in Brother Russell's works were the Joys and feast which He promised when the Son of Man cometh "He will gird Himself and make them sit down to meat and will com forth-and serve them." Surely it was the message of these three volumes -- The Plan, The Presence, The Harvest, which called us out of the "field," separated us from the nominal systems, and gave us the "blessedness" of those who reached the 1335 days. Daniels 1260, 1290 and 1335 days are of course not affected by any ancient chronological slips, and appear to have been very wonderfully fulfilled to the watchers.

I could go on to tell of further happiness on my way back, as well as of the loving spirit which is maintained in Perth and in which they sent me away with their blessing, but I have written too long a letter although I know you will be interested in all that concerns the Lords people here as well, as in America.

With Christian love to- yourself and others there,

Yours in Christian service, R. E. B. N. -- Aus.

**(We Publish below a letter received by the Brooklyn Ecclesia from our dear Brother, Hoskins, who has been on a pilgrimage in Great Britain during the past few weeks, in response to an invitation from, the brethren there. Realizing that the friends in general are interested in the ministry the world over, we believe all will enjoy our Brother's message, and rejoice with us in the evidence of the, Lord's blessing and An the. further opportunities of ministering. to His people.)**

To the brethren of the Brooklyn Ecclesia,

Dearly beloved in the Lord:

Having been absent from my homeland now, in a far country for the past six weeks, some one has suggested to me that at least a brief letter to the brethren at home would be much appreciated. You, will understand how, constantly traveling and going from place to place in this country, I would have very little opportunity for preparing or writing a report, and in fact I am not undertaking to do so now in the limited time at my disposal. I may be able to do this later, but this is merely a brief word of, greeting.

You have already been learning to some extent of my movements and experiences since I left America more than six weeks ago, and I wish now merely to say that throughout all of these days and journeyings I have realized genuinely of the grace and strength of the Lord enabling me to press forward. I have found the ministry and fellowship amongst the friends in England, Scotland; and Ireland, most interesting and inspiring, and I have been assured by many that it has been very profitable. For myself personally I am sure it has been.

I received a very warm welcome by the brethren in London on arriving there the last of March. The Easter Convention which had been planned, followed within one week and the opportunity for fellowship and of meeting many brethren surely gave renewed, strength and encouragement to commence the ministry that had been planned in various places throughout the country. The largest number assembled at the Easter Convention in London was between five and six hundred. A beautiful spirit was manifested throughout, and the evidence of spiritually and Christian love in all the gatherings was most gratifying.

Since the Easter season I have been constantly moving from one place to another, stopping one and two days at a time, until now after four weeks I am having my visit with the brethren in Glasgow. This, too, is what is called a "Home Gathering" here covering three days. I can express but feebly my sense of appreciation of this gathering and the, privilege of meeting so many dear ones that both Brother Streeter and myself learned to love very much when we were here nearly four years ago. This is Sunday evening and the first two days of the Home Gathering are in the past. The largest number in attendance was that of this evenings's meeting which was about four hundred. These meetings also are all most inspiring and one feels greatly encouraged, and uplifted in looking into the faces of so many earnest, devout, and zealous brethren; but I shall not attempt to give further details at this moment.

While my plan of service as originally arranged for this country is about completed, I am not sailing homeward at once as I had expected, owing to the fact that strong and urgent appeals have come from brethren in Germany and Sweden stating that there are hundreds of friends in their lands who desire, our ministry, and they have suggested an itinerary including other countries -- such as Denmark, Finland, Poland, etc. Having conferred with brethren with whom I am associated in the ministry concerning the advisability of taking this further service, I have received assurance of earnest co-operation and am advised to go forth in the strength of the Lord; hence it is my privilege to begin this ministry in these other countries near the 10th of May, but cannot tell just yet the length of time required to take care of the various appointments that are arranged. In this connection I have the confidence that all of you dear ones will continue to bear me before the Throne of Grace, that the Lord may give, strength and courage to undertake this further service and that it may all result to His glory and praise.

I wish to add further that the many assurances of love and of prayers on my behalf that have come from time to time in the various letters from the dear ones in Brooklyn, have been very deeply appreciated. The consciousness daily of the prayers of the brethren surely makes the way easier. You all well, know that you are much in, my thoughts, and my, fervent love goes out to one and all. I daily commend you to God and to the Word of His grape, which is able to build you up and to give you an. inheritance with all them that are sanctified.

Faithfully, your brother according to His abounding Grace,

I. F. Hoskins.