

The Herald of Christ's Kingdom

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CHRIST THE GROUND OF PEACE AND CENTER OF UNITY

"When I see the blood, I will pass over you." -- Exod. 12:3-13.

WHAT cause for peace, consolation, assurance, in these words = 'When I see the blood, I will pass over you"! While they were spoken to the children of Israel, still in Egypt, they come to the child of God, still in the "land of the enemy," with added force.

The night had come for Israel's departure from Egypt. The judgment of God was upon the land and was to be executed. The angel of death was to pass through and "smite all the first born"; but provision had been made for the safety of God's chosen -- "the blood of the lamb" was to be sprinkled on the lintels and door-posts -- "and the blood shall be to you a token upon the houses where ye are: and when I see the blood, I will pass over you.."

The Foreordained Purposes of God

Here we have redemption most beautifully pictured. It "was no after-thought with God. Before the world was, or Satan, or sin -- before ever the voice of God was heard breaking the silence of eternity, and calling worlds into existence, He had His deep counsels of love; and these counsels could never find a sufficiently solid basis in creation. All the blessings, the privileges, and the dignities of creation were founded upon a creature's obedience, and the moment that failed, all was gone. But, then, Satan's attempt to mar creation only opened the way for the manifestation of God's deeper purposes of redemption.

"There was no need for the blood of the Lamb in creation, as it came fresh from the hand of the Creator, exhibiting in every stage, and every department of it, the beautiful impress of His hand -- 'the infallible proofs' of 'His eternal power.' (Rom. 1.) But when, 'by one man,' sin was introduced into the world, then came out the higher, richer, fuller, deeper thought of redemption by the blood of the Lamb. This glorious truth first broke through the thick clouds which surrounded our first parents, as they retreated from the garden of Eden; its glimmerings appear in the types and shadows of the Mosaic economy; it burst upon the world in full brightness, when 'the day-spring from on high' appeared in the person of 'God manifest in the flesh'; and its rich and rare results will be realized when the white-robed, palm-bearing multitude shall cluster round the throne of God and the Lamb, and the whole creation shall rest beneath the peaceful scepter of the Son of David.

"The expression, 'foreordained before the foundation of the world, conducts us back into the unfathomed depths of eternity, and shows us God forming His own counsels of redeeming love, and basing them all upon the atoning blood of His own precious, spotless Lamb. Christ was ever the primary thought in the Divine mind; and, hence, the moment He began to speak or act, He took occasion to shadow forth that One who occupied the highest place in His counsels and affections; and, as we pass along the current of inspiration, we find that every ceremony, every rite, every ordinance, and every sacrifice, pointed forward to 'the Lamb of God that taketh away the sin of the world,' and not one more strikingly than the Passover. The paschal lamb, with all the attendant circumstances, forms one of the most profoundly interesting and deeply instructive types of Scripture."

Two Aspects of the Paschal Lamb

In Exodus Twelve we have one assembly and one sacrifice. "The whole assembly of the congregation of Israel shall kill it in the evening." (Ver. 6.) "Each house was but the local expression of the whole assembly gathered round the lamb. The antitype of this we have in the whole Church of God, gathered by the Holy Spirit, in the name of Jesus, of which each separate assembly, wherever convened, should be the local expression."

There are two aspects in which we may view the paschal lamb: First, as the ground of peace; and, second, as the center of unity. The blood sprinkled on the lintels secured peace for Israel -- "when I see the blood." Nothing more was required. "God's claims and Israel's needs were met by one and the same thing -- the blood of the lamb." Any doubt on the part of Israel would have been dishonoring to God. It was not a question of personal worthiness; not a question of good works; self had nothing whatever to do in the matter. All under the blood were safe. The blood of the lamb and the Word of God formed the foundation of Israel's peace. When the blood, was sprinkled, upon the door-posts the Israelite knew that he was safe; not because of anything he had done or felt or thought, but because of what God had said; "When I see the blood, I will pass over you." "What gave peace was the fact that Jehovah's eye rested upon the blood." Had the Israelite thought to add to that blood by any works or worthiness of his own, he would have declared his unbelief in the Word of Jehovah, his unbelief in the power of the blood, and thus his unworthiness of its protection. All he needed to do was to sprinkle the blood, thus declaring 'his acceptance of and faith in it.

All Requirements Met by the Blood

Here we have a most beautiful illustration of what constitutes the ground of our peace with God. The Lord accepts none of us because of our worthiness, "For all have sinned and come short of the glory of God." No; full forgiveness for sin rests upon the simple fact that full atonement has been made. The blood of Christ alone is sufficient to

settle our peace. Any who doubts the full forgiveness not only of past sins but also of his daily, unavoidable weaknesses, denies the completeness of the sacrifice of Christ. As has been expressed by another:

"There are very many who would shrink from the idea of deliberately and avowedly calling in question the efficacy of the blood of Christ; who, nevertheless, have not settled peace. Such persons profess to be quite assured of the sufficiency of the blood, if only they were assured of an interest therein -- if only they had the right kind of faith. There are many precious souls in this unhappy condition. They are occupied with their interest and their faith, instead of with Christ's blood, and God's Word. In other words, they are looking in at self, instead of out at Christ. This is not faith; and as a consequence, they have not peace. An Israelite within the blood-stained lintel could teach such souls a most seasonable lesson. **The blood**, in all its solitary dignity and Divine efficacy, was set before Israel; and had they attempted to place even a morsel of unleavened bread beside the blood, as a ground of security, they would have made Jehovah a liar, and, denied the sufficiency of His remedy.

Distinction Between Work of Christ and Work of the Spirit

"We are ever prone to look at something in or connected with ourselves as necessary, in order to make up with the blood of Christ, the groundwork of our peace. There is a sad lack of clearness and soundness on this vital point, as is evident from the doubts and fears with which so many of the people of God are afflicted. We are apt to regard the fruits of the Spirit in us, rather than the work of Christ for us, as the foundation of peace. The Holy Spirit occupies a place in Christianity: but it is never set forth in Scripture as being that on which our peace reposes. The Holy Spirit did not make peace, but Christ did. The Holy Spirit is not said to be our peace, but Christ is. God did not send preaching peace by the Holy Spirit, but by Jesus Christ."

It is the blood of Christ that gives peace, imparts perfect justification, Divine righteousness; and we cannot be too simple in our apprehension of the distinction of the work of Christ for us and the operation of the Holy Spirit in us. The work of Christ has its divinely appointed place and does not detract from the value of the work of the Spirit. "The Holy Spirit reveals Christ; makes us to know, enjoy, and feed upon Christ; bears witness of Christ; takes of the things of Christ and shows them unto us. The Holy Spirit is the power of communion, the seal, the witness, the earnest, the unction." The operation of the Spirit is essential: It is through the Spirit that we are brought into conformity to the image of God's dear Son. The work of the Spirit in us will not be complete until we have been accepted with Christ in glory; just as the work of Eleazer, Abraham's servant, was not complete until he had presented Rebecca to Isaac.

But this is not so with the work of Christ for us. "That is absolutely and eternally complete." It is only by the enlightening influence of the

Holy Spirit that the true ground of peace can be fully understood, and it is only by virtue of that finished work that the Spirit is granted to us.

"By His Stripes We Are Healed"

"Hence, therefore, the paschal lamb, as the ground of Israel's peace, is a marked and beautiful type of Christ as the ground of the believer's peace. There was nothing to be added to the blood' on the lintel; neither is there any thing to be added to the blood on the mercy-seat. The 'unleavened bread' and 'bitter herbs' were necessary, but not as forming, either in whole or in part, the ground of peace. They were for the inside of the house and formed the characteristics of the communion there; but **the blood of the lamb was the foundation of every thing**. It saved them from death and introduced them into a scene of life, light, and peace. It formed the link between God and His redeemed people. As a people linked with God, on the ground of accomplished redemption, it was their high privilege to meet certain responsibilities; but these responsibilities did not form the link, but merely flowed out of it.

"The obedient **life** of Christ is not set forth in Scripture as the procuring cause of our forgiveness. It was His death upon the cross that opened those everlasting floodgates of love which else should have remained pent up for ever. If He had remained to this very hour, going through the cities of Israel, 'doing good,' the veil of the temple would continue unrent, to bar the worshiper's approach to God. It was His death that rent that mysterious curtain 'from top to bottom.' It is 'by **His stripes**,' not by His obedient life, that 'we are healed' ; and those 'stripes' He endured **on the cross**, and nowhere else. His own words, during the progress of His blessed life, are quite sufficient to settle this point. 'I have a baptism to be baptized with; and how am I straitened till it be accomplished.' (Luke 12:50.) To what does this refer but to His death upon the cross, which was the accomplishment of His baptism and the opening of ties baptism and the opening up of a righteous vent through which His love might freely flow out to the guilty sons of Adam? Again, He says, 'except a corn of wheat fall into the ground and die it abideth alone.' (John 12:24.) He was that precious 'corn of wheat'; and He should have remained for ever 'alone,' had He not, by His death upon the accursed tree, removed out of the way every thing 'that could have hindered, the union of His people with Him in resurrection. 'If it die, it bringeth forth much fruit.'

Feeding on the Lamb

The second aspect of the Passover, that of Christ as the center of our unity, is most beautifully pictured in the assembly of Israel gathered in peaceful, holy, happy fellowship, partaking of the lamb. The words of the above writer are so clear and forceful in explanation of this, that we quote freely from his writings:

"Israel, saved by the blood, was one thing; and Israel, feeding on the lamb, was quite another. They were saved only by the blood; but the

object round which they were gathered was, manifestly, the roasted lamb. This is not, by any means, a distinction without a difference. The blood of the Lamb forms the foundation both of our connection with God and our connection with one another. It is as those who are washed in that blood, that we are introduced to God and to one another. Apart from the perfect atonement of Christ, there could obviously be no fellowship either with God or His assembly. Still we must remember that it is to a living Christ in heaven that believers are gathered by the Holy Spirit. It is with a living Head we are connected; to 'a living stone' we have come. He is our center. Having found peace, through His blood', we own Him as our grand gathering point and connecting link. 'Where two or three are gathered together in My name, there am I in the midst of them.' (Matt. 18:20.) The Holy Spirit is the only gatherer; Christ Himself is the only object to which we are gathered; and our assembly, when thus convened, is to be characterized by holiness, so that the Lord our God may dwell among us. The Holy Spirit [representing the Father] can only gather to Christ. He cannot gather to. a system, a name, a doctrine, or an ordinance. He gathers to a Person, and that Person is a glorified Christ in heaven. This must stamp a peculiar character on God's assembly. Men may associate, on any ground, round any center, or for any object they please; but, when the Holy Spirit associates, it is on the ground of accomplished redemption, around the Person of Christ, in order to form a holy dwelling place for God. -- 1 Cor. 3:16, 17; 6:19 ; Eph. 2:21, 22 ; 1 Pet. 2:4, 5.

"The assembly of Israel, as under the cover of the blood, was to be ordered by Jehovah in a manner worthy of Himself. In the matter of safety from judgment, as we have already seen, nothing was needed but the blood; but in the fellowship which flowed out of this safety, other things were needed which could not be neglected with impunity.

"We are not merely under the eternal shelter of the blood of the Lamb, but we feed, by faith, upon the Person of the Lamb. Many of us come short here. We are apt to rest satisfied with being saved by what Christ has done for us, without cultivating holy communion with Himself. His loving heart could never be satisfied with this. He has brought us nigh to Himself, that we might enjoy Him, that we might feed on Him, and delight in him.

Put Away All Leaven

"But how was this lamb to be eaten? 'With unleavened bread and bitter herbs.' Leaven is, invariably, used, throughout the Scripture, as , emblematical of evil. Neither in the Old nor in the New Testament is it ever used to set forth any thing pure, holy, or good. Thus, in this chapter, 'the feast of unleavened bread' is the type of that practical separation from evil which is the proper result of being washed from our sins in the blood of the Lamb, and the proper accompaniment of communion with His sufferings. Nought but perfectly unleavened bread could at all comport with a roasted lamb. A single particle of

that which was the marked type of evil would have destroyed the moral character of the entire ordinance. How could, we connect any species of evil with our fellowship with a suffering Christ? Impossible. All who enter, by the power of the Holy Spirit, into the meaning of the cross will, assuredly, by the same power, put away leaven from all their borders. 'For even Christ our Passover is sacrificed for us: **therefore** let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.' I (1 Cor. 5:7, 8.) The feast spoken of in this passage is that which, in the life and conduct of the Church, corresponds with the feast of unleavened bread. This latter lasted 'seven days'; and the Church collectively, and the believer individually are called to walk in practical holiness during the seven days, or entire period, of their course here below; and this, moreover, as the direct result of being washed in the blood and having communion with the sufferings of Christ.

Allowance of Evil Destroys Fellowship with God

"The Israelite did not put away leaven in order to be saved, but because he was saved; and if he failed to put away leaven, it did not raise the question of security through the blood, but simply of fellowship with the assembly. 'Seven, days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.' (Ver.19.) The cutting off of an Israelite from the congregation answers precisely to the suspension of a Christian's fellowship, if he be indulging in that which is contrary to the holiness of the Divine presence. God cannot tolerate evil. A single unholy thought will interrupt the soul's communion; and until the soil contracted by any such thought is gotten rid of by confession, founded on the advocacy of Christ, the communion cannot possibly be restored. (See I John 1:5-10.) The true-hearted Christian rejoices in this. He can ever 'give thanks at the remembrance of God's holiness.' He would not, if he could, lower the standard a single hair's breadth. It is his exceeding joy to walk in company with one who will not go on, for a moment, with a single jot or tittle of 'leaven.'

"Practical holiness, though not the basis of our **salvation**, is intimately connected with our **enjoyment** thereof. An Israelite was not saved by unleavened bread, but by the blood; and yet leaven would have cut him off from communion. And as to the Christian, he is not saved by his practical holiness, but by the blood; but if he indulges in evil, in thought, word, or deed, he will have no true enjoyment of salvation, and no true communion with the Person of the Lamb.

Bitter Herbs Necessary to the Feast

"We may perceive equal significance and moral propriety in that which was to accompany the unleavened bread, namely the 'bitter herbs.' We cannot enjoy communion with the sufferings of Christ,

without remembering what it was which rendered those sufferings needful, and this remembrance must necessarily produce a chastened and subdued tone of spirit; which is aptly expressed by the bitter herbs in the paschal feast.

'In contemplating the cross, we find in it that which cancels all our guilt. This imparts sweet peace and joy. But we find in it also the complete setting aside of nature, the crucifixion of 'the flesh,' the death of 'the old man.' (See Rom. 6:6; Gal. 2:20; 6:14; Col. 2:11.) This, in its practical results, will involve much that is 'bitter' to nature. It will call for self-denial, the mortification of our members which are on the earth (Col. 3:5), the reckoning of self to be dead indeed unto sin. (Rom, 6.) All these things may seem terrible to look at; but when one gets inside the blood-stained door-post he thinks quite differently. The very herbs which, to an Egyptian's taste, would, no doubt, have seemed so bitter, formed an integral part of Israel's redemption feast. Those who are redeemed the blood of the Lamb, who know the joy of fellowship with Him, esteem it a 'feast' to put away evil and to keep nature in the place of death.

"And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.' (Ver. 1:0.) In this command, we are taught that the communion of the congregation was, in nowise, to be separated from the sacrifice on which that communion was founded. The heart must ever cherish the vivid remembrance that all true fellowship is inseparably connected with accomplished redemption. To think of having communion with God on any other ground is to imagine that He could have fellowship with our evil; and to think of fellowship with man on any other ground is but to form an unholy club, from which nothing could issue but confusion and, iniquity. In a word, all must be founded upon, and inseparably linked with, the blood. This is the simple meaning of eating the paschal lamb the same night on which the blood was shed. The fellowship must not be separated from its foundation.

A Redeemed and Separated People

"What a beautiful picture, then, we have in the blood-sheltered assembly of Israel, feeding peacefully on the roasted lamb, with unleavened bread and bitter herbs! No fear of judgment, no fear of the wrath of Jehovah, no fear of the terrible hurricane of righteous vengeance which was sweeping vehemently over the land of Egypt, at the midnight hour. All was profound peace within the bloodstained lintel. They had no need to fear any thing from without; and nothing within could trouble them, save leaven, which would have proved a death-blow to all their peace and blessedness. What a picture for the Church! What a picture for the Christian! May we gaze upon it with an enlightened eye and a teachable spirit!

"And thus shall ye eat it; with your loins 'girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the

Lord's passover.' (Ver. 11.) They were to eat it as a people prepared to leave behind them the land of death and darkness, wrath and judgment, to move onward toward the land of promise-their destined inheritance. The blood which had preserved them from the fate of Egypt's first-born was also the foundation of their deliverance from Egypt's bondage; and they were now to set out and, walk with God toward the land that flowed with milk and honey. True, they had not yet crossed the Red Sea.; they had not yet gone the 'three days' journey.' Still they were, in principle, a redeemed people, a separated people, a pilgrim people, an expectant people, a dependent people; and their entire habit was to be in keeping With their present position and future destiny. The girded loins bespoke intense separation from all around them, together with a readiness to serve. The shod feet declared their preparedness to leave that scene; while the staff was the expressive emblem of á pilgrim people, in the attitude of leaning on something outside themselves. Precious characteristics! Would that they were more exhibited by every member of God's redeemed family.

Living, Divine Realities

"Beloved Christian reader, let us 'meditate on these things.' We have tasted', through grace, the cleansing efficacy of the blood of Jesus; as such it is our privilege to feed upon His adorable Person and delight ourselves in His 'unsearchable riches'; to have fellowship in His sufferings and be made conformable to His death. Oh! let us, therefore, be seen with the unleavened bread and bitter herbs, the girded loins, the shoes, and staff. In a word, let us be marked as a holy people, a crucified people, a watchful and diligent people -- a people manifestly 'on our way to God' -- on our way to glory -- bound for the kingdom.' May God grant us to enter into the depth and power of all these things; so that they may not be mere theories in our intellects -- mere principles of Scriptural knowledge and interpretation; but living, Divine realities, known by experience, and exhibited in the life, to the glory of God."

INSTANT IN PRAYER

*"As for me, I will call upon God; and the Lord shall save me."
-- Psa. 55:16.*

PRAYER personal audience and communion with God, is the secret of the Christian's life and power. It is the highest and holiest privilege to which man can rise. The disciples of old, who had been with Jesus and heard Him pray seemed to understand something of the connection between His wondrous life in public and His secret life of prayer. And so they came to Him requesting: "Lord teach us to pray."

The successful Christian life is but the outflow of this secret life of prayer. The two are so closely connected as to be inseparable. The spirit of the daily life and the spirit of the hour of prayer is to be one.

Our drawing nigh to God, and our intercourse with men should be under the same influence. As we progress in the Christian way, this privilege of communion with God becomes more precious, more wonderful, more blessed. The last resource of the heart of the fallen man is God, and as long as there is anything for the heart to lean upon or to hope from, it will not go to Him. 'But not so with the child of God who has found his only sure object of hope in God -- the all-sufficient One. It is his joy to come to God at all times.

Our Only Resource in God

We have in the Psalmist, David, a man of prayer. In his hour of trouble he said: "Unto Thee will I cry, O Lord my rock; be not silent to me; lest, if Thou be silent to me, I become like them that go down into the pit." (Psa. 28:1.) David seemed to realize that His trouble was so great that earthly solace was vain, that his help could come only from God Himself. "If Thou be silent to me, I become like them that go down into the pit." Earthly solace is not to be despised; the sympathy of a fellowman, and especially if it come from a kindred heart, is sweet to us. But its powers are limited. It sometimes grows weary and fails. There are troubles both spiritual and temporal which it can not reach. No doubt we have all experienced at times the weakness of human sympathy, when it seems that the tie of communion with others has been almost severed and that we have been placed alone. We believe, dear brethren, that this is the hand of God in our experiences in order that the way might be made clear for Him and for Him alone to act. At these, times the voice of human sympathy may be heard by the outward ear, but it does not seem to penetrate to the heart. The tongue and also the mind may have responded, but the heart has been silent.

Let us remember this when we are striving to comfort and sympathize. If we want to be wise sympathizers, let us be content to spend our sympathy without seeing any result; let us learn to be silent with the silent one, to show him that we in some measure take in his sorrow, that we feel he may have a depth of woe which we cannot fathom. Silent sympathy may sometimes reach the heart at seasons when the heart has no capacity for taking in words. Job's friends did more for him when "they sat down, with him upon the ground .seven days and seven nights, and none spoke a word unto him; for they saw that his grief was very great," than when presenting all their arguments.

At such seasons as these God shuts us up unto Himself, He takes us into the wilderness where our ear can hear no sound that pleases us, so that we have no resource except it be in Him. At these times we can realize that there is One who has access to the hidden springs of our being. One who has a voice that can penetrate where human voice cannot reach. Our eye is turned simply upon God. We ask Him to speak and we believe that He will. The realization that God can help will in itself lead our minds upward to Him, who, in our trouble, is not looked up to in vain.

Heart Fixed Upon God

In the words quoted above, the Psalmist indicates first, that his heart is fixed upon God; second, that his heart's desire is toward God; third, that his heart's dependence is upon God; and fourth, that his heart is hopeless apart from God.

"**Unto Thee,**" he says, "do I cry." It is of the utmost importance that we have a definite object on which to fix our thoughts. God has so manifested Himself to us in His Word that we can in our afflictions fix our mind's eye upon Him as the definite object of our faith and hope and prayer. "Call unto Me, and I will answer thee, and shew thee great and mighty things, Which thou knowest not." "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. "Behold, as the eyes of servants look unto the hand of their Masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that He have mercy upon us." (Jer. 33:3; Psa. 123:1, 2.) Dear brethren, in the time of trouble let not our thoughts wander as though we were looking far some one on whom to lean, soiree one to whom we could tell our heart's need; but let us fix our heart as did the Psalmist, and say, "Unto **Thee** will I cry." God is the one on whom to fix our heart. We will always learn something new of God when looking to Him. We can look to Him as a tried as well as a, known God-one on whom we can depend, one on whom we can learn.

It is one thing to make an effort to lean on the right one for help, and quite another thing to be able to dispense with effort and to **repose** on him. God delights to have His people come right to Him; He desires that He shall be the first and uppermost in our minds. He will show us that the confidence we repose in Him by coming 'to Him first, is not misplaced.

'Be Not Silent Unto Men'

But what were David's desires that were toward God? They were that God would speak: "Be not silent unto me." When we go to God in prayer, we desire that He would manifest Himself to us, that He would let us know that He hears us. We **do know** by faith in His precious promises that He hears us on the very subject we have spoken to Him. When we feel thus assured, we can with the deepest confidence leave the whole matter in His hands.

However, faith is not always so strong. We may at times be oppressed and feel that God has not heard our prayer, that our prayer has not "come up before Him." We almost feel that we could not gain even a hearing. If we could only be conscious of His ear, all would be well, even if He did not see fit to grant our request. If such experiences come to us, dear brethren, let us strive to realize that every word, every thought enters into the ear of our Father. Let us remember the promises and have the full assurance that we are heard. As we go to Him in prayer, let us realize that we are in the very presence of God, and then we shall **know** that we are heard. Let us approach Him

reverently, and as we have the witness within us that He hears, it will bring peace to our hearts.

"Hangs My Helpless Soul on Thee"

David expressed his heart's dependence upon God when he said: **"Unto Thee** will I cry, . . . lest, if **Thou** be silent," etc. The Lord seemed to be everything to the Psalmist in this trouble. God is pleased with this dependence upon Him. He is infinite in His resources. Rich demands do not impoverish Him. We may, perhaps imperceptibly to ourselves, measure God by our own little standard; and so fail to lean upon Him with that thorough dependence in which He delights. Concentrated dependence, the deepest and most perfect dependence, is what God delights to see in His children. He would have His children feel that "If He be silent unto them, they become like them that go down into the pit."

There is no doubt that God sees best at times as the Great Physician, to permit His patients to come to a very low condition that they may realize, what they know in theory, that without Him they are utterly undone. Let our hearts be dependent upon Him; yea, let our hearts be hopeless apart from Him. Let us cast ourselves upon God and He will accept our trust.

"Mighty in Prayer"

The Psalmist, presents the supplications of the Lord's children. in, several different aspects. "As for me," he says, "I will *call upon* God; and the Lord shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice." (Psa. 55:16, 17.) Three characteristics are here expressed: "Faithful expectation," "intensity," and "continuance." It was a troublous time in David's life, as the context shows, and he here expresses his faithful expectation that the Lord would 'hear him -- "the Lord shall save me." His intensity was shown in the words, "I will pray and cry aloud"; and his continuance, in the expression, "Evening, and morning, and at noon, will I pray."

David was a man who not only worshiped God, but who lived and walked with Him also: His communion and his prayer were morning, noon and evening -- when the sun was rising, when it had reached its zenith, and when it was setting. He lived with God; thus he lived in a spirit of prayer. David could then well say, "I will call upon God," This was also prophetic of Christ, and we remember how in the days of His flesh He cried aloud and was heard, how sometimes He remained all night on the mountain side to pray, and how "in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." The bitter cries of Gethsemane were not strange sounds to the ears of God. Many such had doubtless come before His throne from the mountain side, and not only from the mountain side but also from the crowded resorts of men. When Jesus looked up to heaven; when Jesus sighed, or it may be no sound was

heard by human ear, a voice was heard before the throne of God in heaven; and He received the answer -- "I know that Thou hearest Me always."

"Jesus Has Gone Before

Humbly we His children must follow Him on earth, even as we hope to follow Him to the place He has gone to prepare for us. And so we can also take up the words of the Psalmist and say, "As for me, I will call upon God; and the Lord shall save me."

The Psalmist was determined -- "As for me." He stands out in strong distinction in the midst of his enemies. "They cast, iniquity upon me, and in wrath they hate me." Yet there is no compromising on David's part to disarm their malice. He could no doubt have overcome the enmity of his foes by compromise. Had Christ chosen, He might also have done the same. And so might we in like experiences. But the children 'of the Lord must pray for grace, never even to listen to the smallest suggestion of compromise. rise. To do so is to imply that "We have not a sufficiency of resource in God." If we realize what our resources in prayer are, we will never think for a moment of compromise.

We note further that the Psalmist does not faint at the isolated position in which he is placed. An isolated position is a very depressing one to occupy for any length of time. We can do and bear in company what we can neither do nor bear alone. In loneliness there sometimes comes a sense of weakness and the temptation to give up. But, dear brethren, "Jesus has gone before." He was a man of sorrows and acquainted with grief, and doubtless many times He felt Himself lonely indeed.

However, Christ Himself tells us that He was not alone. He had the Father with Him. So we have the promise of the abiding presence of the Father and the Son with us, and we can be comforted in knowing that we have Christ's sympathy in seasons such as these. We will therefore not faint, but call upon God with a determination to stand in our individual relationship to Him, in the consciousness of His all-sufficiency. **"As for me** I will call upon God, and the Lord shall save me."

(To be continued)

CONSIDER ONE ANOTHER

"Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day drawing on." -- Heb. 10:24, 25.

THE WORD "provoke" signifies to arouse or incite, or stimulate to activity. It is generally used in an evil sense, but is applicable as in our text, to describe an incitement to good works, good thoughts, etc. The

tendency of fallen human nature is to ward things that are mean, selfish, groveling, and the natural bent is to incite or provoke or encourage similarly mean and unworthy thoughts, words, and actions in others, and it has become a proverb that "Evil communications corrupt good manners." Every one of experience knows this general tendency of evil to beget evil, and to corrupt and to pollute what is nobler and) purer than itself; hence we have the Scriptural pronouncement, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Those who neglect this counsel need not be surprised if they are continually falling into, temptation, and if the influence upon their own lives results in a measure at least of ungodliness and sin, and disfellowship from those things which are noble and true and pure.

But the "new creature in Christ Jesus" is one in whom the transforming influences of the Lord's Spirit have already begun -- one who has a new heart, a new will, a new disposition. With such, "'old things have passed away, and all things. have become new"; they have been begotten again -- that is, re-begotten -- to new hopes, new wishes, new ideas of propriety: Instead of the earthly wisdom and way, with its "bitter envying and strife," which "descendeth not from above, but is earthly, sensual, devilish," they have now the wisdom that is from above, and a heart (a disposition) to appreciate and pursue its counsels, which are, first purity, then peaceableness, gentleness, meekness, mercy, good fruits, without partiality, and without hypocrisy, And the disposition of this class, in proportion to their attainment of this heavenly wisdom and new nature, will be to "provoke" or incite or encourage one another, and all with whom they come in contact, to similar goodness of thought and word and act, in harmony with the heavenly wisdom which is guiding their own course.

The Power of a Holy Influence

This is laid in the Scriptures as an unvarying rule: "A bitter fountain cannot send forth. sweet water, and a good fountain cannot send forth brackish water." A thistle cannot bear grapes, and a grape-vine cannot bear thistles. It is the Master Himself who says, "By their fruits ye shall know them." If, therefore, we desire to prove ourselves, and to judge respecting our progress in mortifying (putting to death) the old nature, and our growth in the new 'nature, we will, judge ourselves by this standard; answering to ourselves the question, Is my own spirit (disposition) one which delights in sin in its various forms (not necessarily in its grosser forms of murder, theft, etc., but in its more refined forms, falsity, envy, strife, vainglory, slander, evil-speaking, evil surmises, etc.), or is my delight increasingly in righteousness, truth, goodness, gentleness, meekness, patience, love? If the former, we are yet, either wholly or partially, in the gall of bitterness and in the bondage of iniquity, and have need to go at once to the Great Physician, and to submit ourselves to His radical treatment -- the cutting off of sin, the mortifying of such fleshly desires, etc. If the latter be our

condition of heart, we have cause for rejoicing, yet no cause for pride or boastfulness; for we can say no more than that we only have done our duty, having merely learned, and that imperfectly, the lessons set before us by our great Teacher.

The Apostle is addressing the Church, the consecrated New Creatures in Christ Jesus. This is shown in the text, for he classes himself with these, using the word "us"; it is also shown by the context. He calls the attention of the consecrated to the influence which goes out from each to each, and the consequent importance that the influence shall always be stimulating, or provocative of that which is good. No doubt the Apostle found in his day, as we find now, that many who are consecrated at heart fail to see clearly how this consecration should associate itself with and mark itself upon our every act and word. Perhaps he saw then, as we see now, that the holy influence of truth, gathered at a meeting of the Lord's people, through their communion of heart with each other and with the Lord, is not infrequently spoiled, dissipated entirely, by inconsiderate or unkind remarks of some of the company, upon dismissal.

Dangerous Foes of Peace

Who, of experience, does not know how great a matter a little fire may kindle; how much evil may be started by the fire of the tongue? how many unkind, thoughts, evil suspicions, surmises, how much envy, malice, hatred, and strife may be started by a mere insinuation? Since the Lord declares, "Out of the abundance of the heart the mouth speaketh," it follows that the hearts and lips, from which emanate these evil influences, are not controlled by the wisdom that cometh from above, though they be in some measure consecrated to the Lord.

It is a great mistake, also, to suppose that because the evil thing is said in a kind and gentle manner, therefore it is a good thing, and evidence of a pure heart, that is full of love; quite to the contrary, we know that the great Adversary is continually presenting himself in garments of light, that he may exercise the greater influence for evil upon those who have made a covenant with the Lord. So, likewise, those who implant evil thoughts, surmises, etc., in a smooth and polished manner, and perhaps with a tear, are the most dangerous foes of peace and fellowship, and often accomplish the greater harm; because they succeed in planting roots of bitterness and thoughts of evil in hearts which would utterly resent the same evil thoughts and evil surmisings if presented in a coarse, offensive, and obtrusive manner.

We are not to be reckless of each other's interests. In our contact with each other, whether a personal contact or a contact by mail, we are to "consider one another." We are to consider what would be helps, and what would be hindrances, what would be encouragements and what would be stumbling-blocks; and we are to do all in our power to assist one another to run with patience the race for the heavenly prize. If we are truly consecrated to the Lord, we can do nothing "against the truth,

but [every effort must be] for the truth." (2 Cor. 13:8.) We What a burning and shining light every Christian would be if his every act were considered and shaped for the benefit of increasing with whom he comes in contact! What a blessing it would be in the home! What a blessing it would be in the Church! This brotherly consideration is what the Apostle is urging upon us : "Consider one another to provoke [incite, encourage] to love and to good works." Avoid every word and every act, so far as possible, that might incite to hatred, envy, strife, bitterness (and bad works, corresponding to these feelings), all of which are "of the flesh and of the devil."

"As Iron Sharpeneth Iron"

The Apostle links this advice with the exhortation to forget not the assembling of ourselves together, as the Lord's people. None of us is so strong in the new nature that we can disregard the fellowship of kindred minds. But even if we did fee; sufficiently strong for ourselves, the spirit of love in us should so control that we would delight to meet with "the brethren" for their sakes, if we ourselves received no benefit therefrom. But we are more or less like coals of fire, which, if separated, will tend to cool rapidly, but which, if brought together, will tend to increase in fervency the entire mass. Our Lord has encouraged His people to seek each other's fellowship for companionship in the study of His Word, and in prayer, pronouncing special blessings upon the meeting of His people together, even if so few as only two or three.

It is true that sometimes isolated ones, who have no fellowship in the Present Truth (except through the printed page) are often among the most staunch and devoted and self-sacrificing of the Lord's people; but we should not from this infer that the blessing comes from isolation, but rather, since their separation is unavoidable on their part, we may reasonably suppose that our Lord makes up to them, in His own presence and blessing, that which they may lack of fellowship with other members of the Body. But if one had opportunity for assembling with others for worship of the Lord and study of His Word, and neglected to avail himself of his privilege, we need not expect that for his benefit the Lord would work special miracles of grace. The Lord's miracles may be expected only in times of emergency, to make up for natural deficiency.

Diligent in Assembling as Day Draws On

The Apostle intimates that, as "the Day" draws near there will be the more need for the observance of this instruction respecting the fellowship and communion of the Lord's people with each other. And experience proves this. The great Millennial Day which has already begun chronologically, has brought with it new activities in mind and body, a greater pressure of business and rush to keep abreast of the times, and a correspondingly greater danger to the Lord's people of being choked with the cares of this life, or with the deceitfulness of riches, or the seeking of riches. We need a counteracting influence to offset this

increasing influence of the world and its affairs upon us; and this counteracting influence is to be sought and to be found by the Lord's people among themselves, communing one with the other and with the Lord, and exhorting and encouraging one another to steadfastness along the lines of instruction laid down in His Word.

And not only so, but we find that the beginning of this great Millennial Day is a "day of trouble." We find that the latter part of this day of trouble is to be upon the world, and that the Lord promised His Church that, if faithful, they shall be "accounted worthy to escape all those things coming upon the world." But we have found also that the forepart of this day of trouble; which is the time of preparation for the world's trouble, will be a special time of peculiar trouble and trial, testing and sifting upon the Church; for -- the judgments of this day must "begin with the house of God." We see the shaking and sifting in progress all about us in the nominal Church and still more intensely among those who occupy a still higher position and enlightenment through the knowledge of the Present Truth. "The great day of His wrath [judgment, testing, sifting, first of the Church and afterward the nations] is come, and who shall be able to stand?" We hear the Apostle's exhortation, as he looked down prophetically to our day, saying, "Wherefore, take unto you the whole armor of God, **that ye may be able to withstand in the evil day**, and having done all, to stand. For we wrestle not against flesh and blood; but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in exalted positions." -- Eph. 6:12, 13.

It is "as we see the day **drawing on**" that we are to be the more diligent in assembling ourselves with those of like precious faith; the more earnest in exhorting and provoking to love and to good works, and thus to assist one another in putting on "the whole armor of God" -- the graces of character: meekness, patience, gentleness, brotherly kindness, faith, truth, hope -- that with these as the Divine panoply or armor, protecting us from the assaults of the Adversary in this day, we may be able to stand. The clear intimation is that, unless we have on this armor, we will be unable to stand. And this armor includes more than mere head knowledge, represented by the helmet; it includes, be it noted, the entire breastplate of righteousness, purity of heart, and it includes the shield of faith, and the sword of the Spirit, and the sandals of peace and consecration.

What Constitutes Sin unto Death

In the succeeding verse the Apostle mentions the possibility of willful sin among the Lord's people, and what it would imply -- the Second Death (the sorer punishment than the first death, in that it would be without hope) = "everlasting destruction from the presence of the Lord and the glory of His power."

While willful sin has always been the same, it would not be unreasonable to infer from the Apostle's words that the temptations and

dangers of "this evil day" in which we live, will specially tend to trial along this line. Let it be clearly noticed that the Apostle is not speaking of sins of ignorance nor of accidental missteps by being Overtaken in a fault, which sin is not unto death, and from which the transgressors may be restored in a spirit of meekness. He is referring directly to full, complete sin -- the sin upon which the full penalty is justly and properly to be recompensed.

At first thought, many may be inclined to say, "Well, I am in no danger of that sin, for I am sure that I would not commit sin willfully, intentionally, designedly." But let us notice, dear friends, that there is a way in which sin may come upon us without being at the time a willful sin, but which later might become willful sin: for instance, any, transgression committed, either in total ignorance or with only a partial acquiescence of our wills, might become a full, willful, deliberate sin afterward, if we came to a clear knowledge of the truth respecting the subject, and failed to repent of it to the Lord, and to undo so far as was in our power the wrong toward our fellow-creatures.. To consent to a sin clearly and fully understood, simply because at the time of its committal we were in ignorance, and to refuse to make amends for it, and thus to endorse the sin intelligently, would appear to make it a **will-full** sin.

"First Be Reconciled to Thy Brother"

With this view of the matter, the children of God cannot afford to sanction in their minds even the slightest injustice or untruth toward each other, or toward any one. The essence of this thought is found in our Lord's command: "If thou comest to the altar [if we have anything to offer to the Lord, either of service or of worship or of thanks], and there rememberest that thy brother hath ought against thee [that solve one has been wronged by you, either in word or thought or act] leave there thy gift before the altar [do not think that it will be acceptable to God while in your heart or outwardly you are practicing injustice toward others]; first go and be reconciled to thy brother [make amends to him, apologies, explanations in full, of whatever wrong you have done him] and then come and offer thy gift [assured that in such an attitude of heart the Lord Almighty will be pleased to accept your gift]."

In describing those who sin willfully, the Apostle uses very strong, figurative language, declaring that, inasmuch as they are in heart-sympathy with sin, and not in opposition to it, they are the opponents of the Son of God, Who was so out of sympathy with sin in its every form that He laid down His life to redeem us from its power and curse. The Apostle declares that such willful sinners may be esteemed as the enemies of Christ, who really trample Him and His goodness and love under their feet, figuratively disdaining His mercy and favor as well as His instruction in righteousness. He says that inasmuch as they were once sanctified, as a result of their faith in the precious blood and its cleansing from sin, their turning now into harmony with sin would

imply that they now disesteem the precious blood of Christ which redeemed us to God, counting it a non-sacred thing -- common -- and do despite to the spirit of Divine favor which had held out to them freedom from the yoke of sin, and ultimately release from its penalty, death, and the attainment, as the Lord's people, of the crown of life eternal.

"Perfecting Holiness."

While holding up before the Church the dangers of sin, and the danger of falling away from steadfastness for Christ and to the principles of His righteousness, the Apostle encourages us to continue our fight against sin and its influence in ourselves and in others, "perfecting holiness in the reverence of the Lord." Accordingly he calls our minds back to our first love and first zeal -- "the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock both by reproaches and afflictions, and partly whilst ye became companions of them that were so used." He would thus encourage the Lord's people to continue the good fight -- to continue to wage warfare against the world, the flesh, and the devil, and the spirit of these, especially each with himself, in the battlefield of this own soul. And he urges that faith in the Lord and the rewards which He shall grant by and by, when He shall be glorified in His saints, is very necessary to our endurance of hardness as good soldiers in the fight against evil, both within and without, saying, "Cast not away, therefore, your confidence, which hath great recompense of reward" -- forsake not the assembling .of yourselves together, as the manner of some is, but exhort one another; and so much the more as ye see the day approaching.."

But while all should seek to provoke to love and to good works and to happy looks, we well know that the majority do the reverse. Hence, we suggest that the Lord's peculiar people may be so controlled by the Word and its spirit that they will be incited to good works; good deeds, and good looks even by the most unfavorable conditions. "Let us consider one another to provoke unto love and to good works."

THE POWER OF LOVE

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." -- 1 Cor. 13:8

IN HIS epistle to the Corinthians St. Paul makes mention of three of the necessary qualities that characterize the life of the Christian. These are faith, hope, and love, Over and over again in his epistles does he emphasize the importance of all three of these qualities; and not only in the epistle from which these words are taken, but in all his epistles he expresses the thought that love is the greatest of the three. When the Apostle desires to, describe all those elements that make up the ideal character, he uses the word "love"; when he desires to point out a

single principle, which, if applied in the daily life of the Christian will be a simple rule of conduct, he calls it "love." "Now the end of the commandment is love, out of a pure heart." "Love worketh no ill to his neighbor; love is the fulfilling of the law." One has thus most eloquently described this Divine quality as a principle of conduct:

"Love is the substance of all righteousness, holiness, duty and obedience It is the simple principle which constitutes the key to everything in the Christian life. It takes all the complexity out of life, and reduces duty to one simple, primal element of love; to love God and our fellowmen, and everything else will take care of itself. In human machinery, simplicity is the essence of power, and the secret of success. In God's great mechanism of morals and of holiness, there (are two simple principles, like the poles on which this globe turns. The one is faith, the other is love, and like the poles, they are true and fixed, when all life revolves, like the great globe upon its axis, with unbroken uniformity and unwavering tranquility."

Highest Motive of Conduct

Love is one of the great influential attributes of God's character. It is the inspiring motive that moves Him in dealing with His creatures. Even in man's intercourse with his fellowmen, it is the highest, the most powerful, as a motive of conduct or a principle of action. It has been truly said that "Love will accomplish anything that it undertakes. Love will make any burden light, any task easy. Love will lead the mother through the lines of the hostile army to nurse her dying boy in yonder hospital. Love will lead the devoted wife to sacrifice all the luxuries of her girlhood home, and to toil and suffer with the man she chooses for her life companion, happy under all circumstances, in his smile and presence. Love will prompt what money could not buy, what force could not constrain, what interest could not urge. God has, therefore, wisely made it the main spring of conduct, just because it has in it an impulsive force that will lift us to infinite service, and make obedience a delight."

In the chapter preceding (1 Cor. 12) St. Paul has been speaking of the miraculous gifts of power, that were poured out upon the early Church. In chapter 13 he is contrasting these gifts of power with this greatest of all gifts, Love. The possession of these powers, however, does not in itself, give evidence of character. In referring to this the Apostle says, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a clanging cymbal." How solemnly true it is, says one, "without love eloquence is vain. Even the gift -of tongues is empty and hollow. Even the highest wisdom and the most supernatural light are cold and dead. Even the faith that could remove mountains is barren of real spiritual joy. Yes, even the liberality that can give millions, and the sacrifice that could give life, bring no return to the heart untouched by heavenly Love. There may be much without love, much that even God may bless to others; but it profiteth us nothing, if we have not heavenly charity [love]. We do not

say that one may have mighty faith without any love; but the faith may be out of proportion to the love, and where this is so, the work will be ultimately blighted and disappointing, Even the greatest sacrifices may be but another form of selfishness, and may have their recompense in the glory that they win, or the gratification of intellectual pride, or determined self-will. Love alone is the substance of things, and the sprung of joy and gladness, and perennial life and fruitfulness."

We might be able to understand theoretically what Divine love in the soul is, and to eloquently describe how one ought to act who possesses it; we might be able, even, to detect the slightest imperfection in its manifestation in another, and yet not possess it ourselves. It is possible to be so blind as not to see in our own lives our great deficiency in this greatest of all gifts. On the other hand it is possible that one may lack all the gifts that make success in the world possible, he may be very deficient in a knowledge of God's Word, possessing only so much as is required to make one a Christian, and yet be the possessor of this grace of all graces.

Suffering, First and Last Elements of Love

In St. Paul's epistle to the Corinthians, (I Cor. 13) we have what may be properly termed a portrait or picture of heavenly love in action, in other words, a portrait of its conduct toward others. These words of St. Paul may properly be said to be an analysis of love. In considering this wonderful analysis of the godlike character of love, it will be noticed that the Apostle describes it in its passive, its active, and its negative qualities, or aspects. By the passive quality of love is meant that quality that enables one to receive injury or suffering without resistance -- to passively submit to wrong or injury done, or supposed to have been done unto, us, and also to patiently submit to the trials, the adversities of life. Three passive characteristics are mentioned:

"Love suffereth long." -- Ver. 4.

"Love beareth all things." -- Ver. 7.

"Love endureth all things." -- Ver. 7.

It will be noticed that these passive qualities are the first and last elements mentioned by St. Paul. Love is first represented by the inspired Apostle as stepping on to the stage of life, suffering -- indeed, "suffering long"; the last view that we have of her in this picture as she passes off the stage, is "bearing all things,, enduring all things." This passive quality of heavenly love as it is exhibited in its relation to the various difficulties, trials, and besetments that are inevitably encountered in this present life has been most eloquently described:

"Heavenly love is introduced to us, with meek and bowed head, suffering long; and as she leaves our view, she is still drooping, under yet heavier burdens, while her face wears the holy light of unconquerable patience, as she smiles her adieu, without a murmur or a cloud, 'enduring all things.' Between these two features, 'suffering

long, and enduring all things;' lie all the other lineaments in the face of Love."

The longsuffering shows its capacity for continual forbearance, or patience under provocation. The "bearing all things," seems to have reference to suffering wrong without exhibiting resentment, or without interfering -- bearing neglect. or indignities with patience. "Enduring all things" seems to have reference to our endurance of trials that come in the providence of God -- trials that come in connection with serving the Master and His cause. There are, however, two ways of bearing or enduring trial. One is the Stoic's way, which is to "grin and bear it," the other is the Christian's way, the way of Love, to sing and bear it. The writer above quoted has thus expressed it: "One is to be ever conscious of how much we are enduring; the other is to be so lifted above it, that we almost forget that we are enduring anything, and are so occupied with others that we' forget the pressure (of suffering) in the love. That devoted wife who ministers by her suffering husband, night after night, is so full of concern for him that it never occurs to her that she is losing her rest and risking her life; and it is only afterwards, when the sacrifice has been completely made, that she awakes to realize how much she has endured. So He endured the cross, despising the shame, in the joy of love," leaving us an example that we should follow in His steps.

There are two kinds of trials and tribulations that come to the Christian. One kind includes those that come in the common course of life-the trials that are common to ail men. To such the Apostle makes reference when referring to their beneficial effect upon Christians. "No affliction for the preset seemeth to be joyous but grievous, but afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." Another kind of trials is that which comes because of faithfulness in the service of the Master. Of such were those of Paul and Silas. We read of them that "When they [the magistrates] had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the, inner !prison, and made their feet fast in the stocks. And at midnight Paul and Silos prayed, and sang praises unto God." (Acts 16:23-25.) There is nothing that can give greater joy to the true Christian than to know that he is suffering for his Master.

Love in Operation

St. Paul next mentions the active qualities of this heavenly love. We find that there are four:

- 1 "Love is kind." -- Ver. 4.
- 2 "Love rejoiceth in the truth." -- Ver. 6:
- 3 "Love believeth all things." -- Ver. 7.
- 4 "Love hopeth all things." -- Ver. 7.

Referring to the first -- the word kind is from the word kin. As used here it means that one who possesses this heavenly love will treat another as a dear relative, a member of the same family. In one sense it may be said that love takes all into the family circle of God, and treats them as being closely related to her in that all are objects of God's love -- "For God so loved the world." Kindness is defined as a disposition to do good to others, a disposition to make them happy by granting their requests, supplying their wants, or assisting them in distress. It expresses tenderness or goodness of nature, benevolence. "Its manner is gracious, its tone affectionate, its expression gentle, its whole bearing is cordial, it is full of considerate and thoughtful service."

The Apostle tells us next that, "Love rejoiceth in [with] the truth," that is, rejoiceth when the truth is honored, or when it prospers, no matter what agency may be employed in its furtherance. It can rejoice in the work of Christ being done by others as well as that being done by itself, and by whatever means the cause of Christ is being promoted, it can say with St. Paul, "Therein do I rejoice, yea and I will rejoice." Its interest reaches beyond its own parish and its own little circle. It is in full sympathy with every movement that can promote the cause of righteousness in the world. It longs and prays for the spread of the truth until every creature shall know of God and His great salvation.

"Believeth all things," is the next active quality of love. This does not mean that love believes everything it hears, but rather that it believes when things seem all contrary to love. It puts the best construction possible upon a brother's conduct. It says, I cannot see the heart; perhaps the new nature has been overcome for a time. Love is always eager to believe the best possible of another. It believes that God is love, even when His severe providences would, to the natural mind, seem to indicate the contrary. It says, "He doeth all things well; sometime we'll understand." Those who have come to a knowledge of God's Plan are enabled to understand the mystery of permitted evil, of human suffering, and can see that all things will ultimately show that God is love.

Love "hopeth all things." This may mean that when faith fails, or when one is compelled to believe the worst about another and naturally would turn away from him, hope comes to the rescue, and says, "It is not as it should be, but I trust, I hope it will be yet." Love hopes to the end. Those who experience this love from another -- "the

love that will not let me go" -- desire in turn themselves to bestow it upon those who are weak and erring.

The Denial of Self

It is very helpful in our endeavors to develop this love Divine, to note how much of this godlike character of love is displayed in what **we are not**, and what we **do not**. The first and paramount requirement of discipleship is that of self-denial. Self-denial is sometimes described as simply saying, "no" to oneself. "If any man will be My disciple let him deny himself," etc. Self-denial has sometimes been described as a great "not" laid across the pathway of the human nature. Considering St. Paul's analysis of this negative side of heavenly love, we find eight characteristics, or "nots" mentioned. We consider them in their order.

The first we notice is, that "Love envieth not." (Ver. 4.) This is well denominated, "The innocency or guilelessness of love." Envy is defined as pain, uneasiness, mortification, or discontent at superior excellence, reputation, or happiness enjoyed by another. It is accompanied often with a desire to depreciate the person, and with pleasure in seeing the person depressed or humiliated. Envy results from pride, ambition, or earthly love mortified that another has obtained what we have a strong desire to possess. Love is not jealous or unhappy at another's success or achievements, even though that success be along a line that rivals it. Love is glad even to step down and to let another take the place of honor or preference, and itself to vanish out of sight. Love can rejoice in the good of others as heartily as in its own, and it can "thank God for the graces, the services, and the recompenses of others as freely as for its own.

The second negative quality of love is described in the words, "Love vaunteth not itself." (Ver. 4.) This has been well called, "the modesty of love." Vaunting oneself means vainly boasting, ostentatiously setting forth what one is or has. It is the offspring of conceit. It may be described as a desire for display, a desire to court the good opinion of others. It does not refer to pride, but something lower than pride -- vanity. The vain person has often a very low opinion of himself, and for this very reason desires others to have a higher opinion of his worth than he deserves. He desires to make use of all resources available in creating a reputation beyond his real worth. The desire for display is contrary to the law of love. Anything we do with the consciousness of being noticed, with a desire for the praise of men, is a very low form of selfishness.

Another negative quality mentioned by the Apostle is, "Love is not puffed up." (Ver. 4.) This is well named, "the humility of love." Love is not puffed up with pride, or swollen with the conceit of its own goodness, importance, attractiveness or achievements. Love has learned not to think of itself more highly than it ought to think. Love looks upon itself as a mere instrument, as a fragile earthen vessel that God may take up and use or that He may lay aside at His will. It has

learned to estimate itself as nothing. It is described in the language of the poet:

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard.
Not I, but Christ, in every look and action,
Not I, but Christ, in every thought and word.

"Not I, but Christ, to gently soothe in sorrow;
Not I, but Christ, to wipe the falling tear:
Not I, but Christ, to lift the weary burden;
Not I, but Christ, to hush away all fear.

"Christ, only Christ, ere long will fill my vision;
Glory excelling soon, full soon I'll see
Christ, only Christ, my every wish fulfilling
Christ, only Christ, my All in All to be."

Heavenly Principle Within Transforms Exterior Life

The next negative quality of love is well denominated "the manners, or behavior of love," and is expressed in the words of the Apostle, "Love becometh not itself unseemly." Love is always good mannered. Love does not act rudely, discourteously. Love does not willingly offend, hurt, or wound another's feelings. Love is gentle and considerate in her manner. One has said: "It is wonderful how the spiritual qualities will transform the exterior life of even very ignorant and uncultivated people, and how their very manners will change and become lovely and attractive from the power of the heavenly principle within." Another way of defining this expression would be, Love does not behave itself unbecomingly. It is even modest in its expressions of its spiritual enjoyments.

The words, "Love seeketh not her own," may well be termed "the aim or central purpose of love." Love never terminates on itself. Human nature is naturally disposed to look first from the standpoint of self and ask, How will this affect me, or mine? Love inverts the order and thinks first, How will this please Him? How will this help others? To whatever extent our purpose or aim in life is to gratify ourselves, rather than that of bringing glory to God or of being a benefit to others, to that extent it is deficient in this heavenly love. One who makes it a rule of life to seek the good of others as the Master did, will find that he has discovered the way to possess true happiness, without seeking it, and to at last attain the Heavenly Kingdom. "God will pour in and fill the vacuum, as love pours out and produces it."

Another negative quality of heavenly love is described in the words, "Love is not provoked." This has been rightly called "the temper of love." Love is always good tempered. The word "easily" is not found in the original manuscript. Love is never provoked, and never fails in anything. Had Christ even once failed in manifesting any of the characteristics of love, had He even once lost Himself and become sinfully angry, had He even once been incited to rage, -- the world

would have no Savior, no Deliverer. Never for one moment in the contest against sin and evil, or in His contact with the most wicked people, did He ever display sinful anger or wrath. In the shame and spitting before the Jewish council, in the smiting by the officers of the high priest, in the terrible anguish and insults of the cross, He did not in one single instance lose His perfect gentleness; and, as one has truly said; "If Christ be in, us, His love will not be provoked even as of old."

Keeps no Record of Offenses

Still another negative quality of this Love that comes from Heaven is described in the words, "Love thinketh no evil." This is variously rendered as, "Love does not, surmise evil," "Love imputeth no evil," "Love keepeth no account of evil." In harmony with the last rendering, this is named "**the memory of love.**" Concerning certain things, love has a poor memory; rather, it has the ability to forget as well as to forgive. It has no malignant recollections. It does not forgive and cover over the fault of another today, while carefully keeping it in reserve to use tomorrow if something should provoke a reference to it. It drops the past, it forgets the fault, and acts as if it had not been. One has thus commented on the expression, "Love keepeth no account of evil."

"It lays up no rods in pickle, no grudges for future avenging, no memories to be poured out at the next opportunity in bitter words; but for its own sake, as well as for others, it loves to forget wrong or injury done to it. It refuses to dwell upon it, it keeps no record of offenses, it does not get sullen, and stay until it has had its revenge, by a gloomy moroseness, which has made everybody wretched long enough to inflict a reasonable punishment, and then choose to be sweet again. No; but it quickly forgets the fault, smiles through the springing tears, supplants the cloud with a rainbow, gives, like the crushed geranium leaves, sweetness in return for bruising, and still loves on unchanged. It has no account book, no judgment set; its only business is mercy, gentleness. And pleasing, it is called to bless and curse not, to do good and not evil all its days; to cheer and comfort, sweeten and lift up; but never to depress, to pain, to judge, to harm; even the poor sinner and the erring one are the special objects of its tenderness, and it loves to bless their that persecute, and pour coals of fire upon the head of him that wrongs it."

Love's Ministries to the Erring

The last characteristic of this negative side of heavenly love is that "It rejoiceth not in iniquity." We do not need to be told that those who possess this heavenly love are haters of the principle of iniquity. Sin, iniquity is abhorrent to such. We do not think that this was, in the Apostle's mind when he wrote these words. A characteristic may be referred to here that is quite common on the part of the world, a characteristic which Christians are susceptible to if they are not watchful and prayerful, and if they are not partakers of a large measure of the spirit of Christ, this heavenly love. His words seem to have

reference to .one who has been injured, and the one who has caused the injury himself has suffered retribution, possibly through experiencing the same injury. How strong is the temptation to rejoice and spay, "I am glad; he is getting what he deserves because of his treatment of me." Love on the contrary is always desirous of returning good for evil.

Another way of interpreting this expression is that "There is a temptation to feel a little flattered when we find another doing wrong, especially if it is one who has been longer in the Christian life than we, and from whom we might expect better things. It seems to give a sort of covering to our faults, or at least, a faint excuse; or if not, there is a certain sort of Pharisaical triumph that makes us feel that we have got the best of them, and are perhaps, a little nearer God. . . . Let us be ashamed of such a spirit, and like our Master, let us weep where others fall, even if we have stood. Good Daniel took upon him the faults and sins of his people, and confessed them as his own, and won the recompense of being called the 'man that was greatly beloved.' Let us have that love that will blush with shame for our brother's fault, and for our sister's false step, that will be so linked with the whole Body of Christ, that if one member suffer, we shall suffer, if one member suffer sin, we shall feel disgraced and defiled, and shall find all the strength of our heart flowing out in intercession and restoring love. The most delicate and sacred of love's ministries is to the erring, and only one who has a very loving heart can deal with the sins of others. Harshness never helps them, censoriousness never heals them, a spirit of judging never uplifts them; but ye which are spiritual restore the one that is overtaken in a fault, in the spirit of meekness Alexander's painter drew his portrait, covering the scar on his brow with the shadow of his hand, and so Love ever hides the faults of others, by its own sweet disguises, and thus creates the good which it desires in them."

These eight negative attributes of love, constitute a very large measure of the Christian character. How impressive is the thought that the chief thing we have to do, in order to exemplify the Christian profession, is not to do. How true is the case often with us, if we would honor our Lord and Master, and imitate Him, we can best do so by simply keeping still, "holding back the word unspoken, the thought uncherished, the look unexpressed, the deed undone, and maintain a quiet and silent negative, under the pressure of temptation." "And He answered them not a word."

Attained by Union With Christ

The Apostle concludes his wonderful, divinely inspired portrait of love in the words of exhortation: "Follow after love." (1Cor. 14:,1.) The word "follow" would be better rendered "pursue." The thought contained in the word pursue is portrayed in the hunter pursuing his game, or the avaricious man pursuing riches. The meaning is to make the exhibition of this heavenly love the one great object of our lives. Just as the great inspiring and controlling attribute of God's character

is that of love, so let the inspiring and controlling attribute of our characters in our dealing with our fellowmen, be that of love.

This heavenly love is not earthly in its origin. Indeed, the picture presented in this wonderful description is really that of our Lord Jesus Christ, and it is impossible of duplication by imperfect creatures. The only way to achieve this love even measurably is by coming into an actual union with Jesus Christ. It begins to be realized by receiving His Spirit. This is experienced by receiving Christ as a Savior from the condemnation and guilt of sin, and by the yielding up of our wills entirely to Him. "Being justified by faith we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."-- 5:1-5.

In the reception of this Holy Spirit of heavenly love, there comes real definite experiences. These experiences may be described as a conscious realization of God's favor, a love for Him, a love for Christ, a love for His people, and a love for the erring and sinful world. All of these are entirely new experiences -- "old things are passed away, behold all things are become new." However, both Scripture and experience teach that this Holy Spirit of love is retained only by a continued maintenance of an actual union with Christ, and this union is maintained in the same way that it was entered into -- by faith. This faith is exhibited in a submission of the will to Christ, as also, a dependence upon Him each moment to help us in the exercise of this love in all the relationships of life.

In other words, we are first given a real foretaste of this heavenly love, a real inner experience of what it is, without, at the time, having any special testing of it. Opportunities of exercising this heavenly love are given later in the common everyday affairs of life. It is under, these ordinary circumstances and conditions that this new love, this new life, begins to be tested, and it is to be tested to the uttermost. On this account we must not think it strange when, in the Divine providence, we are led into 'most trying and difficult places, in which our own natural love will utterly fail, and we learn the difference between the natural and the supernatural love. We thus discover our own natural imperfection, our utter weakness, and in this way we learn to trust in Christ to help in our time of need. We will be brought into places where we will be wronged, ill-treated, unjustly dealt with, or unappreciated, in order that we may learn to love as God, as Christ loves. It is under such conditions that we will be tempted to say, "It is not required of me to love those who spitefully use me and persecute me and say all manner of evil against me falsely." And yet we are compelled to admit that this is the way that God and Christ love. This was one of the ways that Christ, our Master, proved that He possessed this love.

"Without Me Ye Can Do Nothing"

We may say, "Who is sufficient for these things? Who is equal to such a love?" The answer must be, No one is sufficient of himself. It is here that we must learn the other lesson, the lesson that St. Paul said he had learned, which is that our sufficiency is of God, and that such sufficiency is secured by an 'actual, vital union with Christ by faith and obedience.

That all Christians do not reach this larger measure of love, is a fact no one will dispute. Is it because God does not desire us to reach it? that He is unwilling that we shall possess it? We feel sure that this cannot be the reason. It is doubtless true, strange as it may seem, that many Christians do not reach it because they do not desire to do so. There are those who really do not want to love some people. Such find a secret pleasure in their dislikes, and somehow feel that they would be unhappy if they loved certain persons as they believe God would have them. As another has expressed it: "There is a sort of pleasant resentment in cherishing our prejudices and dislikes, with which we are sometimes unwilling to part, and the result is, God will not give us what we are not willing to receive, and the road of bitterness remains, and the garden is defiled with its growth."

God loves humanity not because He sees in them lovable qualities, for in some there seems to be an utter lack of these. He loves because He sees in humanity what they will be when His great plan of love and mercy shall have been accomplished in them. This is the highest type of love. It is here that we have to love by faith -- to love even the unlovely, "even when they are acting in willful wickedness and offensive hatefulness," because in His grace He has given us an understanding of His Wonderful Plan and we can look forward, to the time when they will be made lovable by the operation of His wonderful mercy, love, and power. Let us remember the Master's words: "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven."

ENCOURAGING MESSAGES

Brethren of the Bible Institute:

Some kind friend has mailed us a copy of the "Herald of Christ's Kingdom," of April 1-15. This paper seems to be holding up the light of Truth as was presented by our much loved Pastor Russell, and in the same spirit of love. I abhor that spirit of controversy that is so largely the stock in store of so many of those who claim to be Bible Students.

We were forced to part company with the Class in 1918, by the "Seventh Volume" adherents. Because we could not see it in their light, we were scoffed at and treated very unkindly. So much so that

we thought best to part company with them. So we, my wife and I, moved to this little town, where my good, loving companion fell asleep in hope, in 1920. Since then I have made my home with an adopted daughter, but she does not see the wonderful light of Truth, and there is not a soul in the town who has any desire to hear about the Good Tidings of great joy. So you see, our light seems to be forced under a "bushel." I am so disabled with rheumatism and paralysis that I cannot get about on the outside, and my age has helped to put me out of commission so far as travel on foot is concerned -- seventy-nine past and alone with the Lord and His Truth, served by His faithful servant. His memory is so sweet, so consoling, but yet we long for the presence of some one holding to the same precious Truth.

Do you know of any one near me? I would like to meet them if there be any one. The waiting is long when alone with the spirit of the world on all sides, **but the inside.** They say we are good but crazy, and how can we blame them, since they are in such gross darkness. where we were once, prior to 1904. How wonderfully fitting that "prayer" -- Forgive them, they know not what they are doing.

And now brethren, I see you wish to the of service to those who are weak in this world's goods. If you feel that you can do so, you may send me the "Herald," and I would like to have "Our Lord's Return and All About Hell." I have the Pastor's Six Volumes. Many groups of Students are sending me their new ideas, with much controversy, which I do not care for. The Master's spirit does not lead to controversy, but to brotherly love -- love for the Truth.

May our dear Lord continue to bless you with His Spirit of love and peace. Remember that earnest, sincere prayer availeth much.

I am your brother waiting for the reward of faith,

J. W. B.-Ore.

Dear Friends:

I have just received a copy of your "Herald of Christ's Kingdom." After reading it through I am delighted with the way you cling to the Truth as given by our dear Pastor Russell. I have been a Bible student since 1901 and have fought for the "old paths," which are being lost sight of by so many, as it seems. I do certainly praise God to find some who have not gone off after "new light," which is blinding the spiritual sight of so many.

There are four of us here who have been struggling along with the "Channel friends" since 1918, and have been judged and condemned by them for not being in "harmony." But we have constantly held up the old standard, and are glad to learn of others who are doing the same thing.

Please send the "Herald of Christ's Kingdom," beginning next issue, to the following addresses: . . . Enclosed find check to cover one year's subscription to each address. Also please send me a copy of "Our

Lord's Return and All About Hell," together with any other literature you may have for distribution.

Thanking you in the Lord's name for the "Herald" sent me, and hoping God will bless the work and that we may all see what is the fellowship in Christ, I am,

Your fellow-servant in Him,

C. J. F.-Miss.

Dear Brethren:

I am pleased to acknowledge receipt of package of "Heralds," some of which I have read several times. The more often I read, the more instructive they become to me, and the more appreciative I am; and I rejoice in the privilege of recommending these truths to the hungry bewildered sheep.

I would like a package of Heralds for distribution, such as February 1, April 1-15, and such other numbers as you may consider most appropriate. Since receiving the Heralds and seeing so many references to the Revelation Studies and also noting the special terms to those who are endeavoring to get the books before the friends, I would like to begin with five sets and later get more. Also will you send about 25 copies of the Herald selected as stated, with one or more on Chronology, for which please find Money Order enclosed.

I have written to a brother in M___, an Elder in a Class of about forty, many of whom are known to us as being in confusion and bewilderment, recommending that they give Brother Muir an opportunity to speak to them. We are also expecting to have Brother Muir with us here again soon. With boldness of faith we anticipate that the dear Lord will in answer to our prayers and our urgent needs, send some Pilgrim Brother to sojourn among us more permanently, knowing that the Lord arranges all these things after the counsel of His own will.

We thank you for past favors, and pray our Heavenly Father's blessing may attend your labors of love in Jesus' name.

With Christian love,

J. S. J.-Calif.

Dear Brethren:

The enclosed article appears to me very interesting and I think you might also see something more in it Fox myself, I can see a grand picture in it -- rich blessings in every conceivable way for the redeemed 'of the Lord.

The dear Lord has spread the table of His children more than bountifully, especially of late through the most appreciated service and ministry of you dear brethren. I would not miss for anything my very dear friends, the Herald and Revelation. The blessings received

through the same I could not express in my poor language, but to give you only a glimpse of what is in my heart, I would have to tell you a wonderful story of God's love on my behalf.

Since I have found your writings, everything has changed in my spiritual life, and I have found the first love again in a deep measure. All the honor and glory to our dearest Lord, and heartfelt thanks to you, His humble servants. I miss the privilege greatly to assembling with you dear ones. Please give my love to the dear friends there.

My earnest prayers are always for you. The dear Lord and Master bless you richly with all the graces of His Spirit, and keep you therein as He has done in the past.

With Christian lousy .

Your brother by His grace, A. J. M.-III.

The Herald of Christ's Kingdom

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THE RECENT EUCHARISTIC CONGRESS

THE PUBLIC Press throughout the country has recently given most liberal space to reports of a great Catholic convention held in Chicago, beginning June 20th. It was that of the 28th International Eucharistic Congress, Catholic adherents numbering 1,000,000, from all quarters of the globe are said to have been present at this convention to receive the blessing of the Eucharist. Prominent amongst these was the Papal Legate, Cardinal Bonzano, the Pope's special representative, whose arrival in Chicago is described as being in the nature of a triumphal entry, in all the glory and pomp conceivable to the human mind. The Boston Post of June 23rd, containing a large picture of the gathering, has under it the following explanation:

"Scene at great religious gathering at Soldiers' Field in the Illinois city, a spectacle, unprecedented in American history. At right, tower-ing into the air 115 feet, is the grand canopied altar, where the papal delegate, John Cardinal Bonzano, on Monday morning celebrated the pontifical mass. Ascending on the steps of the altar are the various cardinals, representing 10 or more foreign countries. Close by are their attendants. At left, in what appears to be a rectangle of white, is the choir of 62,000 children, the largest ever gathered together in the history of the country. In the gathering near the altar are many dignitaries and prominent laymen. The American flag is to be seen displayed at many places in the great stadium, including either side and the rear of the grand altar. Here and there is displayed the papal flag, a tribute to the spiritual presence of the Pope. It is estimated that nearly (50,000 persons gathered within the stadium, with thousands on thousands of others outside and unable to be accommodated."

Defines Eucharist

In a brochure released by the Congress headquarters says "The Evening Star" (Washington, D. C.), the nature, purpose and significance of the Eucharistic Congress are outlined:

"It is a pilgrimage of peoples from the four quarters of the globe, not for pleasure nor for profit, but to confess before men that faith which they have inherited from their forefathers.

"Eucharistic is the name given to the sacrament of the body and blood of Jesus Christ. It is applied both to the act of the priest in pronouncing over the bread and wine the words which Christ spoke at the last supper, and also to the form of the bread as it is retained on the altar to be adored or received by the Catholic as food. The act of consecrating the bread and wine with its accompanying prayers is called the mass; the consecrated form of the bread as kept on the altar for adoration is termed the blessed sacrament; the act of receiving this latter reverently as food is commonly referred to as holy communion. But all three are the Eucharist under different aspects.

"The Catholic believes, with unshakable conviction, that the bread and wine over which the priest utters the words of consecration became, without losing the outward appearance of bread and wine, the actual physical body and blood of Jesus Christ, than they are to be adored and prayed to precisely as Jesus Christ is adored and prayed to in Heaven.

"This belief in 'the real presence,' as it is called, is the very heart and center of Catholic worship. This is the great center of Catholic belief.

"In the last 50 years, when steam and electricity have brought far peoples into closer communication, the same spirit of Catholic faith, which showed itself alike in the catacombs and in the great cathedrals of the middle ages, has devised a new method of honoring Christ in the Eucharist, and that method is the Eucharistic Congress."

Another Press account reports that the "mandate of Eucharist instruction from the reigning Pontiff" the present Pope in Rome, was read before this congress, "at a service of ecclesiastical splendor in the Cathedral of the Holy Name." In this document the Pope defined the purpose of, the gathering to be "the consecration and invigoration of Christian life through devotion and reception of the Eucharist."

The Pontiff's special representative, John Cardinal Bonzano, also "urged the congress to strive for a union of all Christians in compliance with the suggestion in the papal brief." The Pontiff's mandate to Cardinal Bonzano went on to say: "These matters, beloved son, we desire you to dwell upon and emphasize when, in your official capacity as legate you address the whole assembly. Other things also we would have you in our words urge upon the charity of those who will gather on this occasion in Chicago. We mean the return to the Roman church to our separated brethren, which must be sought and furthered that 'all may be one.'"

It is not necessary for us to question the sincerity of the masses of these people who gathered at this convention. Evidently the majority of them are sincere. The Pontiff's instruction is significant and in full keeping with the policy of the great papal system; the purpose of which has long been to regather and reunite the separated brethren of Protestantism and bring them back into what they believe is the one fold and the one Church, the Catholic Church -- "God's Organization."

We see no special significance in this great Congress other than that it represents a master stroke of wise policy in the encouragement and spread of the Catholic faith and in binding together in more complete unity, if possible, all the adherents of the Catholic fold. In other words it is a gigantic effort to advance the interests of Catholicism in America and throughout the world. It may contain the suggestion that the power and influence of this great system, may soon be advanced beyond what it has been for the past century, and as some of the symbolisms of Revelation imply may be permitted to play, considerably of a prominent part for a brief time in staying the hand of revolution and anarchy. We are assured however, that as this great conflict of the near future is the battle of the great dray of God Almighty, it is therefore the last conflict between light and darkness, and consequently the complete overthrow of Satan's empire is assured, including the papal system, which probably represents the most masterful piece of Satanic ingenuity known to history. God's Kingdom, the great and true hierarchy from heaven, of which the papal is the counterfeit, will then be the succeeding power to bring all those grand blessings to humanity promised throughout the **Bible**.

"HAS CIVILIZATION FAILED?"

While some beholding the progress the world has made during the past century in education, science, chemistry, philosophy, inventions, etc., are claiming that man is very near to achieving complete mastery over all his difficulties and that soon everything will be satisfactorily adjusted in human affairs through human effort and skill, others there are who are taking a saner view of the situation and are looking soberly at the facts just as they are. And it is a question with some of the bright minds today whether or not the marvelous conveniences, inventions, etc., of our time are really blessings. Under the present, circumstances; and it is being increasingly recognized that these wonderful advantages of modern time appear to have come in advance of man's ability to rightly use them and to obtain true happiness from them. The recent observations of an English writer, Sir Phillip Gibbs, on this subject are worthy of consideration:

"It is a sign of the times, perhaps a new disease of civilization, that we are all worrying ourselves about the problems of life and the future of humanity.

"I find nowhere a settled faith in human progress, or a steady optimism in the endurance of civilization or the increase of individual happiness. Rather, one seems to see in all classes a kind of doubt as to whether we are on the right road to happiness at all, and whether this civilization of ours, as we know it and as some of us like it, is not already showing signs of decay and dissolution.

"This is rather a new mentality. Before the war -- at the time, for instance, when H. G. Wells was typical of the modern young mind in England, and to some extent its intellectual leader -- there was a growing belief in the rapid development of civilization. Education was going to kill ignorance, stupidity, cruelty. Science was going to make a cleaner job of life, eliminating disease, dirt, and drudgery. The intelligence of the average man would create a social system by which there would be less work for higher rewards, security for the common folk, peace between nations, and a high standard of happiness.

* * * * *

"Something has gone wrong with that cheery outlook on life. In its place grave doubts have crept in.

"It was the war, of course, which overthrew that optimism. in the progress of human nature with a frightful shock. We saw the degradation of human intelligence. We saw cruelty dominant instead of dead. We saw the most civilized nations in the world tearing themselves to pieces by the aid of that science and education which were to have lifted us into new spheres of happiness. Now, since the war, the effects of that enormous tragedy-the ruin it left behind and the price that must still be paid-have darkened the philosophy of every man and woman who tries to solve the riddle of life and find some kind of answer to the secret questions of the soul.

"Are all these so-called conquests of science a blessing or a curse to men? Are they going to lift us up. or destroy us? Do they add anything to the sum of human happiness?

* * * * *

"The aeroplane seemed a machine that gave man a new touch of divinity by the glory of flight. It came in time for the World War, to drop down bombs upon defenseless cities and kill babies in their beds. Scientists had been revered as the new leaders of light, the pioneers of a more beautiful civilization. They invented "poison gas and high explosives and ingenious ways of slaughter and destruction. Since the war they have increased their knowledge. The machines they have now created are even more efficient than those used in the last war. If there is another world war, these man-made instruments -- so beautiful in their mechanism! -- will, beyond any doubt at all, destroy the civilization, which we only just saved.

"These wireless waves, this now promise of television -- how wonderful! In many ways how great a source of entertainment and instruction! Yet they, too; may be a, curse in the long run, by an

invasion of our houses and our brains, by all the vibrations of the world, with its follies rather than its wisdom, its madness rather than its sanity. Isn't peace better, and a little silence and time to think?

* * * * *

"Even education is being questioned. The other day I went to give a literary talk to some working folk in the south of London, and a friend of mine said: 'Are you doing a good thing? Why should you encourage these people to read .books? They will only begin to be as unhappy as you and I. The more we think, the more sensitive we are the more we question the facts of life., the more unhappy we become, because there. is no solution of the riddle, and life is cruel.'

"In England the average man is worrying about almost everything, to judge from the newspapers and their correspondents, and I confess that now and then I have rather added to his worries. Is England done? Is youth playing the fool? Is labor out for revolution? Is religion played out? Is Parliament worth while?

"This questioning, this melancholy perplexity with life, is not confined to England. France is anxious about its future, and has little faith in pacts of peace; none at all in politicians. In spite of victory they are desperately anxious about their social state. Germany is not a nation of optimists. Beneath all their industry and activity there is a conflict of ideas, a spreading poverty, a rising tide of unemployment, a desperate anxiety about the near future.

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"Even America, so rich, so vital, so strong, is strangely perturbed, not at all satisfied that its civilization is secure. American writers are rooming intensely critical of many aspects of their national life and morality. They see signs of poisonous growths which may destroy them, a growing lawlessness which is very dangerous, a vice of luxury which may bring them down. Looking outside their country, they see the creeping up of a yellow peril which may lead to another world war, and other danger signals that all is not well with the world.

"And everywhere, in all countries, there is, a questioning of the old moralities and conventions, a loss of faith in dogmatic religion -- and religion is useless if it is not dogmatic -- a disbelief in any God. Everywhere we are told youth, in which we put our .hope, is scornful of the old loyalties, and has wiped the word duty from the dictionary.

"What is the meaning of all this questioning? Is there any answer to the questions, or must we go groping on blindly, without faith, full of doubt, in sad acknowledgment that mankind has no control over its own destiny, that there is no such thing as human happiness, that new wars are inevitable, that knowledge leads nowhere, and that science only adds to the sum of human misery?

* * * * *

"People have called me a pessimist because I have told unpleasant truths, now and then, but I am not as pessimistic as all that! I believe the average man has a fair chance of happiness, if he goes the right way to courage to stand up against the inevitable tragedies of find it, and the life in which is death. It is because the world's philosophy and faith has been overthrown for a tune in the minds of many people by the shock of the last war that all these perplexities and doubts are crowding in upon us.

"The questions are real enough. They are not based on imaginary fears. Science must be controlled by morality, or we shall be destroyed by the powers we have created. Material prosperity is not the highest form of civilization, and will lead a nation to the devil if its spiritual values are ignored. Knowledge is worse than ignorance if it is the wrong kind of knowledge. Education leads only to unhappiness if it creates unsatisfied desires and a false philosophy of life.

"It is true that this civilization of ours is threatened by diseases within itself-social injustice, class hatred, economic conflict, and moral weaknesses. But I am one of those who still believe that if we can see those dangers clearly, we have it in our power to avoid them, and that if we diagnose the disease, we can surely cure it.

* * * * *

"That is not the faith of a pessimist. It is the faith of a man who believes, as I do, that common sense, good temper, and tolerance would cure half the woes of the world -- and our own in England -- when the folly of political fanatics and the bad temper of industrial conflict would plunge us into ruin. It is the faith of a man who is convinced that a love of beauty is better than the enjoyment of luxury, and that the happiest nations are not the richest, but those who have a sense of art, a prosperous peasantry, a comfortable middle class, and an intellectual heritage.

"It is a faith in the average man and woman who want a few things rather than a lot of things -- peace, security in home life, a good day's wage for an honest day's work, a little love, a little laughter, a few books to read, some faith in some God of their own, a fair liberty of speech and ideas, a decent pride of manhood and womanhood, a full share of the sky and sun.

"That, to my mind, is all that life holds or needs, all that it will ever hold, whatever civilization has in store for us. Is it too much to hope for? Is it beyond the power of man to attain?

"I refuse to think so, and because I think humanity may get as far as that, if it likes, I propose to attempt an answer now and then to some of the questions of the day which are nagging in the minds of many men and women."

The foregoing is, we believe, a fair and truthful summing up of the matter. This writer of course does not see the outlook of the Bible on the subject of the present progress of the world. He does not recognize

that these drays represent the time of God's preparation for the long-promised Kingdom, and that the "flashiness of Jehovah's lightning," the letting loose of forces and influences of knowledge during the past century, are but the foregleams of that blessed day of restitution, and that it is because of the reign of selfishness that these marvelous advantages of our day are turned to man's greater disadvantage and injury. In fact it is the increase of knowledge that has had largely to do with leading the nations of earth on to complete unsettlement and to what the Scriptures predict as the final overthrow. God's Kingdom established on the ruins of the present order will direct and control man so that His gifts will all prove blessings eternal to the obedient.

ANOTHER SEASON OF REFRESHMENT

Another season of thanksgiving and refreshment at Springfield, Mass., is in the past. The convention was held there as was planned, July 3-5. During all these days quite a number of the friends found it convenient to be free from their usual duties and occupations. It was good to see again the familiar faces of former years present at this gathering. One could not but be reminded of how there are surely faithful and devout souls laboring on day after day and year after year, striving to hold fast to the great Rock of Ages -- casting not away their confidence, which they know has great recompense of reward.

There were friends at Springfield from several of the New England States; also New York, Pennsylvania, New Jersey, as well as Canada were represented.

The oneness of spirit was much in evidence; it was that of loving consideration for one another. The words spoken by the friends in their testimonies as well as those from friends in their testimonies as well as those from the platform inspired to fresh hope and incentive in life's pathway. True children of God have upon their hearts the one theme and purpose. This was expressed by the Apostle: "For me to live is Christ," and, "I desire to know nothing among you save Jesus Christ and Him crucified." The Divine promise is that "theirs is the Kingdom of Heaven." The Spirit of the Lord God in all of these prompts them to study the character of the great Divine Pattern that they may become copies of the likeness of God's dear Son. In all these gatherings and assemblies here below, we are ever reminded of that last and final great Convention for which all of these conferences and assemblies are but so much preparation. In one sense indeed they are foretastes of coming joys and communion together in the Heavenly Kingdom. We believe that all the friends present at Springfield would concur in this impression that this recent season of fellowship was one that has helped the brethren on toward the Kingdom of God.

REPORT OF THE VISIT TO GREAT BRITAIN

IT HAS now grown to be considerable of an undertaking to prepare a report of the pilgrimage and travels which began when we sailed from New York on March 20th, for Great Britain and reaches to June 28, the day of our arrival in New York. It affords much pleasure at this time, however, to review and to some extent record the details of the experiences of these months, well knowing many will be interested in reading a report of experiences, journeyings, and meetings with brethren abroad in the old world, of various lands and tongues.

Having on two former occasions within the past six years visited Great Britain and met many of the brethren in that country, when the invitation came early this year from a large center of the brethren in London, known as the Forest Gate section, to visit their country again, there was a ready response in our heart and we desired the privilege to thus serve the Master's cause. Yet there was a period of careful consideration and of prayerful waiting upon the Lord to see if His providence might indicate that another make the pilgrimage to Great Britain at this time. We believe we had the Lord's mind upon the subject in finally accepting the invitation from the brethren in London to participate with them in a convention about Easter time, early in April, and to subsequently make a general pilgrimage to various Classes in Great Britain and Ireland. Now that the entire plan of service and the experiences are in the past, the obvious manifestation of the Divine blessing all along the way seems to confirm the decision as being according to His will.

The Voyage to The British Isles

March 20th had been set as the date for sailing on the Steamship Leviathan, of the United States Lines. There is still fresh in our mind the vision of a little group of sympathetic loved ones waving goodbye as this great vessel moved; away from the pier and out of the New York harbor. How powerful are the ties of common interest and affection that are grounded deep in the love of God and in the things that belong unto our peace! Thankful indeed are we in these days for the sweet fellowship of a few of kindred spirit, whose hearts and hopes are one, and who have tasted of the sorrows of life and of the joys Divine. Such is the heritage of the sons of God, as saith the Apostle in his reference to the communion of joy and suffering in the members of the Body of Christ. -- 1 Cor. 12:26, 27.

How easy it is for God to supply all our need as He has promised; yet He uses various agencies in giving strength in the hour of our weakness. The fact that there were loved ones in our own homeland and others across the sea whose tender words of loving sympathy had assured us that their hearts, their love and prayers were united in the undertaking before us, imparted a sense of sweet peace and gave renewed strength. We thanked God and took courage as we moved away into the great deep.

It will be recalled that on the occasion of the two former visits it was ours to enjoy the company of Brother Streeter. This truly gave a sense of strength and support. His large experience in the Christian life, his strong faith, his calmness and composure, made his companionship most desirable and helpful. In the recent experience we are now reporting, the absence of our dear brother was keenly felt and yet we doubt not that the sense of loneliness and greater dependence on the Lord has worked out a blessing both in our heart and in that of others.

The voyage across was without any experience of illness and was comparatively peaceful and uneventful; the season of the severest storms and rough seas being about ended. The Steamship Leviathan, one of the greatest afloat, is equipped with every modern method, device, luxury and protection, for the comfort of passengers. In fact it contains everything that one could secure in any ordinary city at home today. In addition to all the regular home conveniences including the radio and wireless there is issued a daily paper giving the principal news of the world; a banking concern carrying on regular banking business, moving pictures daily, swimming pool, gymnasium and many forms of sport for the entertainment of passengers; so that those whose lives are lived in the sphere represented by the above, find that six days crossing the ocean is quite a short time.

While there was occasional opportunity for briefly referring to the Truth at times amongst the passengers, we met with little favorable response; one interesting case was that of a Hebrew lady. She was a teacher she said, and on her way to Haifa, Palestine, to engage in that work among the Jews. She listened with some interest to the Christian and prophetic viewpoint of the Messiah, but yet indicated that like the vast majority of her kinsmen, still had a veil over her eyes when Moses is read.

In London and at Forest Gate

We reached Southampton six days after leaving the American shores. It was nearly sundown of Friday evening, March 26th, and there was at the pier a committee of three brethren of the Forest Gate Ecclesia of London. These were Brothers Guard, Jr., French and Sharman. These brethren by their smiles and hearty greeting assured us of a very warm welcome. About three hours' ride from Southampton brought us to London and to the home of our dear Brother and Sister Guard, Sr., whose kind hospitality was much enjoyed the following three days. One of these days was Sunday, Mach 28, on the evening of which it was our privilege to partake of the Passover Supper with the Forest Gate Class. There were about 360 assembled on this occasion, which was an impressive one. A meeting of the Elders of Forest Gate on the following Monday evening afforded further opportunity for general exchange of thought and for better acquaintance, which we trust was to our mutual profit.

It will perhaps be well at this point to enter a word of explanation with regard to the Forest Gate section which is East London. It was here that the Truth first had an established representation in London. As some of the early volumes of the Millennial Dawn began to be circulated in London, there were those who responded, so that in the early '90's there was more or less of a mixed company holding meetings in London. We were advised that it was about the year 1894 that a company of about 12 persons of more complete unanimity in accepting and studying the Truth met together. Brother and Sister F. G. Guard, who resided in the Forest Gate section, and who had accepted the Truth about this time, were of this early company. It was from this Class and section of London that the Truth was spread and gained a larger footing, so that about the year 1900, when Brother Russell saw wise to undertake greater activities in Great Britain, a branch office was opened at what was called Gypsy Lane, Forest Gate, and this remained the general center for the spread of the Truth for many years. The removal of this branch office to another section of London was sometime before Brother Russell's death. But as a result of special activities in the Forest Gate section this was for years the center of the largest regular gathering of the friends; and though there was later a general merging of the London Classes into one, known as the London Tabernacle, yet the Forest Gate Ecclesia maintained its separate individuality, independent of the general Tabernacle gathering. It seems remarkable indeed, when shortly after Brother Russell's death a general crisis and upheaval occurred amongst the brethren throughout the world and the test came as to whether the brethren would be loyal to God and His will or to a human system, and yield to the behests of men, that the brethren of the Forest Gate Class as a vast majority remained steadfast and loyal to the Lord and to the principles of the Truth as well as to the life-work of Brother Russell. A small minority only, withdrew and joined the Tabernacle center. The congregation of the Forest Gate section now numbers upwards of 300.

The Easter Convention

The three days following the Passover season were spent and much enjoyed visiting three Classes not very far from London. These will be mentioned later along in the list with others. Then came on the Easter Convention in London, which, had been set for April 2-5 inclusive. The fellowship of the brethren assembled together during these days was attended by much of the Lord's blessing, and resulted, we believe, in the refreshment and building up of the inner man. The Convention, with the exception of Sunday, was held in what is known as Earlham Hall. This has been the regular meeting place of the Class of Forest Gate for many years. It is a large spacious auditorium with a seating capacity of about 400, and quite suitable to the purposes of the friends there.

Various brethren of ability addressed the Convention. Some of these were of the Class in London, while others were invited to serve from

other Classes, one of these coming all the way from Glasgow. Several outlying districts and Classes of some distance were represented at this general gathering. The largest meeting was that of Sunday evening, April 4th., at Stratford Town Hall, at which there were between five and six hundred present. This, as well as all the sessions, was inspiring and uplifting. Amongst the impressive features of the Convention was the singing. Many of the tunes used with our hymns, which we regarded as an improvement, we have never heard at home. This fact, together with the zeal, fervency, and feeling which the friends put into the singing, made the worship by song a very valuable and inspiring factor. It was our privilege to address the Convention three times, and the attendance was about as follows: 220, 550, and 300. Our first address was on the opening day, when we took occasion to convey messages of fervent love from the brethren in America, assuring them that there were loved ones at home who were deeply interested in the visit to Great Britain and were bearing the matter earnestly before the Lord in prayer. We also assured the brethren that they had not come to them with any new message or new doctrine or teaching, that we had simply the grand old story of love and grace Divine, the most wonderful of all themes, which contains the call to heavenly glory through patient continuance in well doing.

Words of Truth and Soberness

The absence of uncertain and unsound teaching and speculative ideas and notions on types, parables, and symbols, in the discourses of the brethren was regarded as a consoling and encouraging sign. There was the general evident desire to be rooted and grounded in that which is sound and substantial and well established and proven by the unfailing Word of God. The spirit of the Lord wherever it exists is the same. It is a spirit of love, of power, and of a sound mind. It prompts the brethren to desire above all things the knowledge of God's will, that that will being worked out in them may develop the image of God's dear Son. It was gratifying to recognize that the testimonies, discourses, and discussions of the brethren centered around those great and vital truths that relate to the Church's development, her transformation to Christlikeness, and her preparation and change to heavenly glory by the power of the First Resurrection. Consideration was given to the necessity for looking unto and seeing Jesus now and observing His character, for beholding as in a glass His blessed righteousness, His glory, that we may be changed from glory to glory as by the spirit of the Lord.

It was plainly observed also that the friends recognized the significance of the Lord's providence in connection with the present trials and tests that are upon the Church; and that the lesson to be drawn from all the experiences of recent years is that the Lord is testing, proving, purifying, and making ready a people for His name, to be exalted as the Bride and joint-heir with His dear Son; through whom all the grand and glorious promises of the Bible are to be

fulfilled. An impressive Love Feast rvas the concluding feature of the Convention, and the brethren went apart with renewed courage and thanksgiving that they had been privileged to dwell together these days in heavenly places.

The Pilgrimage Through England

We must not neglect to mention that especially during the early part of our visit to Great Britain, the weather was warm and very pleasant and contributed much to our enjoyment. In fact we were surprised to find on reaching the shores of England that vegetation, shrubs, and trees were much farther advanced than they were in America; and the mild weather that came on brought everything out in sweet and fragrant verdure and blossom. The spring of the year there, is surely most delightful. One can not fail to experience a special sense of pleasure in the beautiful fields and gardens set off by. green hedges, which so frequently line the narrow lanes and broader highways. As our journeys from place to place through Great Britain were often made by motor busses, which are a very common means of travel there now, this afforded more opportunity to enjoy the fresh air and to gain a better view of the country. In some respects therefore this last trip to Great Britain, has been more enjoyed than either of the two former ones.

As many of the Classes in England, Scotland, and Belfast, Ireland, had expressed the desire to have a visit, an itinerary had been prepared by a committee of the London brethren, covering about six weeks to various Classes co-operating in the same.

Immediately following the Easter; Convention the tour to the Classes was begun. We shall Not attempt to report the details of each visit, as it would be largely repetition, the experiences being much the same. Frequently the gathering to whom we ministered not only represented the regular attendants of the Class in the place, but several from. points of considerable distance. Altogether twenty-one Classes were visited in England -- not including Ireland and Scotland -- and services were rendered at thirty-four meetings as follows:

Seven Oaks, Dartford, Chatham, London, Bishop Stortford, Waltham Cross, Oxford, Ealing, Bristol, Leicester, Mansfield, East Kirkby, Brigg, Wakefield, Wombwell, Huddersfield, Cleepthorpes, Manchester, Letchworth, Braintree, and Luton.

Faithful Souls Holding Fast

Many of the friends in these Classes we had met on one or both of the former visits; one of these was Bristol, England, During the visits of 1920 and 1922 it was our privilege to be with the friends of this place and now for the third time it was refreshing to find faithful souls still trusting and holding fast to the great anchor of faith. The larger number of the Classes visited in England, however, were such as we had not met with before.

In some instances our visit lasted the greater part of two days, as in the case of Manchester, and in connection with this visit there had been planned a two days' Home Gathering, and some of the meetings were addressed by other brethren.

The Sunday that was spent in Huddersfield was one amongst those that gave special delight and pleasure. This town, being centrally located, is a center for the friends to come from several distant points, and our meeting was therefore in the nature of what we would call in America, a one-day convention.

In addition to the regular addresses given to the Classes there was considerable opportunity for private conferences and interviews with the brethren, in which occasion was afforded to exchange views and to hear various questions and offer advice or a word of sympathy on one matter or another relating to the interests of an individual or to the brethren in general.

In many of the Classes we found brethren who had only recently been awakened out of the former conditions of bondage and sectarianism. It was evident that they were experiencing special joy in now realizing, their freedom in Christ and the privilege of assembling with brethren where the spirit of the Master, the spirit of brotherhood, and the spirit of love existed.

In Ireland and Scotland

Belfast was the only city visited in Ireland. We are sure we found here the spirit of love, the spirit of the Master. It was refreshing to meet again the friends we had seen four years ago, with, some additional brethren, giving evidence we believe of an earnest desire and effort to know the will of God more perfectly, that they might be found. Collaborating together in the things that relate to their securing an inheritance among all them that are sanctified. Two meetings were served in Belfast, with an average attendance of 40.

The sojourn in Scotland was again most interesting. Altogether seven Classes were visited here, and thirteen meetings served as follows:

Dumfries, Greenock, Kilmarnock, Edinburgh, Dundee, Arbroath, and Glasgow.

We had much pleasure in Scotland in renewing the fellowship with the same dear ones we saw on the former occasions, whose faith, loving

zeal, and soberness of mind testified to the fact that they have continued struggling on through the years to attain the mastery and to develop that character of Christlikeness without which none shall attain unto the Kingdom of God.

The Home Gathering in Glasgow

Our visit to Glasgow, covering more than three days, may be properly given special mention. Here the sacred memories of four years ago were recalled. It will be remembered by some that on the occasion of the former visit to Glasgow with Brother Streeter we found a company of about 300 or more who had just come to realize their freedom from sectarian bondage and other baneful influences. In fact it appears that the visit to them at that time was especially blessed of the Lord, assisting some to a clearer vision of the Lord's providence and of what was plainly His will concerning them. Accordingly there has been a Class of about 300 during these years since who have remained loyal in the faith and have nobly defended the principle of individual right and liberty to study, think, believe, and teach as each sees best. The spirit of love and unity has also prevailed in the counsels of these brethren, so that there has been a building up in the faith and character of the Lord. Here again we could only remind the brethren, as we had been doing others, that we could not offer them any new teaching, or any new doctrinal matter; that we had only the one message familiar to them all; that there is so much to this great message that we can afford to review and reconsider without exhausting it. Attention was called to the fact, which becomes more and more manifest through the years, namely that that branch of Christian people throughout the world known as the "Truth people" have made the same mistake as other Christian denominations, in permitting other issues, other matters to enter into their counsels and overshadow the real and important issue, which is that of sincere heart sanctification and character development.

We were privileged to address four meetings with attendance about as follows: 300, 300, 400, 250. The Sunday evening service in Glasgow was the largest. The sympathetic and excellent attention of the friends was most helpful and we believe the Lord added His blessing. On the evening of the next day, Monday, there was another meeting. This had not been a part of the Original plan of the visit to Glasgow, but was in addition; about 250 assembled at this final service, in which the fellowship and thoughts reviewed were uplifting. Following this was our final parting greetings, hearty handshakes and "God be with you till we meet again."

Experiences during the Strike

At the conclusion of the visit in Glasgow we had an unusually interesting experience of another character, which came as a result of and in connection with the general industrial strike that affected all of Great Britain. Doubtless many of the friends in America will recall having seen newspaper accounts of this strike in Great Britain early in May. A brief word of explanation here may not be out of place with regard to this, which is put down in English history as "the greatest industrial dispute the world has ever seen."

The strike originally grew out of a disagreement between the mine owners and the miners. The owners' agreement expiring April 30, the miners refused to accept the new terms and a lockout of more than a million miners in the coal fields was begun, notwithstanding the fact of various conferences for months preceding that date. Through the instrumentality of what is known as the Trade Union Council, which has wielded great control over many industries and industrial workers, a general strike of the principal industries of the entire nation was called, out of sympathy for and in support of the cause of the miners. This general strike went into effect on Monday night of May 3rd, just following our last service in Glasgow. According to our schedule we were to be in Warrington (near Manchester), England; the next day for meetings, but awaking the next morning we found that all transportation service had come to a sudden standstill, even affecting to a large extent the street car and motor bus service. In fact the following industries were involved in the strike: Railways and railway shops, sea transport, road and air transport, printing trades (including the newspaper press), iron and steel trades, building workers (except on housing and hospital work) and electricity and gas workers.

We were compelled of course to cancel the appointment in Warrington. As a result of counseling with the brethren, a plan of getting us to London by automobile service was undertaken. Another item entering into this matter was that we had entered into a plan of service with several of the European countries, such as Switzerland, Germany, Sweden and Finland. We were due to leave Great Britain on this tour within a few days and it became a question of how this was to be accomplished. Brother Charles Kelly, one of the Elders, was able to secure the services of his brother to drive us the first 100 miles, to Carlyle, Eng.. At this point one of the brethren at Warrington, Brother Palin, met us with his car, coming 125 miles. We reached his home at Warrington about one o'clock in the morning. After a few hours' rest, we continued the journey and near evening it was completed as far as Letchworth about 175 miles farther, and near London. To our dear Brother Palin we owe a debt of gratitude for his valuable service in successfully covering this long trip.

It was now only four days until we were due to leave London for France. While we had expected to spend some of these days in London, the brethren there advised that the conditions in the city were

so hazardous that it would be wiser for us to remain at Letchworth until the day of departure from London. We followed this advice and much to our delight we had the privilege of the very kind hospitality of our dear Brother and Sister H. J. Shearn, for these days. Many of the friends will recall with pleasure the visit of Brother Shearn to the United States and his ministry amongst many of the Classes in the summer of 1923. We were glad indeed to have the privilege of renewing our fellowship in this personal way once more. While at Letchworth we also had the privilege of ministering to the Class there during two services on one day and then again on Sunday morning of May 9th. This concludes the report of our sojourn in Great Britain during the first six weeks. The return to England and final farewell meeting in London at the end of another six weeks' experience in Europe will be included in the next section of our report.

I. F. Hoskins

WHEN THE MIND AND CONSCIENCE ARE DEFILED

"Unto the pure all things are pure; but unto them that are defiled and unfaithful nothing is pure; but both their minds and conscience are defiled: they profess to have known God, but by their works they renounce Him; being abominable and disobedient, and to every good work worthless." -- Titus 1:15, 16.

THE Apostle could not have been addressing sinners or the worldly in the language above used. Rather, he is addressing those who have enjoyed much of the light; those who have at least experienced considerable of the process of justification and heart purification if not the blessing of sanctification, and have permitted their hearts to be come defiled through a failure to maintain in them the spirit of Christ and the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others: being selfish themselves, they attribute selfishness to every one else: being impure themselves, they attribute impurity to others: having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere, and noble.

The Apostle suggests of such that not only their minds become corrupted, but also their consciences; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds as the Scriptures declare, they become blinded, self-deceived. What a terrible condition this is, and how

careful all of the Lord's people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the work of the Lord. This condition can be maintained only by judging ourselves, and that strictly and frequently, by the standard which God has given us, His law of love.

"I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

Faithful Warnings

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, profess to have known God, they are apt to profess as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of His Word, and of how wise they are as respects its interpretation. Not by boasting or professions, therefore, can we always judge who are of the pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said -- by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce Him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their consciences, as well as their minds, may not have become defiled.

To renounce the Lord in our works, does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means rather, in the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issued purity, truth, sweetness, kindness, encouragement, and refreshment for all who drank of its waters, in the home and family and neighborhood and amongst the Lord's people, would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain sends forth bitter waters, we may know that there is something wrong; something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line the Apostle James declares, "If any man among you **seemeth** to be religious and bridleth not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore, the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness

these overflow is unsanctified, unholy, grievously lacking of the Spirit of Christ-hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient:" only by disobedience to the law of Love, could any one reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The Salt of the Earth

The final statement of our text is that such an one, having lost the **spirit** of the truth, and having obtained instead a spirit of bitterness, rancor, evil, having a poisoned or defiled mind and conscience, is "to every good work **worthless**." No matter what work such an one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in opposition to every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. And this reminds us of our Lord's words to the effect that those who are His people and who have His Spirit, are "the salt of the earth" -- preservative, so long as they have this Spirit; but; as He suggests, if the salt lose its saltiness -- if the Christian lose those peculiar features of the Spirit of Christ which constitute him different from the world, separate from the world, and a salting or preservative quality in the world -if he should lose these, what? -- he would be worthless as bad salt, "to every good work worthless." -- Tit. 1:16.

What course should be pursued by those who find themselves possessed of impure minds -- minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that He provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;
His blood avails for me."

Divinely Provided Spiritual Remedies

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, "Who healeth all thy diseases." All of His sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "**worthless**" for His service. True, it is worse for those who were once cleansed, if they "like the sow return to the wallowing in the mire" of sin -- but still there is hope, if the Good Physician's medicine be taken persistently

the same as at first. The **danger** is that the **conscience**, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin to be beauty of holiness. Then only is the case practically a hopeless one.

The Good Physician has pointed out antidotes for soul-poisoning -- medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are, some of the prescriptions.:

Looking into the Perfect Law of Liberty

(1) "He that hath this hope in him purifieth himself even as He [the **Lord**] is pure."-1 John 3 :3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like Him and see Him as He is and share His glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father's love and the Redeemer's love in rainbow colors and we more and more love the Father and the Son because they first loved us. The Divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty -- Love -- we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and, slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave Himself for us, that He might redeem us from all iniquity, and **purify** unto Himself a peculiar people zealous of good works." -- Tit. 2:14.

We might theorize much and very correctly upon 'how and when and by whom we were redeemed; but this all would avail little if we forget **why** we were redeemed. The redemption was not merely a redemption

from the power of the grave -- it was chiefly "**from all iniquity.**" And the Lord is not merely seeking a peculiar people, but specially. a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

Importance of the Pure Heart

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart." -- 2 Tim. 2:22.

We not only need to start right, but also to **pursue** a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according, to rumor or appearances, or to accept the judgment of Scribes and Pharisees, as did the multitude which cried, "Crucify Him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in His good works as well as in His wonderful words of life; they would have seen that so far from being a blasphemer He was "holy, harmless, separate from sinners"; they would have seen that His accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated, so will His "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares His own fidelity or faithfulness and declares Himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace; and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness **first**. Fidelity, love, and peace can be exercised only in harmony with righteousness; but unrighteousness not being proved against a brother, our fidelity and love and, peace toward him must continue, and indeed must increase in proportion as envy and slander and, all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is **purity** of heart-freedom from injustice.

Righteousness is **purity** of heart -- freedom from unrighteousness.

Love is **purity** of heart -- freedom from selfishness.

Purity Through Obeying the Truth

(4) "Seeing ye have **purified** your souls in obeying the truth through the Spirit [the Spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." -1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through **hearing** the truth, nor through **believing** the truth, but through **obeying** it. And not merely a **formal** obedience in outward ceremony and custom and polished manner, but through obedience to the Spirit of the truth -- its real import. All this brought you to the point where the love of the "brethren" of Christ was **unfeigned**, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not like, much less did you love them; they were poor, or shabby, or ignorant, or peculiar. But obeying the **spirit** of the truth you recognized that all who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow His leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now, having gotten thus far along in the good way, the Lord through the Apostle tells us what next-that we may preserve our hearts pure -- "See that ye love one another with a pure heart **fervently** [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the adversary, carnal love. But the pure love is not to be cold and indifferent; it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren." -- 1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or-deeds. Oh how blessed would all the gatherings of the "brethren" be if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one fourth, it would speedily exercise a gracious influence upon all-for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders, and backbitings?

Let all the "brethren" more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter.

PEACE

"If sin be in the heart,
The fairest sky is foul, and sad the summer weather,
The eye no longer sees the lambs apt play together
The dull ear cannot hear the birds that sing so sweetly

And all the joy of God's good earth is gone completely,
If sin be in the heart.

If peace be in the heart
The wildest winter storm is full of solemn beauty.
The midnight lightning flash but shows the path of duty,
Each living creature tells some new and joyous story,
The very trees and stones all catch a ray of glory,
If peace be in the heart."

INSTANT IN PRAYER

(Continued from last issue.)

"Evening, and morning, and at noon, will I pray, and cry aloud, and He shall hear my voice." -- Psa. 55 :17.

CALL upon Me in the day of trouble and I will hear you." Such is the invitation, and such is the promise of our Father. But the child of God who knows only to call upon the Lord in the hour of trouble, knows little of the sweetness of the Divine fellowship, or what it means to continue in prayer, to pray without ceasing. The Psalmist had learned something of the blessedness of this communion with God, and he knew what it was to be heard of the Lord. He said: "Evening, and morning, and at noon will I pray, and cry aloud." Under the varied experiences of his eventful life he had learned his need of God, his dependence upon Him, and the necessity of continuing in prayer if he would meet successfully all these experiences.

Refuge in Prayer

How much more the Christian in his battle with the world, the flesh, and the Adversary, how much greater his need to continue in prayer! The natural effect of continued pressure is to wear out. Many of us can bear a quick, sharp pain, while prolonged trial wears us out. But the continual pressure can be met by the continuance in prayer. Satan knows something of our limited endurance and he lays on a pressure which exceeds this, but by continuance in prayer we obtain strength beyond our power, enabling us to effectually cope with and foil such an attempt of the Adversary. Seeing that we have this secret of success, Satan will then probably turn to some other method, but to continue in prayer is to come off victorious. We can reply to Satan, with the word of the Lord. God is ever the same, He changes not. He first loved us, and He is ever near. He is rich in mercy and we can call upon Him not in the confidence of our own goodness, but in the trust of His promises in Christ.

Although at times we may feel deprived of help, this gives us the highest privilege of all; we may cry direct to God. Our cry will ascend straight to the throne of God- from the ends of the earth. When Satan presses hard, our only refuge is in prayer. Often are we led to pray

with the Psalmist in our helplessness: "Lead me to the rock that is higher than I" (Psa. 61 :2.) The recognition of a place of safety is very important -- to know that there is a refuge and that it is possible for us to reach it. There may be times when we feel that we can not by any struggling of ourselves attain that place of safety, that it may be like a rock seen by a drowning man, at too great a distance to be reached. However, the recognition of it and the strength to cry, is the first step toward safety. May we ever see the Rock and realize that it is abundantly sufficient.

To the Rock That is Higher Than I

There is no better picture of the position Christ occupies in the hours of overwhelming depression than that of "the rock." The solidity of the rock is brought into contrast with our weakness. It stands unmoved amid the waves, while we may be beaten about by them. Motionless amidst both wind and waves stands our Rock -- majestic, unmoved, the same in storm as in calm. Such is the rock and such is Christ; and it is important that we learn that this Rock is always to be found among the heaving billows. Let Satan do his worst, there stands our rock.

The height of the rock is also recognized. It is not a sunken rock. No, this Rock is higher than ourselves and one on which we may stand, whose foundation and height are beyond the reach of any power which the enemy can put forth-"The rock that is higher than I" There is a great lesson in these words: Self has been seen in all its weakness; it is now proved that it can do nothing, that our safety is riot in self; it must be in something higher than self-it must be **in Christ**. He is abundantly sufficient. Let us recognize this and lay self aside altogether. Standing in Him, all will be well. We waste much strength and incur much peril in trying to keep our heads above water. The billows are much higher and the waves much stronger than we, so that we must stand on something higher than ourselves if we are to stand at all. In times them of fierce overwhelmings let us not seek for something in self, but let us look to the Lord and cry to have our feet set on Christ. Then we shall have a firm foundation. When a tempest-tossed mariner has reached a rock, the contest is no longer between the waves and him, but between the waves and the rock; when we are on Christ, the contest is no longer between us and Satan, but between Christ and Satan. Christ cannot be vanquished; therefore we are safe.

This place of safety cannot be reached without the help, of another. We note that the Psalmist prays, "**Lead** me to the rock" etc; and again, "He shall set me upon a rock"; "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings." (Psa. 27:5; 40:2.) The Lord provides the shelter and enables us to reach it. "He sent from above, He took me, He drew me out of many waters." (Psa. 18:16.) When we are so blinded by the salt waves that we can hardly make continuous effort, there is a hand which can lead us, which can draw us out of the waves,

which can set our feet upon the rock. We have already experienced the power, the tenderness of this hand.

Looking to Higher Ground for Help

The Psalmist uses another figure expressive of the source of our strength: "I will lift up mine eyes unto the hills, from whence cometh my help." Prayer is one resource which no complication of circumstances can deprive the Lord's people of. Though the limbs may be chained, the view of the natural heavens shut out, either by being shut up in the dark dungeon or by the loss of our eyesight, still the Lord's child can come into the posture of prayer in his soul, can lift up his eyes to the heaven of heavens, can watch, can pray.

In this expression of the Psalmist three thoughts are brought prominently before us: First, the elevation of the Christian above surrounding conditions; second, the power of spiritual sight in prayer; and third, the definite point on which the eye is fixed. He says, "I will lift up, mine eyes unto the hills." His position evidently was in the valley, in the low ground. It may be that many of us have to walk for a long time in weariness in the valley, and the atmosphere may be chilling to the soul. God evidently intends that we should have such experiences that we may be taught to lift up our eyes unto the hills; that we may journey through the valley looking to higher ground for our help. But our position in mind is to be that of elevation, that of standing above the surrounding circumstances. This position is attained only by prayer.

The hills towered above the-valley and all the Psalmist could do was to lift up his eyes in prayer to a height far above the place in which he was. So in our times of distress, in our valley journeyings, let us, dear brethren, fix our eyes on the hills; yea above the hills. Let us say, "My help cometh from the Lord- who made heaven and earth." Let us not look at surrounding circumstances, but let us fix our eyes upon God, upon Christ. "When the Savior was about to pass over the brook Cedron and enter the horrors of Gethsemane, He looked above the surrounding gloom, and beheld the face of His Father on behalf of His disciples, yea, on behalf of Himself." "These words spake Jesus, and lifted up His eyes to heaven, and said, Father the hour is come; glorify Thy Son that Thy Son may also glorify Thee." -- John 17:1.

Should Seek Clearness of Spiritual Vision

Instead of endeavoring to pierce the future and get our comfort from suggestions as to how this or that plan will succeed, we must look above the valley and its gloom, above the place that seems likely to afford an outlet, above all, away from all, to God. Experience shows us that all our speculations and calculations are not to be depended upon. So long as we try to relieve ourselves by efforts of human reasoning or vision, so long must we remain anxious and perplexed. The source of relief is found in lifting the eye, lifting our hearts in prayer to God—prayer in which God is distinctly seen, in which His willingness to help is realized and acknowledged. One moment's uplifting of the eye in this way is of more practical value than the most earnest gazing into the future. Then let us look up from the valley to God, and He will look down on us and lead us through all its windings, all its gloom, to the point which He can see from His lofty throne as the one through which we can make our escape.

In proportion to the keenness of our spiritual sight, in proportion as prayer is a reality, in that same proportion is our power in prayer. The power of spiritual insight in the Lord's children, varies. Some have an indistinct vision of God upon His throne, of His faithfulness, His love, and His power. Others can see all these glories but do not see them with the warmth and glow that comes from personal realization. Let us not be discouraged; God is upon the throne, however small our power of realization it. He will honor our humble effort to look imploringly and trustingly to Him, and we will receive the needed help. Let us continue to seek ever more and more for an increase in clearness of power in spiritual vision; then we may see Him, a God near at hand, and not a God afar off. Satan would have us ever occupied with ourselves and, others, with circumstances about us, instead of looking up. We must not seek to find some one who will sympathize and succor. Let us at once go to God. Let us not try to manage our little troubles by ourselves, for little troubles are like seeds, they are very small in themselves, but they are capable of producing great and important results. We may rest assured that however small our need, a Father's love and care will always consider. So let us with the Psalmist say, "I will lift up mine eyes unto the hills, from whence cometh my help."

How Some Pray Without Ceasing

Since every day brings its troubles and perplexities, how necessary that we cultivate this spirit of prayer, this habit of taking "everything to God in prayer," of speaking to Him at all times and in all places, when there are immediate occasions for prayer and when there are not. We do not mean merely the **saying** of a prayer each morning and evening, but that of cultivating a continuous attitude of prayer. Prayer may be made in one short sentence, in a word, or even without uttering a word at all. This continuance in prayer is independent of place as well as of

time. The story of an old minister's servant gives us a lesson, we may all profit by:

"A number of ministers were in conference and among the questions considered was that of prayer, and how we could comply with the command to pray without ceasing. After some discussion one of the number was appointed to write upon the subject and. present his conclusions at the next monthly meeting. At this meeting the minister's servant girl was present. After the reading she exclaimed: 'What! a whole month needed to tell the meaning of that text! It is one of the easiest in the Bible.'

"'Well Mary,' said an old minister, 'what can you say about it? Let us hear how you understand it. Can you pray all the time?'

"'Oh, yes sir,' said Mary.

"'What! when you have so many things to do?'

"'Why sir, the more I have to do the more I pray,' replied the girl. 'When I first open my eyes in the morning, I pray, "Lord open the eyes of my understanding"; while I am dressing, I pray that I may be clothed with the robe of righteousness; when I have washed, I ask for the washing of regeneration; as I begin to work, I pray that I may have strength. equal to the day; when I kindle the fire I pray that God's work may revive in my soul; as I sweep the house I pray that my heart may be cleansed from all impurities; while partaking of breakfast, I desire to be fed with the manna from heaven and the sincere milk of the Word; as I am busy with the children, I look up to God as **my Father**. And so through all the day, everything I do furnishes me with thought for prayer.'

"'Enough, enough,' cried the old divine. 'These things are revealed to babes, and hid from the wise and prudent. Go on, Mary,' said he, 'pray without ceasing.'"

Let us remember, dear brethren that the promise is, "The meek will He guide in judgment." He who dwells in the high and lofty place dwells also with those of humble mind and heart. And how comforting to know that we are not confined to time or place, but that in every time, in every, place, we may raise our hearts to God. It is the spirit of man that prays, and the spirit may be quietly before the Throne while the body is amid the noise of travel or in the throng on the street. The soul may come into an attitude of prayer when the body cannot.

Every Day Affords Special Matter for Prayer

He who has learned to appreciate this great privilege of continuance in prayer never feels that he has nothing particular to pray about. There is never a day passes that does not afford special matter for prayer: dangers are apprehended, vexations are to be borne, spiritual comfort and blessings to be obtained -- which we feel in sore need of. As out of the abundance of the heart the mouth speaketh, so out of the abundance of the heart flows the prayer.

But even though we have no pressing need, we find abundance about which to continue in prayer. We long to be holy, so we lift up our heart to God for more of His Holy Spirit, influence and power, to make us more like Christ. We want to have more love for God, and we know that we cannot of ourselves develop this love, so we pray, "Make me love Thee as Thou Thyself wouldst have me love." In every service we perform, our heart turns to Him for His blessing. Have we the opportunity of calling on the sick, we ask that He would make our ministry acceptable, our words and influence comforting. Then, too, the Lord's cause and the ministry in general is a matter that should be on the hearts of all the Lord's children, and our hearts should go up to Him that He would prosper His work. Dear brethren may we know more and more of this continuance in prayer. May the Lord enable us to say with the Psalmist, "Evening, and morning, and at noon, will I pray, and cry aloud."

As we consider the importance of maintaining this attitude of prayer, the question of how we may attain to this becomes one of special concern. First of all, it is important that we realize our privilege- that we know that we may take a higher stand than that of mere worshipers ; that it is our privilege as children of the Lord to hold **communion** with, God. The unconverted may feel that God should be, worshiped and honored as the Supreme Being of the universe, and they may worship, but they cannot have communion. Worship is a duty; communion is a privilege. We who are enjoying the privilege of communion with God are in a far higher position than those of worshipers; and the realization of this will be a great help to our continuance in prayer. Oh, dear brethren, may we rise to this greatest of all privileges -- communion with God.

Great Evils Come From Small Beginnings

The deepest reverence and awe will fill the mind of one who knows the Holy One aright. Before Him even the angels veil their faces. Those who continue in prayer will be ever mindful of the greatness of God and will never presume to be irreverent because we are privileged to commune with Him. When we know that we are sons of God we will come to our Father as a child to a parent. The simple realization of this relationship, as parent and child, will lead us to come to Him at all times and to ask about everything. Our reverence for our Father is not lessened by the fact that we may come thus. As an earthly father does not require that set forms and ceremonies shall be gone through with before the child can open his lips, neither does our Heavenly Father. Were this the case the child would very likely stay away when there were only little things to speak of, and would go to him only with great things. We know, dear brethren, what serious results might come from this with the natural child, and the same is true of the spiritual. Great evils often come from very small beginnings. The little things we might have spoken to Him about may be the very beginnings from which evil might develop. When the first pains of a child are brought

to the notice of a tender parent, he takes measures which may avert a serious illness and much after-suffering. So when we take our troubles to the Lord in their beginning, much suffering may be saved.

When we do not take these little things to God in prayer, we take them into our own hands, and the result is trouble and loss, and the blessing we might otherwise have received is not ours. A turning of the heart to the Lord, a word of prayer, might have changed the entire course of the matter. We failed to do this, not because of unbelief, but because we did not realize our privilege of prayer. Even though we may be acquainted with many of the other privileges of worship and may avail ourselves of them, yet we may fail in this one point. For example, we may see clearly that God as our Father is permitting trials for our development, that He will in a general way make all needful provisions for us, and that He loves us, but at the same time we may fail in this particular point of realizing our privilege of taking everything to Him in prayer. The poet has well expressed

"What a friend we have in Jesus,
All our sins and griefs to bear.
What a privilege to carry,
Everything to God in prayer."

Let us endeavor more and more to realize our privileges connected with sonship -- so to realize them as to use them. Let us remember that we have been called to a position far higher than that of worshipers, a much closer position--that of talking, communing with God.

(To be continued)

TRIALS ABSOLUTELY ESSENTIAL

Our ability and strength to patiently endure should increase as we progress in the Narrow Way. We should grow "strong in the Lord and in the power of His might." But we cannot possibly develop this essential trait of character without trials -- experiences intended to call for the exercise of cheerful endurance. So let us not think it strange if we are called upon to pass through protracted trials which make necessary the nerving of ourselves to bear. But let us repeat that the virtue is not merely in the bearing; for the world has much to bear, but it is particularly in the manner in which we endure. At heart we must be sweet and submissive -- in fullest harmony with the Lord's processes of development. This may be hard at times; but His grace will be sufficient, if we constantly apply for it. "Having done all," let us "stand!"

Ah, yes! We can see a new reason for the Lord's arrangement that we should have our trial as our Master had His -- under an evil environment -- that we might not only have all the necessary qualities of Christian character, .but have them, rooted, grounded, fixed, established.

The Apostle James likewise draws our attention to the importance of this quality. He says, "The trying of your faith worketh patience"; that is to say, if our faith stands the trials, it will work out in our character this patient endurance. On the other hand, if we do not attain this development, it will mean that our faith has not stood the test satisfactorily, and that we are not fit for the Kingdom. Thus we see clearly what a great mistake has been made among Christian people in general in supposing that religion is a thing to be gotten suddenly as an answer to prayer, or by going to the mourner's bench, or by standing up for prayers, or in response to some Divine or human appeal -- just as one would get a dollar and put it into his pocket. On the contrary, the step of repentance from sin and into the way of justification is only the beginning, and not the end of the Christian way. The next step is consecration of ourselves and our all to God. But this also is far from the end. Not only must we go on and on, to the attainment of faith, fortitude, self-control, meekness, and love, but having attained, all these, we must patiently endure. We must "run with patience [cheerful endurance] the race set before us." Or, to use another figure of speech, it is merely starting in the School of Christ; merely having our names enrolled as pupils, to be taught of the Lord.

"The Hour of Temptation"

The Church of the Philadelphia period were promised of the Lord that because of their faithfulness, because they had "kept the Word of My patience," they should be kept from "the hour of temptation" which was to come upon all the world a little later. The Church of Laodicea - - the Church of our day -- is not kept from entering into the "hour of temptation"; but we may be sure that we will be kept while in it, if, we are faithful. and true. Our dear Lord's special message to the Laodicean phase of the Church has been, "Behold, I stand at the door and knock. If any man hear My Voice, and 'open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh, will I grant to sit with Me in My Throne." (Rev. 3:20, 21.) If there was ever a time when the Lord's faithful people needed to possess their souls in patience it is now. Those who are able to patiently endure will stand in this evil. day. All others will fall. As the Apostle forewarned us, the fiery ordeals of this day "will try every man's work, of what sort it is."

ENCOURAGING MESSAGES

Beloved Brethren:

Your good and encouraging letter of the 28th, was received. I am truly grateful for your cheering words and assure you, that your letter was like a ray of sunlight on a dark day. It was kind of Brother A. and Brother and Sister B. to call your attention to any case.

I will tell you something of myself, that you may understand: I have been a cripple for twelve years and have been totally deaf for six years. Not until after I lost my hearing did any of my folks take an interest in the Scriptures. So I have never heard the name of the Lord spoken. I have never heard a sermon or prayer, never been to Church or Sunday School, and knew nothing at all regarding God and His Divine Plan (although I was well versed in "Christian Science," and several creeds) until just a few years ago, when Brother A. presented the Truth to me. And although no one could talk to me on the subject, I had not read the First Volume in "Scripture Studies" through until I knew I had found the true light. Only a few months ago did I learn of the Pastoral Bible Institute, and only then did I realize the error that was creeping into the I.B. S, A.

I have only this to ask you, dear friends, please keep me advised as to all literature you publish. If you know any brethren who would care to correspond with me, please tell them of me, for only by correspondence can I keep in touch with them and the progress of the times.

Asking you to remember me in your prayers, and assuring you of my gratitude for all your favors; I am

Your brother in Christ,

G. O. W. -- III.

Dear Brethren:

In addition to the enclosed order, I want to express my heartfelt appreciation of the good things coming to us through the "Herald." I have just received the June 15th number, and the article on The Grace of Tolerance is certainly fine When the Truth people began to divide up into factions, I was made sad, but now for my own experience I am glad. I can see how many weaknesses I had before, but I did not realize it. I was not tolerant then, but I thought I was; I did not love the brethren then, . as I thought I did. I thought I was leaning on the Lord then, but now I see to a considerable extent I was leaning on the brethren. I thought I was proving everything, but now I see I accepted many things because some brother said it in whom I had the utmost confidence. Now I feel that I am more fully persuaded in my own mind, and still I sympathize with those who see differently. I can even sympathize with those of the nominal systems more, but still stand for what I believe to be the truth.

May the Lord's blessings be upon you, 'and may you manifest more and more His spirit in all you say and do.

Your brother in Christ, C. H. W.-Téx.

Dear Brethren in Christ:

As I made a full consecration to my Lord and Master in 1916, T like the rest of His children have met with many a storm during these years; but praise the Lord, He will always give us our desired haven. Finding your "Herald of Christ's Kingdom" meat in due season, I

hereby send my, subscription for one year. The other dollar is to be used for some of the .Lord's poor brethren for one year's subscription.

With much Christian love, A, O.-Ore.