

The Herald of Christ's Kingdom

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LOVE'S TRANSFORMING POWER

*"Beloved, if God so loved us, we ought also to love one another."
-- 1 John 4:11*

ONE of the most exalted privileges of the Christian is to know the love of Christ, which as the Apostle declares, "passeth [earthly, human] understanding." Indeed there can be no genuine, Christian experience without the inspiring power of love. And we are given the assurance that it was the love of Christ that constrained us, that drew us to Him, leading to repentance and ultimately to full surrender to God.

The love of Christ exhibited in His wonderful ministry, sacrifice, and self-denial unto death, for the purpose of bringing about human redemption, is most assuredly a revelation of the love of God; or as the Apostle declares, "Herein is the love of God revealed, in that He sent His only begotten Son to be the Redeemer of fallen man."

The keynote of the Gospel story, the central theme of God's Message as it has to do with both the Church in the present dispensation and humanity at large in the coming Age, is that of love. God is light, God is righteous, and God is love. The sum of the Lord's instruction to His people is that if they would really love one another as brethren and as members of the Divine family, they must understand and receive this love of the Father and of the Son, for the reason that love is of God.

The Scriptures evidently use the word love to express the complete whole of the grand and sublime qualities which make up the perfection of Jehovah, who is the very personification of love. To whatever extent any one possesses this quality of love, to that extent he has a condition of likeness or similarity to God. And whoever is fully in God's likeness may be said to be love, in that love is the great principle which represents most fully the Divine character.

Through the Power of the Spirit

In view of what we have seen of the exhibitions of the life and character of the Lord Jesus, it would be proper to say that Jesus is love, even as the Scriptures affirm that God is love. Those who have carefully and devoutly studied this important subject realize that love is the fruit of the Holy Spirit and that the love of God or the love of Christ is not genuinely exhibited except it be in same manner through the power of the Spirit. And incidentally we remark that herein is the importance of the office of the Holy Spirit emphasized and magnified. The exhortation, "Be ye filled with the Spirit," may be understood to

be a solemn appeal to disciples of Christ to be filled with His love, His sympathy, His long-suffering, His gentleness, and His patience. To whatever extent the Spirit of God is possessed, to that extent will the great principle or quality of love have control of all that we do and say despite the weaknesses of the flesh which prevent its full expression. When at last all the imperfection is taken away by reason of the powers of the First Resurrection, those who attain the prize of our glorious calling will truly have the image of God, the image or character-likeness of Christ in all its blessed fullness. Hence the hope of attaining that glorious and happy state of character becomes a mighty power in the life, inspiring to earnestness and faithfulness of endeavor.

Since the Scriptures teach that love is the fruit of the Spirit, it is readily seen that this precious quality is a thing that is gradually developed and is the result of the possession of the Holy Spirit in connection with the surrender of the heart to God and a faithful co-operation with Him in subduing, conquering, and overcoming in accordance with the counsel of His Word. Herein we see displayed the wisdom of God. With those who have that earnest desire and determined zeal for righteousness which God wills that they should have, the words and acts of life have an important bearing on the development of this quality of love. Possessing the precious treasure of the Holy Spirit in a marred and imperfect earthen vessel, our Father in heaven does not expect us to acquire perfection of love in the flesh, for its weaknesses and frailties will not permit us to do so, but He properly expects to find in those who will be members of the Body of Christ that earnestness of spirit and faithful endeavor which demonstrate that if they had perfect bodies they would always manifest love.

Through Patient Continuance in Well Doing

In order to reach this high degree of development of the character of love, we must through the assistance of the Spirit live not after the flesh, otherwise designated the old man, but must by patient effort train our minds in harmony with God's will and allow only those desires, those things which are true, pure, lovely and good. By so doing we shall gradually become copies of our Lord Jesus Christ. It becomes evident then that consecrated followers of the Lord living under the hallowed influences of the Holy Spirit, the spirit of love, will realize that their sentiments toward one another in the Lord must be those of fervent, loving interest. It is true that the Lord's people in their varying degrees of the development of love and the possession of the Spirit are not always wise in knowing how to exercise loving kindness; at times, on account of their weakness and fallen state, they may be led to think that a certain course of action would be the loving one, when it might be the very reverse -- the wrong course. Hence the admonition that the Christian strive to be sober, vigilant, and watchful unto prayer, that he may perceive to what extent he is using the spirit of a sound mind in his conduct and association with other brethren.

It is well to remember that a person might manifest kindness and love in word and act without having it in the heart and without being moved by the right motive. Sometimes kindness is prompted by a motive other than love. It might be for selfish reasons or for the purpose of entrapping another to his disadvantage. This form of deception and fraud is very common in the world. But of course such unholy practice would not be found amongst those who are animated to any extent by the Holy Spirit and who have a place amongst the holy brethren of the Lord.

Love Always Desires to be Kind

The Apostle admonishes the Christian to walk worthy of the vocation wherewith he is called in all lowliness and meekness, endeavoring to preserve the unity of the spirit in the bonds of love. And this must imply that it is a daily work in that "their walk" relates to their conduct -- their manner of living, thinking, speaking and acting in connection with all the affairs and experiences of their lives. The Christian's experience is a continual schooling. Day by day we are learning more and more about ourselves and about the wisdom and justice and love of God as the truth is studied and as we permit the Lord's Spirit to operate in our hearts. As we learn these lessons daily we are learning more to reprobate, criticize and correct ourselves, as the Apostle enjoins, saying that if we judge, inspect and correct ourselves, we would, not be chastised of the Lord and corrected by some form of punishment. In thus discovering our own weaknesses and insufficiency, we should learn as a matter of course not to expect perfection in others and we should endeavor to give them credit for doing their best to exemplify the highest ideal which they have in respect to the unity and perfection required for membership in the Body of Christ.

Love always desires to be kind, and love cannot willfully injure another. The parent who loves his child will not do anything to harm that child, or give it needless pain or suffering. The parent might sometimes make a mistake and through error punish the child unjustly, but the motive behind a loving parent's action will always be kind and true and an endeavor to accomplish that which will be for the best. Further, love might sometimes be regarded as unkind, because principles covering the actions of the individual might be misunderstood. When in the beginning of human history our Father in heaven forbade our first parents to partake of the fruit of the tree of knowledge, He had a good and wise reason for so doing. The reasonable supposition is that He would have eventually permitted them to partake of that fruit; but it was kindness on His part to keep them in ignorance of that fact. Since our Heavenly Father's kindness is not always understood, we may not be surprised if at times we do not clearly discern the justice, righteousness and wisdom of God in permitting some of the conditions and experiences through which we, as His children, pass, and if our Heavenly Father's kindness is not

always understood, we need not be surprised if we ourselves are misjudged sometimes. Although our spirit or motive may be right, yet we may not always have the ability to manifest it; and so we must make due allowance when others misunderstand us.

Patient with Fellow Members

In proportion as we have faith and are acquainted with God and discern the perfection of His character, in the same proportion will we be able to love the Lord with all our heart, all our mind, all our being, and all our strength. The Christian who, attains to this in his heart has surely reached the mark expressed by this command -- the first command, the principal command. The Lord may truly permit him to be tried, tested, and proved along the line of his love and to demonstrate that his love is mature, fixed, and established, but all the time he is thus being tested he may still be at the standard of the Divine law.

It is well to bear in mind that there is a distinction to be made between the heart standard by which the Lord is judging the members of His Church, and the fleshly standard by which the same persons might be judged by fellow brethren. Experience reveals that because of the weakness of the flesh the inward or heart love for the Lord might, at times not be fully and clearly expressed so that it would be apparent to others around us. And as the Lord waits patiently to see the fruitage of love in us, waits for us to develop the fruits of the Spirit; the graces of the Spirit, in our lives, so it behooves us to wait patiently upon the fellow members of the Body as they struggle on from day to day, seeking also to become renewed in thought and word and deed, sanctified wholly to the Master and His use.

Further, it should be remembered that there is a great difference between the human or earthly love such as the members of a family have for one another and that love which is designated the love of Christ, the love of brethren as members of the Divine family. The love required of the members of the Body of Christ is a love resulting from mutual relationship to the Lord and comes as a result of the Spirit of God dwelling in them--a godlike love which marks them as of, or partakers of His Spirit, having been begotten to His disposition, to newness of life. Accordingly, it would seem that there should be something about the character and conduct of the saints, the Lord's people, which would evince on all occasions that they, possessed true love for one another, even though it is not manifest always in all its fullness. To whatever extent any Christian fails to thus demonstrate that he possesses the true love, it is to that extent a reflection upon him; for as the Apostle says, If any man have not the Spirit of Christ, the love of Christ, he is none of His.

Putting Off All Elements of Bitterness

As the Lord's people learn to love one another in this deep and spiritual sense, the love of God is being perfected in them, the true, benevolent love which the Lord commands. Jesus said that we should love one another as He has loved us; that is, to the extent of being willing to lay down our lives in the service of one another. This love which is of God will not impel us to love some of the brethren some of the time; or merely some of the brethren all of the time. Rather, it will prompt to love all the brethren all the time; and be disposed to overlook their frailties and imperfections, taking that high and broad standpoint from which God views them, forgiving one another as God for Christ's sake exercises forbearance and longsuffering toward His children. We ought to forgive those who trespass against us, as we hope and trust that God will forgive our trespasses. We can hardly suppose that any one can be of the elect class unless this love of God be perfected in him. We may not gain so full a control of the flesh that we would never speak sharply or hastily, with a measure of impatience, but we must reach the place where all the elements of bitterness and lovelessness are rooted out of the heart, and where only sentiments of kindness, long-suffering and love fill the heart, so that we will be perfect in our intentions and purposes; it would seem that this condition must be attained before we could be accepted as members of the Kingdom class.

The Apostle reasoning along this line says, "If we love one another [it is an evidence that] God dwelleth in us and [that] His love is perfected in us." The same Apostle emphasizes this point again, saying, "Whoso hath this world's good, [interests, affairs] and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17.) The meaning is obvious; it signifies that such a lack of love and sympathy and such a restraint of assistance for a brother in need would imply that the love of God either did not at all dwell in such an One, or that it was but slightly developed -- far from being perfected.

If Our Hearts Condemn Us Not

This same word of inspiration assures us that "There is no fear in love, but perfect love casteth out fear." Fear is a mental condition that is borne of doubt and uncertainty and always implies a lack of faith, a lack of trust. There are some things that we ought to fear; we should fear to displease God, we should be afraid of engaging in that which He has forbidden and which would not be for our highest good. Likewise, we should be fearful of any influence or companionship that would not have an uplifting and beneficial effect upon us. But the Lord does not wish us to fear Him in the sense of living in dread or terror of His mighty power and majesty; nor will we be exercised by such fears and unhappy sentiments if we are living up to our privileges as Christians, living in close touch with the Lord and earnestly striving to

observe that manner of walk and conduct that He has declared is well pleasing in His sight. Again the Apostle reasons "Beloved, if our heart condemn us not, then have we confidence toward God." The thought evidently is that our freedom from fear, and our peace and rest in the Lord are based upon the fact of our holy walk in harmony with the will of God; for only such can have the consciousness in their hearts that there is no condemnation; and realizing that their own hearts condemn them not, such may know that neither does God condemn them, even though He is greater and knoweth all things. Seeing their hearts are right before Him and that they are consistently striving to please Him, He takes no note of their imperfections and weaknesses, all of which are met and covered by the great Redeemer's atoning sacrifice.

Love of God to Replace Fear

This rising above and overcoming of fear comes in connection with a clear knowledge of God and the principles by which He regulates the universe for therein we observe that God purposes only good toward His people, such as respond to Him and who strive to do His will. As we get rid of all improper fear, there will come to take its place the love of God with an increasing realization that He has love for us. And our love for Him grows in proportion as we perceive that He loves all mankind and has made provision for them whereby they may have an opportunity to gain eternal life. Our knowledge and love should not however cast out the fear of displeasing God, for we must never lose this proper fear in the sense of reverence for Him and fear of displeasing Him. The more we have then of reverential love, the more of the proper fear we shall also possess. Who would not fear to offend a brother or one whom he deeply loved and appreciated? Much more should we dread offending our just, wise, loving God.

The principle that perfect love casteth out fear should operate in all the experiences and relationships of life, for if we are living in fear and dread of others there cannot be the exercise of that true, filial affection that the love of Christ begets.

Rooted and Grounded in Love

When we realize the far-reaching power of love and consider how much it has to do with creating harmony and peace amongst God's creatures, most assuredly we recognize that it is the principal thing to be studied and appreciated, to be sought after, copied, and in every way possible established as the governing principle of our lives. Accordingly, our source of encouragement as we mingle with the brethren should not come from observing or hearing of great outward deeds and works of service, but should come rather from a recognition that the love of God is being perfected in them and that there is in this; the beautiful manifestation of the fact that they are being rooted and grounded in this glorious character quality of the Lord, Jesus Christ. We have the Apostle's assurance that only those who take this standpoint and recognize how valuable is love, are prepared to make

real and permanent progress in grace and knowledge. Those who have entered the school of Christ and refuse to make progress in this intimate acquaintance with the Lord and in the acquisition of His love, may assuredly expect that sooner or later their knowledge and appreciation of the Divine Plan will slip from them, while those who do make progress in this proper direction may anticipate that the length and breadth of the Divine Plan will continue opening before them and that their growth in knowledge will keep apace with their growth in love.

Let us all remember that this matter of acquiring the fruitage of love is not one that God Attends to apart from ourselves or from our own personal efforts; it is a matter which requires our most serious and urgent attention. Our Father in Heaven has made every provision whereby we may know of His love and be constrained by it, transformed by it, and may be Accepted into it, but it devolves upon us to give careful consideration to the directions whereby we may develop this Godlike quality of love for the brethren and practice it in the daily affairs of our lives; permitting the love of God to constrain us daily in His service, in sacrificing ourselves for His honor; and further, permitting the love of the brethren to so fill our hearts that as the Apostle expresses it we may be glad to lay down our lives for one another -- for the encouragement and uplift of other brethren. In that same connection there will of course be the exercise of a sympathetic love for mankind, in general, the entire groaning creation, in all of its trials and reverses, so that we shall more and more feel kindly and generously toward all with whom we have contact and will strive to be helpful to them as we have opportunity. All of this, it would seem, is essential to our keeping ourselves in the love of God. May we then, dearly beloved in the Lord, give the more earnest attention and enter more zealously into the practice of this important matter and thus become more and more perfected in this love, which is the spirit of our Father, the spirit of our Lord Jesus, and the spirit of all who are truly members of the Body of Christ.

THE TRIUMPHS OF AN UNSELFISH FRIENDSHIP

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul." -- 1 Sam. 18:1.

HISTORY relates many instances of intense friendships between great men in ancient times, but it tells us of none surpassing the friendship between Jonathan and David. Jonathan's love for David, evidently thoroughly reciprocated by the latter, shines out not only as a friendship that was unselfish, but as one that was apparently injurious to Jonathan's interests -- though not really so.

As the son of King Saul, Jonathan was the recognized heir to the throne of Israel, and was at this time about thirty-five years of age, David, the country youth of about twenty-one years of age, had suddenly, sprung into prominence before the nation, had been appointed captain of a thousand, men, and was just recently married to Saul's daughter. David was not one of the "saints" in the New Testament sense. He lived at too early a date to share in the high calling, nor could he follow in the footsteps of Jesus, since the Captain of our salvation and our Forerunner in the Narrow Way had not yet come. David was a man after God's own heart; in the sense that he was full of faith in God and aimed aright. At heart he desired to do the Lord's will, and wherever he failed of this it caused him grief and led him to repentance. He lived before the time of God's revelation of His own character and Plan and perfect will concerning His people. All things considered, David's attainments in faith and obedience were quite remarkable, so that although as a whole he was not to be considered as a model or pattern by the Church of the Gospel Age, nevertheless many beautiful illustrations of proper faith and obedience may be drawn from his career.

Saul himself viewed David as a rival in the affections of the people, and everything foreboded that some day he would be Saul's successor. And although appreciative of David's prowess, Saul was, nevertheless, jealous of him because of the prominence to which his noble course brought him in the eyes of the people. This jealousy was accentuated as he heard the praises of David sung in grander terms than his own were lauded. Jealousy is always an evil quality -- no part of the Lord's Spirit, the Holy Spirit, but a strong ingredient in the spirit of evil. Hatred, envy, malice, strife, works of the flesh and of the devil, are all closely related to jealousy, and often spring from it. Saul should have resisted the envious suggestions which came to his mind; he should have allowed his mind to rise above all personalities and to rejoice most sincerely, most heartily, in the praises of his young general. Doubtless it was in part his remembrances of the Lord's declaration that he should be bereft of the kingdom that made him look with jealous eyes upon David from thenceforth.

The Manifestation of True Greatness

From the standpoint of fallen manhood, therefore, Jonathan had every reason to consider David an opponent and rival, and the envy and jealousy of the fallen nature might be expected to breed in Jonathan's heart hatred and enmity instead of friendship, and love. These circumstances constitute the remarkable friendship between these two young men one of the most wonderful on the pages of history.

We read of how Jonathan's soul was knit unto the soul of David -- their affections, confidences and loves were interwoven. Jonathan giving to David certain parts of his own apparel when the latter came to live at the court of Saul, was merely an outward manifestation of the other precious sentiments which prompted this and other

manifestations of affection -- all of which, dignifying David and promoting his honor, were derogatory to the natural interests of Jonathan, who, as the heir apparent, might not improperly have aspired to the maintenance of his own place of honor at the court. Small minds are apt to make this mistake of supposing that the crushing down of others is essential to their own honor and exaltation; but it was because Jonathan was not thus small-minded, but noble-hearted, that his character has been beloved by all who have known it from then until now.

There is a reason for everything, and there must have been a reason for this love between these two noble souls. We are to love and esteem whatsoever things are just, true, pure, noble, honorable, says the Apostle, which implies that the love of the reverse of these would be improper. True, there is a difference between loving principles of righteousness and goodness and loving individuals, but what we wish to notice is that the love for individuals should be based upon their possession of noble and love-worthy characters. Neither of these men could have loved the other had he been bad, ignoble; for only the mean can love the mean, and only the perverse can love the perverse.

Friendship Based on Faith in God

What was there in David's character that attracted Jonathan's love? Undoubtedly it was his nobility, his courage, his honesty, his faithfulness to the king and to the nation, and above all, his trust in God, his reliance on Him. What was there in Jonathan that drew forth the responsive love of David? There were many of the same qualities. Jonathan was also courageous and already had demonstrated this; he was sincere, honest, humble-minded, generous, faithful to a friend, and above all faithful to his God. -- 1 Sam. 14:1-15, 2,7-30,43; 23:6-18.

While these two men had certain natural qualities of heart, which commended each to the other's love, the great bond of union was the faith and devotion of, each to God. Some one has said that those who would be the best friends need a third object in which both are interested, and that then, like the radii of a great circle, the nearer they come to this center the nearer they approach to one another. So with these men: their loyalty to God and to the principles of truth and righteousness exemplified in God, was the strong bond of their friendship which hindered the diversity of their earthly interests from alienating their affections.

This same principle is exemplified in all true, unselfish love: there must be something mutually attractive to draw and to hold the interest and love of each to the other. The breaking of vows of love and friendship or the breaking of marriage vows implies that one or the other had a selfish love and not a pure love, which the Lord's Word inculcates and which is so nobly illustrated in this lesson. Selfish love may indeed admire that which is brilliant, that which is good, that which is noble, that which is generous; but not being equally noble and

generous, it will be sure at some time to be assaulted with the temptation to abandon the friendship where it believes it could better serve its own interests. Jonathan's love was not of this selfish kind, consequently it was unchangeable -- indeed, grew the firmer and the stronger in proportion as it triumphed over the propositions of any selfish suggestions. In this respect it well represents the love of our Lord Jesus for His people. As Jonathan loved David at the cost of his own position, our Lord Jesus left the glory which He had with the Father that He might become the Redeemer of His people, to whom He declares, "Ye are My friends if ye do whatsoever I command you."

"One there is above all others
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end."

Contrasts of Love and Selfishness

The sacred record introduces these two friends at a time when the life of David was in danger Saul was disposed to do violence to David, and his threatened action was repeated several times; finally the javelin was thrown at his musician. David, but the latter escaped it. It was in view of this hostile feeling that these friends decided that it would be unwise for David to again appear at court unless King Saul manifested some change of mind toward him. The coming feast would be an important one; Jonathan and others of the household would be present, but it was not considered prudent that David should hazard his life by attending, and it was arranged that Jonathan would make his excuses to the king and should subsequently let David know the king's attitude of mind, so that if necessary he should flee out of the country. Jonathan found Saul full of bitterness of heart toward David, so much so that he was angered at his son for making excuses for him and threw his javelin at him as an evidence of his displeasure, though probably not, with the intention of killing him. Jonathan resented the indignities and wrong of his father, and at once communicated the matter to David by a prearranged signal. However, the two friends could not part without a personal interview; in which they kissed each other, and wept, and bound each other in promises, and called upon God to witness the sincerity of their devotion to each other. Jonathan was evidently fully convinced that David was the Lord's choice for a long to succeed Saul, and, being full of faith and devotion to God, he had not the slightest thought of opposing the Divine arrangement. Quite probably, too, in their confidences; David had already told Jonathan of his anointing, assuring him, however, that he would not consider this anointing a proper excuse or ground for any interference with King Saul; that on the contrary, as the Lord had sought him and anointed him, the Lord Himself was able in His own due time and in His own way to install him in authority and power without his stretching forth his hand to do injury to one who already had been anointed of the Lord to this office of king.

Only the Transformed Are Friends of God

We have already noticed that friendship implies like qualities of mind and of heart. The generous love the generous, the noble love the noble, the honest love the honest, the meek love the meek, etc.; but now we call attention to the fact that amongst the Lord's people are not many great, wise or noble -- naturally speaking--and that God loves and accepts as His covenant people, friends, children, chiefly those who are not noble by nature. We notice also a love and friendship amongst the Lord's consecrated people stronger and deeper than any earthly tie or relationship -- notwithstanding the fact that amongst the Lord's people are "not many great or noble," but chiefly the poor of this world, rich in faith. How comes this seeming contradiction of a general rule of friendship? We reply that God's love toward us as sinners was not that of friendship but of compassion, and similarly the love of His people for sinners is not that of friendship but of compassion, sympathy, the desire to help them out of their degradation. Not until after we had ceased to be sinners, through acceptance of Christ, were we privileged to become the friends of God and to realize Him as our friend. Not until we had ceased to be sinners, and had been accepted in the Beloved, did we become the friends of others similarly transformed, and begin to grow in this quality of friendship -- love for one another as brethren, partakers of the Holy Spirit.

In a word, there are two planes of friendship -- a natural plane, on which men of like natural qualities would be drawn together; and a spiritual plane, on which those unlike in natural qualities, but alike in spiritual hopes, aims and ambitions, are drawn still more closely together by the new tie, the new love, which binds not their flesh but their hearts in Christian love and unity.

These New Creatures in Christ Jesus know each other not according to the flesh but according to the Spirit. In each other's spirits or new minds there are the noblest sentiments, the highest aspirations, that which is good, true; noble, pure--whatever may be their weaknesses according to the flesh. They love each other from the new standpoint of intention, will, harmony with God, and their friendship for one another grows increasingly as they perceive each other's energy in fighting the good fight of faith against the evil influences of the world; the flesh and the Adversary. Nor tongue nor pen can properly express the love, the friendship, which subsists between these New Creatures in Christ Jesus, to whom old things have passed away and all things have become new..

"Love Making a Difference"

This does not signify, however, that a parent must have exactly the same love for other children as for his own; he has a greater responsibility for his own, and should realize it. Nor does it imply that even the saints will all be loved to the same degree. Our Lord, we are

told, **specialy** loved some of His disciples. By and by, when perfection shall have replaced imperfection, all "brethren" will be perfect and all neighbors will be brethren beloved. Until then, however, we must love all, but "making a difference" -- according to natural obligations and spiritual development. -- Jude 22.

As there are nominal Christians and real Christians, so there is a nominal love as well as a real love amongst those who profess the name of Christ, and it should be more and more the aim of the Lord's true people to cultivate His spirit, His character, His disposition, His love, His friendship; and that they may be able to cultivate these He has caused the Apostle to present to our attention a most graphic description. of the love which is from above. This, description is given in 1 Corinthians 13. It must be enjoyed to some extent by all who are New Creatures, for if any man have not the Spirit of Christ he is none of His; but it will be increasingly enjoyed and appreciatingly understood in proportion as the Lord's people each become stronger in the Lord -- copies of God's dear Son-like Him who is the friend above all others.

One writer says, "The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served The self-centered cannot keep friends even when he makes them."

Another remarks, "Behold, what gross errors and extreme absurdities many do commit for want of a friend to tell him of them."

"True criticism does not consist, as so many critics seem to think, in depreciating, but in appreciation. More lives are spoiled by undue harshness than by undue gentleness."

"The centered love of any one person tends toward universal good-will, the love of all. The candle not only shines on him who lights it, but on all within reach of its rays."

"I count that friendship little worth
Which bath not many things untold;
Great longings that no words can hold,
And passion secrets waiting birth.

"Along the slender wires of speech
Some message from the heart is sent;
But who can tell the whole that's meant?
Our dearest thoughts are out of each."

THE HERITAGE OF THEM THAT BELIEVE

"I am crucified with Christ: nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." -- Gal. 2:20.

THE operation of faith as applied to the Christian's belief in God, and his acceptance of the Bible as the revelation of his Creator's benevolent purposes for himself and his fellows, covers a very large field of profound possibilities. It provides a theme of ever widening scope, yea a boundless expanse of unexplored lengths and breadths, reaching far beyond the limited horizon of the great majority, who dwell amid the visible cares of life the question of food to eat and the where withal to be clothed -- and who never soar on the eagle wings of lofty spiritual aspirations and holy meditations to the higher heights, to peer into the unlimitedness of God's wonders beyond.

A few noble souls perhaps have caught partial visions of the vast scope of the diversified wisdom and power of God, as it is written in ocean and earth and sky, and elaborated upon in the myriad forms of nature's marvelous varieties, observed in trees and shrubs and flowers, and in the endless, pleasing shades and colors with which creation's mundane is decked, and again in the intricate mechanism of the human body so "fearfully and wonderfully made." Such, believing that a God so magnificently portrayed in the works of nature would delight to reveal Himself in a more intimate way; have not found it difficult to accept the Bible, with its internal evidences of Divine authorship as that more personal message and revelation wherein God has delighted to rejoice our hearts and richly reward our faith, as we delve into its inexhaustible depths in our eagerness to "know God and Jesus Christ 'whom He hath sent."

What joys and moments of holy ecstasy have been experienced by those few who have exercised that quality of faith that would entitle them to a place on the sacred record of faith's heroes! By their simple faith they have been transported far beyond the "murmurings and complainings." and above the present environments of unrest and confusion, into the realms of faith. Here it is that contentment with "whatever lot I see" is a blessed reality, and where the rest and peace provided and lovingly bequeathed to the children of God may be known in verity.

"According to Your Faith"

There can be no doubt that this statement of the Master, "according to your faith be it unto you," represents a fundamental condition related to all our relationships to Him and our enjoyment of His favors, and most certainly must apply to our entering into and growing richer in the actual life of faith. How beautifully He therein suggests the unlimitedness of His willingness to give, to honor, and reward our faith. If there be any limitations, they must be set by us. He makes none, but throws open the flood gates of Divine grace, gives access to the Father's heart of love and devotion to His children, and through His Apostle declares the astounding truth, "all things are yours, for ye are Christ's' and Christ is God's." The limits of appropriation are the limits of our faith.

If faith as a grain of mustard seed contain the concentrated power sufficient to move the mountain into the sea, who can measure the possibilities of faith if possessed in its fullness, and if exercised in laying hold of the promises of God that are yea and amen to those that believe, and that comprehend our every need, and His exhaustless supply! And, "He is able to do exceeding abundantly above all that we ask or think." "Lord increase our faith."

"When the Son of Man Cometh Shall He Find Faith on the Earth"

Faith has always been a rare possession. Comparatively few in any Age have distinguished themselves by their exploits of faith. Varying degrees of faith in the existence and power of God have always, prevailed, and in our day multitudes profess faith in His Word, and are governed more or less by this confidence in what has been revealed therein. Many perhaps sincerely desire to demonstrate their faith by their defense of the Bible as the inspired message of God, others by whatever line of interpretation and application may seem most harmonious and consistent to them. Whatever may be worthy of commendation and encouragement in these various efforts we surely feel disposed to view sympathetically, and we are glad to know that in this day of skepticism and unbelief there are so many who still honor the Bible as the Word of God. Yet it is in relation to the present time that our Lord inquires regarding the hope of finding real faith in the earth. Yea, even in this our day of multitudinous methods of Bible study and peculiar advantages, shall He find much or little of real, holy faith.

The life of faith as elucidated by St. Paul and the other Apostles has been presented as a life of progress, of advancing stages from "grace to grace and faith to faith." It begins with our reconciliation through faith in Christ's redemptive sacrifice, leading on to our adoption into the family of God through consecration. The further development of likeness in character to our glorified Lord, the incentive to a holy life and conduct means to us prospective joint-heirship, with Christ in glory the great feature of our special calling and separation from the world.'

Thus briefly the burden of the Apostles' efforts to indoctrinate the Church might be summed up. But it must not be overlooked that they and particularly St. Paul, made special effort to have the brethren understand that these various features of knowledge regarding the Plan of God for the present and future Age did not constitute the sum total of Christian experience -- that the knowledge itself was but a means to a greater end, and that this knowledge about God and His purpose would fail to accomplish its designed intention if it did not lead to a knowledge of God and perfection of the glory and virtue to which they had been called.

"Let Us Go on to Perfection"

That this was the desired end we find by a careful study of the Apostle's words in Hebrews 6:1 (Weymouth): "Therefore leaving elementary instruction about the Christ, let us advance to mature manhood and not be a continually relaying a foundation of repentance from lifeless works, and of faith in God, or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgment. And advance we will, if God permits."

As we read this rather surprising advice of the Apostle, we are inclined to wonder just how it was received by the brethren of that time. If we judge them by ourselves today, it would not surprise us to learn that there were some objections raised to the elimination here proposed. Would not some dear brethren, upon whom the responsibility of leading a study had been laid, object, and complain that all their favorite subjects had been discounted? And surely many brethren possessing talents for public speaking, or private exhortation, would likewise feel disposed to say, "Why, Paul, if we should cease to make it our special business to preach about repentance and the laying aside of our own works and accepting by faith the works of God, and fail to keep repeating our cherished traditions, and our laying on of hands whereby we define our approval or disapproval of persons and teachings, and thus claim to keep the true Church separate from others; and if we are not to specially keep the themes of the resurrection and the final judgment before the minds of the brethren, what is there left to discourse upon?"

We are quite certain that there was no intention on the part of the Apostle in giving this advice to encourage any of the brethren to discard these subjects or to underestimate their importance as a part of the whole counsel of God and therefore essential to a clear understanding of His will concerning us. Neither would he want us to understand that henceforth these subjects should never be used. His own conduct would show that under proper conditions; and when the circumstances required it, the proper course would be to dispense milk to babes and strong meat to those more matured. The advice illustrated a deep desire on the part of the Apostle. How much he yearned for the brethren! Like a mother with deep anxiety watching the growth of her child, noticing its development of mind and body special delight as the helplessness of the new-born babe gives place to the comprehending intellect and the powers of muscle and speech and locomotion leave behind the unintelligible sounds, and the cradle. Just as it would mean pain and anguish of mind and disappointment to her should she see no developments, no responding mentality, no signs of growth, so with this beloved Apostle.

Why Many Enter Not In

Babes in Christ, as such in their normal condition, St. Paul tenderly nourished, but when these babes remained dwarfs and continued so limited in spiritual powers of assimilation as to require only milk, then his disappointment was keen. Back of the advice we are discussing,

was the suggestion that by this time these elementary features of knowledge should be so well understood and the foundation they represent so firmly established, that now the evidence of maturity should be manifest, and in the private meditations of the brethren and in their little gatherings it should be their special desire to elevate their minds to the more vital subjects, the deeper truths so frequently referred to in the various letters of the Apostle. Above all he would surely delight to lead them on in the way of faith, to the "life of faith" he himself lived.

We are forced to conclude that comparatively few to whom this advice was directly given ever reached the glorious summit, where a vision of the realms of faith became a personal experience. And it has been ever thus. The records of God's typical people abound with the testimony of their utter failure to lay hold of their exceptional privileges. At the outset of their journey the command went forth: "Speak unto the children of Israel that they go forward." Sufficient evidence was given them to prove to them that this command having been issued by Jehovah was the greatest guarantee that nothing could hinder their advance, so long as obedient faith operated in their midst. But after all, the record of the mercy and patience and faithfulness of God toward them, the Apostle must write the discreditable testimony, "They entered not in because of unbelief."

But sadder still will the record be when the pages of history covering the actings and failures of those who have enjoyed exceptional privileges in this Age are opened, when the call of the Church becomes known by the world in general, and the minds of men become so illuminated by the restitution processes as to be able to comprehend in some measure the greatness of the privilege enjoyed during this Age. They will doubtless marvel at the record as again they observe history repeated -- "They entered not in because of unbelief." Occupied with fleshpots, never entirely appreciative of their deliverance from Egypt, never leaving fully the delights of material things enjoyed in Egypt, and forever doubtful of the love and power of their Leader whose word had been repeatedly given, assuring them of untold blessings if their faith met the requirements. Like their typical predecessors, as the people of God, they have been so occupied with elementary matters, and so lacking in faith and obedience, that God has never been permitted the joy of opening the windows of heaven to dispense the showers of blessing greater than their capacity to contain.

"My Soul Thirsteth For God"

No true child of God whose heart is open to the influences of the Holy Spirit can be without that hunger of soul that yearns for the closest possible fellowship with God and our Lord Jesus Christ. Moreover, such faithful souls never reach the point where the desire to know God ceases to be a powerful incentive to explore His unsearchable riches of grace and wisdom, but as expressed by the beloved David, "As the hart panteth after the water brook, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Psa. 42:1, 2.) So these continue to experience that blessed hunger that will remain as a real integral part of their spiritual life until they awake, satisfied in His likeness.

It therefore becomes an important witness of the Spirit to us of we find ourselves earnestly desiring this fuller, larger comprehension of the "beauty of the Lord," and if our chief aim in life can be expressed in the language of Scripture, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in His temple." -- Psa. 27:4.

Does it not seem regrettable that so few, apparently, ever reach this much-to-be-desired condition? This is evidenced by the fact that for any one of deep spiritual cravings to draw aside occasionally from the beaten path of elementary study and rehearsal of foundational truths to explore the realms of faith's high vantage ground, filled with blessed possibilities and heavenly realities, will almost invariably result in his being considered peculiar and of questionable temperament -- a chaser after visionary hallucinations that have no substantial qualities vital to the soul's progress and joy.

Contending Over Matters of Less Importance

There is, however, a warmth of inexpressible pleasure associated with the, diversified experiences of the man of God, who is endowed with this rich gift of faith and vision, to which the cold matter of fact brother may be a comparative stranger! To the mind of the latter there is so much more tangible satisfaction in unraveling theological problems and adjusting the various doctrinal and dispensational truths, and he is occupied largely in earnestly contending for these -- why trouble about the things beyond these definite lines? Perhaps he may be disposed to question the reality and value of this eagerness to avail oneself of all the blessings and joys of the life of faith that are supposed to lie just beyond the purely intellectual, because he may have observed that some of its advocates have confused it with a sort of denial of facts, an unreal emotionalism that cannot be harmonized with facts, and that cannot be applied intelligently to the very practical, real, experiences of life. But the life of faith as taught in the Scriptures, thank God, is a blessed reality as many can testify. It is compatible with that spirit of a sound mind that emanates from God -- that mind that is imparted to us by the Holy Spirit's power as it interprets for us the Divine Word. And it is this happy medium that we should seek to understand. If "We can receive it" and cultivate it to the point of daily, hourly application, we will find it blessedly true, as we so often sing:

"If our faith is true and simple,
We will take Him at His Word,

And our lives will be all sunshine
In the sweetness of our Lord."

How May We Reach This Higher Ground?

As an exponent of the life of rest and trust through faith in Christ, we have in the Apostle Paul a worthy example, and a most practical instructor. He was no idle theorist, indulging in metaphorical expressions that could have no tangible meaning to the average mind amongst the brethren he so earnestly desired to assist to spiritual maturity in Christ Jesus. Hence there was no thought of diminishing the reality of the weaknesses and deformities of the flesh, its limitations, and ever present opposition to the mind of the Spirit by any sophisticated absurdities that would seek to disabuse Timothy's mind of the idea that his chronic stomach trouble was anything real, or that would harass the mind of his beloved co-laborer, Epaphroditus, with chidings about being self-deceived regarding the seriousness of his illness. Neither did he engage in any delusive arguments in denial of his own "thorn in the flesh" and his physical and mental infirmities and anxieties, but on the contrary acknowledged that his experience was exceptional in the way of responsibilities and consequential anxiety -- troubles on every side, fears within and without, "being burdened," groaning within ourselves," sleepless nights when the care of all the Churches, weighed heavily upon his heart. The tears of love and disappointment frequently fell as he learned of the discord springing up here and there amongst his beloved little groups of brethren, and his feelings of righteous indignation were aroused on account of perfidious leaders who would take advantage of his absence to proclaim some false teachings in the Church.

Surely St. Paul was a man of like passions with ourselves, and yet how he towers above us in his triumphant faith! By virtue of his victory over extraordinary, besetments and unparalleled oppositions and hindrances, he stands out an inspiring testimonial of "grace sufficient," of Divine power "made perfect in, weakness," and beckons us to venture boldly onward and upward until we too may confidently say, "Thanks be unto God who causeth us always to triumph through our Lord Jesus Christ."

How then may we reach this higher ground and possess experimentally the victory that overcometh the world and all its influences? In 2 Cor. 4:16-18, we read: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Here we have a profound truth beautifully and practically stated, and the secret revealed of "rejoicing evermore" with its re-echo, "And again I say rejoice," even though all outward circumstances seem against us.

And not alone in these Scriptures but in numerous other references to present experiences; we find the same true philosophy underlying the admonitions given, namely that so much depends upon the object that absorbs our attention, that holds our gaze in concentrated interest and fixity. As illustrated in those beautiful lines

"Since mine eyes were fixed on Jesus,
I've lost sight of all beside,
So enchained my spirit's vision,
Looking at the crucified."

"Looking Unto Jesus"

When conditions seem to require special effort to awaken renewed faithfulness in following the Master's footsteps, what suggestion could be more appropriate than the text, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12:2.) With the mind directed to His loyalty to God, and the eyes riveted upon His faithful endurance of the contradiction of sinners, and His obedience unto death, who could fail to experience a fresh impulse and urge, and a thrill of admiration that would minimize our little trials and contradictions in comparison, and cause a renewed determination to keep the eyes fixed on Jesus.

Again, when it is expedient to rehearse the conditions of joint-heirship with Christ in the Kingdom—that if we would reign, we must suffer -- how appropriate to put the weight of argument where the Apostle seems to put it, not on the sufferings; but on the glory: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) Here we have the principle suggested, the open door into the secret of His tabernacle, where we may dwell secure, and know in a positive, intelligent, personal manner, the reality of things, that hitherto may have been but vague theories, or perhaps, to us, real attainments that have always seemed just beyond our ability to comprehend and grasp.

Faith deals with the future and the invisible and is operative only until lost in actual sight and possession -- "for what a man seeth why doth he yet hope for it?" Once the fruition of hope has been reached, faith ceases, and the joys of realization take the place of faith's anticipation. Thus faith is like a powerful telescope that we may now focus on the heavenly, invisible things, and bring them within reach of our spiritual vision, where we may enjoy them in delightful foretaste and feast our souls even now upon their incomparable worth; "for God hath revealed them unto us by His Spirit." The riches and treasures we hope for are all in the future, since the present temporal things have lost their attraction, and our heart's affections are now set on things above. Thus we see the great need of being inseparably linked with the invisible, eternal realities beyond the veil, of having "an anchor within the veil both sure and steadfast," for in the invisible is our strength, our

spiritual vitality. Only, as we are in living union with the unseen powers of God's unlimited spiritual agencies, can we hope to possess the stability of faith that will "shine more bright and clear," while the fire of life's experiences removes the lingering elements of dross and weakness.

Translated Out of the Realm of Things Seen

If we go back into the history of some of God's heroes of faith, we note how evident it is that it was their unshakable faith in the things future that sustained them through those severe testings recorded by the Apostle in Hebrews 11, and elsewhere. The confidence they exercised in the ultimate enjoyment of the then far away reward constituted their greatest source of strength. Of Abraham we read, "Abraham rejoiced to see My day and he saw it and was glad." Of others of subsequent times it is written, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." We find St. Peter continuing the same line of suggestion in his statement to the Church: "Unto us are given exceeding great and precious promises [promises of future glories]; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." Faith in the promises and confidence in Him who has promised, and the resulting purification engendered by such a hope of the eternal future, constitute the essentials of Christian experience.

How manifest it now becomes that there are no mystical complications of terms necessary to describe the life of faith, no hindrances to its being clearly seen by even the weakest saint. It is within the reach of all who seek it, and may be briefly comprehended in as simple an expression as "Knowing God and having faith in His Word." As observed foregoing, this will mean knowing God in intimate fellowship, and through faith in His promises experiencing not only a translation out of the kingdom of darkness into the Kingdom of His dear Son, but an ascension out of the realm of things seen, into the heavenlies in Christ Jesus, whereby the law of contrasts makes earthly sufferings and earthly advantages fade before the brilliancy of the celestial glory of the things not seen.

But although all this may be epitomized into so brief a statement, its attainment, like many of the Lord's richest blessings that properly belong to His people, can be realized only when the heart is made receptive and properly prepared to receive it; or to use the words of Jesus, "This kind goeth not out but by prayer and fasting." There may be a general dispensation of blessing common to all in the benevolence of the great Creator, but not so with these special evidences of endearment that are held in reservation until they are earnestly desired and sought. This is the great requisite to a personal fellowship with Him -- "Draw nigh to God and He will draw nigh to you." "Ask and ye

shall receive, seek and ye shall find." "Blessed are they who hunger and thirst after righteousness for they shall be filled."

Prayer as a Factor in the Life of Faith

The Christian, as Scripturally defined, is preeminently a man of prayer; and no substitute for prayer as a way to the mind and heart of God can ever be found. No progress in the life of faith can ever be hoped for by any who fail to live the life a prayer. Let us note well this point and first of all consider what proportion of our life could be described as a life of prayer. "Pray without ceasing," is the word of the Apostle and the outstanding characteristic of his successful ministry. We have been reminded of the beauty and 'appropriateness of the simple request of the disciples as they approached the Lord in the days of His ministry -- "Lord, teach us to pray." How we might have thought their request would have been first of all, "Lord, teach us to preach -- teach us how to address the multitudes in the language of the learned and educated, so that we may accomplish great things in the ministry to which you have called us." How beautifully significant their prayer! Would it not mean -- "Lord, teach us how to pray in harmony with the Father's will; show us how to approach into personal nearness with the Father and His infinite wisdom and power; show us how to live near the throne of heavenly grace and in the immediate presence of God, that our strength may be renewed and grace sufficient realized; where we may receive the benediction of the Spirit's ministry and be led into the paths of obedient, efficient service."

As we too desire the fullness of His favor, and to be endued with the unction from on high in order that we may glorify Him and be increasingly enriched in spiritual experiences, by the "grace and peace multiplied unto us , through the knowledge of God and of Jesus Christ our Lord," how necessary to know how to pray, and to value this medium of entrance into the holiest of all, for

"Prayer is appointed to convey
The blessings God designs to give.
In every case, should Christians pray,
If near the fount of grace they'd live."

None Can Teach Like God

"Nothing can possibly make up for the lack of secret communion with God, or the training and discipline of His school. 'All the wisdom of the Egyptians' would not have qualified Moses for his future path He might have taken out his degree in the school of man, and yet have to learn his alphabet in the school of God. Mere human wisdom and learning, how valuable soever in themselves; can never constitute any one servant of God, nor equip him for any department of Divine service 'The man whom God will use must be endowed with widely different qualifications -- such qualifications as can alone be found in the deep and hallowed retirement of the Lord's presence. . . . None can teach like God; and all who will learn of Him must be alone with Him. 'In the desert God will teach thee.' . . . Beloved reader, may you prove, in your own deep experience, the real meaning. of 'the backside of the desert,' that sacred spot where nature is laid in the dust and God alone exalted. There it is that men and things the world and self-present circumstances and their influence, are all valued at what they are really worth The heart that has found itself in the presence of God, at 'the backside of the desert' has right thoughts about everything. It is raised far above the exciting influence of this world's schemes The sigh of ambition is not heaved there. This world's fading laurels do not tempt there. The thirst for gold is not felt there. The eye is never dimmed with lust, nor the heart swollen with pride there. Human applause does not elate, nor human censure depress there. In a word, everything is set aside save the stillness and light of the Divine presence. God's voice alone is heard -- His light enjoyed -- His thoughts received. This is the place to which all must go to be educated for the ministry It is when we begin, continue, and end our work at the Master's feet, that our service will be of the right kind."

(Continued in next issue)

"ALONE WITH GOD"

"Into my closet fleeing, as the dove
Doth homeward flee,
I haste away to ponder o'er Thy love
Alone with Thee!

"In the dim wood, by human ear unheard,
Joyous and free,
Lord! I adore Thee, feasting on Thy Word
Alone with Thee!

"Amid the busy city, thronged and gay,
But One I see,
Tasting sweet peace, as unobserved I pray
Alone with Thee!

"O happy life! Life hid with Christ in God!
So making me,
At home and by the wayside and abroad,
Alone with Thee!"

"TILL CHRIST BE FORMED IN YOU"

"To whom God would make known what is the riches of the glory of this mystery among, the Gentiles; which is Christ in you, the hope of glory." -- Col. 1:27.

WE READ concerning the Savior that in parables and in dark, symbolic sayings He opened His mouth and taught His disciples, expecting that in due time through the assistance of the Spirit's illumination they would be enabled to interpret His words, or be enabled to judge of the correctness of any interpretation offered by others, as these symbolical lessons He gave should become meat in due season. And when on one occasion in stead of using their minds to draw from the parable the implied lesson, the disciples asked for the interpretation of a parable, Jesus suggestively and reprovably replied, "How then will ye know all parables?" Surely the Lord would have us think, consider, and put our God-given mental faculties to their legitimate use in connection with arriving at an understanding of the Divine messages.

Language is but a medium for the communication of thought, and words are but symbols of ideas. When words are so plain in sentences as to express an impossibility or an absurdity when considered literally, but do forcibly illustrate a known truth when symbolically interpreted, we instinctively recognize the figure; and are instructed by it. In this way many of the deep things of God, the spiritual things, are expressed to us, since they are often forcibly illustrated by things familiar to us on the natural plane. Thus, for instance, the resurrection both natural and spiritual finds an illustration in the processes of vegetation (1 Cor. 15:35-38); and the processes of the beginning, development, and final perfection of the spiritual sons of God find a remarkable illustration in the begetting, quickening, and birth of the natural man.

Formation of the Christ Character

Bearing in mind these wholesome reflections, together with the fact that the Scriptures abound in these symbolic expressions of truth, we will realize assistance as we consider the Apostle's meaning when he speaks of "Christ in you, the hope of glory." He uses the same figure again in his letter to the Galatians, "My little children of whom I travail in birth again till Christ be formed in you." Here the Apostle is likening his care and labor and endurance for those who had been begotten by the Truth to the new nature, to the physical endurance of a mother in nourishing and sustaining the germ of human life until the

new human creature is formed and able to appropriate for itself the life-sustaining elements of, nature, independent of her life. So the Apostle sought to nourish and sustain those germs of spiritual being with his own spiritual life, until, apart from his personal work and influence, they would be able to appropriate for themselves the God-given elements of spiritual life contained in the Word of Truth; until the Christ-character should be definitely formed in them.

In no other reasonable sense could the Apostle bear those Galatian Christians; and in no other reasonable sense could Christ be formed in them, or in us. The teaching of the Scriptures most evidently is that there must be definiteness and individuality to Christian character; that each individual Christian must have his spiritual existence, his new life independent and apart from every other Christian. The source from, which he is to draw those elements and influences of the spiritual life by which to form and establish character, is the Word of Truth: "The words that I speak unto you, they are spirit, and they are life." The Christian who has attained such a positive state of spiritual individuality, will not need to depend on any fellow Christian for his existence in the new life, but should be able to remain steadfast in the Lord even though the one who had originally been instrumental in helping him into Christ should prove a failure in the Christian life.

St. Paul feared, and had reason to fear; that the Galatian Christians had not yet come to this condition of established character -- that the Christ-life was not yet definitely formed in them. He said, "I am afraid of you, lest I have bestowed upon you labor in 'vain" (Gal. 4:11); for already they were giving heed to seducing teachers and departing from the faith, showing that they were not established in the Truth, and consequently not established in the spirit of the Truth, which is the spirit of Christ, and, hence, that Christ was not yet formed in them.

Significance of the Hidden Life

Alas, how often it is seen among those who bear the name of Christ, and who have truly received the spirit of adoption as sons of God, that Christ is not yet formed in them! that they have not yet reached that degree of development which manifests a distinct spiritual individuality! ! They depend largely upon the spiritual life of others, and if their spiritual life declines these dependent ones suffer a similar decline; if they go into error, these follow, as did many of those Galatian Christians to whom St. Paul wrote. How is it, beloved, in our several cases? Let us apply the question to ourselves -- Is Christ formed in us so fully that none of these things move us? that, however they may grieve us at heart, they cannot affect our spiritual life? That is what it is to have "Christ in you, the hope of glory." Another has observed to good advantage:

"The life hid with Christ in God is a hidden life, as to its source, but it must not be hidden as to its practical results. People must see that we walk as Christ walked, if we say that we are abiding in Him. We must

prove that we 'possess' that which we 'profess.' We must, in short, be real followers of Christ, and not theoretical ones only. And this means a great deal. It means that we must really and absolutely turn our backs on everything that is contrary to the perfect will of God. It means that we are to be a 'peculiar people,' not only in the eyes of God, but in the eyes of the world around us; and that, wherever we go, it will be known from our habits, our tempers, our conversation and our pursuits, that we are followers of the Lord Jesus Christ, and are not of the world, even as He was not of the world. We must no longer look upon our money as our own, but as belonging to the Lord, to be used in His service. We must not feel at liberty to use our energies exclusively in the pursuit of worldly means, but must recognize, that, if we seek first the Kingdom of God and His righteousness, all needful things shall be added unto us. We shall find ourselves forbidden to seek the highest places, or to strain after worldly advantages. We shall not be permitted to make self, as heretofore, the center of all our thoughts and all our aims. Our days will have to be spent, not in serving ourselves, but in serving the Lord; and we shall find ourselves called upon to bear one another's burdens, and so fulfil the law of Christ. And all our daily homely duties will be more perfectly performed than ever, because whatever we do will be done, 'not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart.'

"Into all this we shall undoubtedly be led by the Spirit of God, if we give ourselves up to His guidance. But unless we have the right standard of Christian life set before us, we may be hindered by our ignorance from recognizing His voice."

Abiding Presence of the Father and the Son

We need see no cloak of mystery thrown around the Apostle's words, "Christ in you, the hope of glory"; as though it was in some secret way known only to the initiated, that Christ personally comes into the consecrated soul and uses that soul simply as a machine; and that the machine is about infallible because Christ is using it. Surely the Apostle intended to convey no such idea in this language. It is true that Jesus said, "He that hath My commandments and keepeth them . . . shall be loved of My Father, and I will love him, and will manifest Myself to him; . . . and We will come unto him and make Our abode with him." But we notice that this promise of the abiding presence of the Father and the Son is to those who love and keep the commandments of the Lord Jesus. Any, therefore, who would ignore the Word of the Lord and have not His commandments -- who do not know what they are and hence cannot keep them, but who hearken to the voice of their own imaginations, and note all the changing states of their own feelings, mistaking them for the voice of the Lord and following the impressions arising from this source, instead of the commandments or teachings of the Lord -- such would be quite mistaken in claiming this promise. St. Paul again says, "Know ye not .

. . that Jesus Christ is in you, except ye be reprobates?" and then he, exhorts that we examine ourselves whether we be in the faith, or whether we have rejected the faith and thus .become reprobates-no longer acceptable to God. (2 Cor. 13:5.) Every **true** child of God has respect to the commandments of God: he searches the Scriptures that he may know, them, and is not left in ignorance of them; and, learning them, he endeavors to keep them, and the abiding presence of the Father and the Son is with all such so long as they continue to hold and to keep, (obey) His commandments-to hold the Truth in righteousness.

To have the Truth and to keep it is not merely to accept it on the recommendation of some friend, and because it gives some comfort and costs nothing, and to hold it until some other presumed friend dazzles the unsettled mind with some fanciful theory. The promise of the abiding presence of the Father and the Son is not to such. Christ is not in them; Christ is in the humble and sincere ones. He and the Father love and abide with them.

Special Divine Supervision Over the Faithful

We may think of the abiding presence of the Father and the Son as somewhat after the order of the personal, loving thought, interest, and sympathy of an earthly friend following us, abiding with us, even though many miles away. In a similar, and yet in a fuller, broader sense, the Lord is ever present with His people. He is ever exercising a personal supervision of all their affairs and interests, especially as they have to do with the new life, the Christ formed in them; He is protecting His people in times of peril, providing for them in both temporal and spiritual things; ever ready to note every manifestation of loving obedience and loyalty to His will. We may even suppose that the providence of the Lord has to do with shaping the various influences around us to the intent that we may receive that discipline and refining necessary for our development; and He is ready to hearken to our feeblest call for aide or sympathy or fellowship with Him. Nor need we suppose that He is for one moment ever off guard, or unmindful of our circumstances and our needs, whether we appeal to Him amidst our labors and toils of the day, or in the silence and quietness of the night. To realize such abiding faithfulness is a most blessed experience. And every true child of the Lord may possess this evidence of his relationship with God. Such loving care may be more in evidence at some times than others, as for example, in the case of some fiery ordeal, testing one's faith and strength of character and making necessary an urgent call to the Lord for help; in response to which there comes the answer, bringing a blessed consciousness from whence it comes. Thus

"E'en sorrow, touched by heaven, grows bright,
With more than rapture's ray,
As darkness shows us world's of light
We never saw by day."

Every true child of God has these precious evidences of son-ship, and the roughest places in his pathway are so illuminated with Divine grace that they become the brightest, and memory continues to refer to them with thankfulness; and faith and hope and love grow strong and inspiring.

Transformed and Heavenly Minded

Our Lord always links the progress and development of our spiritual life with our receiving and obeying the Truth, and every child of God should beware of that teaching which claims to be in advance of the Word, and that Christ or the Holy Spirit speaks to such advanced Christians independently of the Word. When we read, "He that dwelleth in love dwelleth in God, and God in him" (1 John 4:16), the only reasonable interpretation is that we dwell in the love and favor, and in the spirit or disposition of God; and that His Spirit or disposition dwells in us. Thus God by His indwelling Spirit Works in His people to will and to do His good pleasure (Phil. 2:13) and such are reckoned as not in the flesh, but in the spirit, if the Spirit of God dwells in them. (Rom. 8:8, 9.) But who are these to whom God comes so near and with whom He dwells? They are the self-surrendered ones; they wait in resignation for the Father's leading:

"Meekness and quietness of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to do or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others, and- an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear -all these, and many other similar graces are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life; we always see such Christians sooner or later laying aside thoughts of self, and becoming full of consideration for others; they dress and live in simple, healthful ways; they renounce self-indulgent habits, and surrender all purely fleshly gratifications. Some helpful work for others is taken up, and useless occupations are dropped out of the life. God's glory, and the welfare of His creatures; become the absorbing delight of the soul. The voice is dedicated to Him, to be used in singing His praises. The purse is placed at His disposal. The pen is dedicated to write for Him, the lips to speak for Him; the hands and the feet to do His bidding. Year after year such Christians are seen to grow more unworldly, more serene, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward Divine life, that all who look at them cannot but take knowledge of them that they live with Jesus, and are abiding in Him."

Let us endeavor to have more and more of the mind, the Spirit of God -- to have His Word abide in us richly (John 15:7; Col. 3:16) --- to have and to keep His commandments, that the abiding presence of the

father and the Son may be with us; and that, realizing that the Christ-character and life are definitely formed in us, the hope of glory may be ours; for our Lord said, "Not every one that with unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of My Father which is in heaven." How careful then should we be in seeking seeking both to know and to do the will of God. Many indeed will come forth with the plea of their wonderful works, hoping to be admitted into the Kingdom, but only those will be recognized who have done the will of the Lord, and who have no theories or works of their own whereof to boast.

WORDS OF ENCOURAGEMENT

Dear Brethren in Christ:

I have the great pleasure of sending you another subscription. Enclosed find check for \$1 to pay for same. Sister _____ formally left the I. B. S. A. last Sunday. She has been with them right here in this town, their treasurer and greatest worker for twenty years -- has canvassed this town of 45,000 over many times. She is one of the most beautiful, humble characters I have ever known. They will miss her.

Sister ----- who tells me she sent her subscription in today, also left the I. B. S. A. yesterday. Brother Blackburn will remember these sisters as they both attended some of his meetings here. We are greatly rejoicing over the deliverance of these dear sisters from Babylonish bondage.

I also had the pleasure of hearing our very much esteemed Brother _____ of _____ deliver his farewell discourse to the I. B. S. A. Class there last Sunday and a more loving, though very plain and logical discourse I have seldom heard. Brother _____ has been an elder there for thirteen years -- a very pillar, their best public speaker and very highly esteemed by all -- or has been heretofore. Tonight they are having a meeting there to dispose of his case, and of course will vote him, and all who follow him, out. He will take out with him many of the 300 in the Class Brother _____ spoke on the **voice** of the good Shepherd, the gentle, kind, loving, persuasive voice, and contrasted it with the harsh, driving, lacerating voice of the stranger who is an **hireling**, whose voice the **sheep** would not follow, and he said among other things that the "Abomination of Desolation" was right now standing in the (once) "holy place" and that the whip of eternal torment was never held over any sect so persistently as the whip of the fear of the Second Death is now held over the I. B.. S. A. members. We met in the evening. with the dear brethren of the Associated Bible Students there and enjoyed the fellowship very much.

God bless you for the noble work you are doing in feeding the sheep and lambs. I enjoy each issue of the Herald better than the last.

Your sister by His kind favor, H. L. W.-Wash.

The Herald of Christ's Kingdom

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CHRISTIAN UNITY AND THE CONFERENCE AT LAUSANNE

THE eyes of many in Christendom at this time are turned in the direction of the World Conference on Faith and Order to be held at Lausanne in August, having as its object the promotion of Christian unity. It is said that as many as 500 delegates representing 87 national churches are thus associated in making the attempt at unity. The Roman Catholic Church is not one of these, for the reason that the basic teachings of Catholicism would forbid participation with other Christian bodies in undertaking such a project; the teaching of that system, being that she is the only church of which the Lord takes any notice and she alone represents Christ and His work amongst men.

It is interesting to note the various comments of a number of prominent observers, some of whom are more directly concerned in the movement toward unity than others. We quote from "The Literary Digest" of June 18th a review of a number of interesting observations:

"The purpose of the conference, as outlined by Bishop W. A. Manning in an address to the Episcopal Diocese of New York, is not to arrange terms of reunion between the communions, but to discuss differences in the spirit of love and brotherhood, with the hope that through such discussion misunderstandings may be removed, differing positions may be more clearly and justly understood, and the way opened for definite steps toward reunion. No surrender or compromise of any doctrine or position will be sought, and the delegates will carry no authority to commit the Churches from which they come to any proposal. Their prayer is that from the deliberations will result recommendations worthy to be referred to all the Churches for their consideration. Three great themes will take up the major portion of the discussions, we read -- the faith of the reunited Church and the form of its expression; the ministry of the reunited Church and the means of obtaining its universal recognition, and the sacraments and the manner of their administration. As further explained by former Secretary of State Charles Evans Hughes, chairman of the American committee which is to arrange for the World Conference, 'no one is to be asked to surrender honest conviction, to sacrifice independence of thought, much less to give up sincerity,' but the delegates 'can not be insensible to the duty to rise above the differences which dissipate spiritual energy and make antagonisms more impressive than faith. Not to conceal disagreements, but to ascertain in how much we agree.' In a sympathetic discussion of its aims the 'Houston Post-Dispatch' says the conference is coming at a propitious time, since 'after a period of manifestations of religious prejudices and of emphasizing of creedal

differences, there is evidence a reaction toward a more tolerant attitude.' The Texas paper then points out:

"The lines that divide many of the denominational bodies are very strongly drawn, and there is no prospect of their being wiped out, if by wiping them out it is meant that organic union is to be effected. To do this, of course, is not the primary purpose of the conference. In considering this matter it is desirable that a clear distinction be drawn between unity of spirit and union of organized bodies. The latter is a secondary consideration. Nothing would be gained, while a great deal would be lost, if organizations were merged without a unity of spirit having come to dwell in the hearts of the member of the combination."

While the Catholic Church as such takes no notice of the Lausanne Conference, yet some of her representatives have given out expressions which very probably clearly represent the general attitude of the Catholic denomination.

"Writing in 'Thought', a new Jesuit weekly, the Rev. William H. McClellan notes that the 'Osservatore Romano,' which, 'although not strictly an official organ of the Vatican, is regarded as fairly reflecting its attitude on matters of general interest,' frankly acknowledges concern in the 'impending experiment.' It welcomes, writes Father McClellan, 'the evidence of earnest desire for unity "in these meetings of the Protestant and schismatic world," avows its disposition "to admit the good-will of those promoting" the movement, and remarks that a sincere quest of unity will find it "only there where it is," in that repository of faith and charity which was and is the realization of Christian unity.' Saying that the prayers of Rome for Christian unity 'are the sincerest, the warmest, and the most confident,' Father McClellan goes on:

'That the World Conference, or any similarly conceived endeavor after better things, could not be an object of utter indifference to the faithful of Christ, the "Osservatore's" public comment was not really the first intimation. It little more than echoes and unfolds a briefer statement of eight years, previous by the late Pontiff Benedict XV. Both in itself and in certain consequences ensuing from its occasion, that utterance sounded the keynote of the Church's attitude toward the present situation, and is therefore worthy of attentive consideration.

"To enter into friendly conference with other Christians, who are organized far action independent of Christ's commission, and who world invite its only lawful possessor to discuss its tenure, its efficacy, and even its very existence, would be a proceeding to which Peter's heir could and did apply but one word. He did not term it superfluous or unprofitable, but simply impossible. To many the saying has seemed a hard one. But at least it is self-consistent; and, most significantly, it has never varied."

The Lord's Word with regard to the purpose of this Age and the manner in which it is to be concluded, does not indicate that this

World Conference that is proposed to be held at Lausanne will fulfil all the Lord's good pleasure with regard to assembling and uniting the real And true Church of Christ on earth, for the obvious reason that the clear analysis which Jesus and the Apostles gave as to true discipleship, as to what constitutes a Christian, makes manifest that the masses of the people who compose the religious (bodies of Christendom are really not members of the. true Church of Christ in any sense. We must however be sympathetic with every feeling of good will and effort on the part of well meaning people to approach a condition more nearly in harmony with the example and precept of the great Founder of the Church than that which has existed in the past or that exists today. On the other hand, the Scriptures and history agree that when men set out to execute a program for the Lord and ignore His Word of counsel respecting the matter, their achievement generally proves to be detrimental and injurious so far as the liberties and privileges of the true disciples of Christ are concerned. Thus in the past as men who have professed to represent God's Church on earth have considered it their calling to establish His Kingdom and restrain evil and all opponents in this Age, they have invariably misunderstood the work and mission of the true saints and have adopted measures and passed laves that. have brought much distress and suffering to the faithful. To what extent there may be a repetition of this in the future none can say. We can safely rest all of that feature in the Lord's hand without any undue anxiety, knowing that He will yet fulfill all of His good purposes toward those who are the sheep of His flock, and who know the voice of the Good Shepherd.

THE VALUE OF TRUE PIETY

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." -- 1 Tim. 4:8

GODLINESS and piety are terms more or less of one meaning and are used to denote that reverence, that devotion and obedience to God that characterize the lives of all His true children. It is the state and attitude of heart towards Gad that is thus described, and since this is so, loving conformity to the will of God must necessarily follow. How to be a true exponent of piety, how to live godly; must be the great theme of every Christian. It has ever engaged the most careful and sober consideration of all those whose souls have thirsted after the living God. Such as have experienced the power of a redeemed life, who know the joys of sins forgiven, and who have in grateful response surrendered their all to God, will surely seek to understand how they may yet the more fully express in word, thought, and deed that sanctity of spirit and that holiness unto God that will insure His approval. Unspeakable indeed are the blessings of peace of heart and joy in the Lord known to those who evince that disinterested piety that never fails, that is self-forgetful and seeks only the glory of God! While it is but the natural response of the creature to the Creator, yet under the

present condition of human depravity with the motions of sin in all flesh, it is only by the assistance, grace, and Spirit of the Lord that any can make headway in living the godly life.

Real piety is not satisfied with a mere intellectual belief; it is not satisfied to offer to God a barren faith; but it would yield the affections, the heart -- all. It loves to think of God and feels a sincere joy in communing with Him and in meditating upon His presence. Some one has said that prayer is the measure of love and that he who loves much, prays much. "He whose heart is closely united to God, has no sweeter consolation than in communion with Him. He finds a positive happiness in being able to love Him, to speak to Him, to meditate upon His attributes, to adore His majesty, to admire His power, to dwell on His goodness, and to yield himself up to His providence. In this intercourse he pours out, as into the bosom of a tender father, all the sorrows of his overflowing heart; this is his resource under every affliction; he finds strength and consolation in spreading out all his weaknesses and all his desires."

The heart that is thus fully given over to God is not divided. It seeks not to please self and it is not in bondage to man. In simple obedience it finds its rule of life in the Gospel and is undisturbed by the restless, feverish activities of the many. It rests confidently in God, submissive to the will of Providence, realizing that God is working all things after the counsel of His own will and that in His unlimited power and unerring wisdom He doeth all things well.

Are We Willing to Suffer For God?

The life of separateness from self, the life that is set apart unto God, is well described by one of God's faithful servants of old, writing upon this subject. He admonishes that if we would know our true state, we should "examine ourselves as in the presence of God, and see if such be our piety, and let us view the subject as it relates to God, to ourselves, and to our neighbors." He continues by asking:

"1. Are we willing to suffer for God? 2. Does our desire to be with Him destroy our fear of death? 3. Do we love to think of God? 4. Do we give ourselves up to Him? It is by asking ourselves these questions, that we shall ascertain the true state of our souls.

"First, Are we willing to suffer for God? I do not speak of a certain vague love of suffering, that shows itself in words and fails in actions; of a willingness to suffer, that consists only in a habit of talking magnificently and eloquently of the use of crosses, and that shrinks from the slightest personal inconvenience and indulges in all the seductive pleasures of a sensual life. Neither do I mean a certain fanciful spirituality that is ever meditating upon resignation, patience, and the joy of tribulation, while the whole life discovers a jealous self-love, unwilling to suffer anything.

"In vain will you attempt to follow Jesus, if you do not bear His cross. . . . Will not the faithful soul rejoice to suffer in imitation of Jesus, and

to show His love for Him? If I were seriously persuaded that the life of a Christian is a life of patience and self-denial, if in sincerity and truth I loved Jesus Christ, who suffered and humbled Himself for me, should I be contented with talking of trials when I am called upon to bear them, with giving lessons to my neighbor and not applying them to myself? Should I be so impatient with the infirmities of others, so discouraged by obstacles, so disquieted by little troubles, so sensitive about human friendship, so jealous and intractable towards the faults of others, so lenient and so backward in mending my own? Should I be so ready to murmur at the trials by which God would prove my virtue?"

The above questions are of a most searching character, and the honest and careful consideration of them by those who profess His name, cannot but assist to a discovery of the lack (if there be such) of the love of God and the power of true piety. There has ever mingled in the Church those of varying degrees of faith and godliness, besides large numbers without any measure whatever of these most essential qualities. Jesus said, "Not all that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven." Something more than the outward forms of godliness and piety are necessary to membership in the Kingdom. The various lessons from the Great Teacher as, well as from the Apostles, whom He specially authorized to teach in His name, fully convince us that there must be real religion, real acquaintance with God, and real regeneration of the spirit in order to the acquisition of those qualifications necessary to joint-heirship in the Kingdom. And so this writer continues:

"It is a scandal that might make the pious weep to see men who profess to be followers of Christ crucified, shrinking from sufferings and trials; men, who would serve God with all possible convenience, who pretend to sigh after another life, while they are clinging to all the delights of this, who declaim with zeal against self-love, while they take all imaginable precautions to save their own from the least mortification.

Are We Willing to Die for Christ?

"Second, Are we willing to die to be with Christ? One has said that holiness of life and willingness, to die are inseparable dispositions. 'The love of this life and of another,' says he, 'cause an incessant conflict in the imperfect soul. Let not such persons say they wish to live in order to repair the past: if they examine their hearts they will find that they cling to life because they are not sufficiently virtuous to desire the pure joys of heaven.' The perfection of our love to God consists in our feeling an entire confidence in Him. If we loved Him as our father, should we fear Him as our judge? . . . Should we fly from His presence, should we tremble thus, when sickness warns us of the approach of death?"

Too often has it been, however, that there was a sort of secret unbelief lurking in our hearts that has cast a shadow over our way, and has hindered the full enjoyment of that blessed hope. We may have permitted ourselves to become unduly despondent over the death of those we love; or we may have been disposed to tremble and live in dread as we ourselves approach death, as though we were not really feeling the meaning of our hope; and outsiders looking on may not have been inclined to believe that we were living in anticipation of a joyous future, judging from the cares and interests over which we appear to be exercised in the present life.

"How can they to whom religion has opened the path to another life, they whose hope is full of immortality, how can they reconcile such substantial and glorious hopes with the vain enjoyments that fill their hearts in this world? Our piety must be weak and imperfect, if it do not conquer our fear of death. We must take a very confused and superficial view of the eternal resources of the Christian at the hour of death, and of all that he hopes for beyond this transient life, if our hearts do not kindle with joy at the contemplation of the moment when our sorrows shall pass away and our felicity begin.

"Let us each ask himself, Am I ready to die? Let me not deceive myself by a false courage. Does the ardor of my love for God overcome my fear of death? Do I use this world as not abusing it? Do I regard it as a 'passing shadow? Am I unwilling to be subjected to its vanities? Is there nothing here that flatters my self-love and enslaves my affections, making me almost forget eternity? In fine, am I every day preparing for death? Is it by this thought that I regulate my life? And when the last hour shall arrive, shall I be prepared for the fatal stroke? Shall I not shrink from its approach? . . .

Do We Love God's Presence?

"Third, Do we enjoy the contemplation of God? Do we feel a sincere joy when we pray to Him, and when we meditate upon His presence? . . . Let us pray then, but let us pray with all our duties before us. Do not let us make eloquent and abstract prayers that have no connection with the practice of virtue, but let us pray to become more humble, more docile, more patient, more charitable, more modest, more pure, more disinterested in the performance of our duties. Without this, our prayer will be an illusion to ourselves, and a scandal to our neighbor: an illusion to ourselves, for how often do we see a devotion that only nourishes pride and misleads the imagination; and a scandal to our neighbor; for there can be none greater than to see a person who prays unceasingly without correcting his faults, who comes from his orisons neither less frivolous, nor less discontented and anxious, nor less selfish than he was before.

Are We Fully Surrendered?

"Fourth, Are we resolved to give ourselves up without reserve to God? Do we consider His protecting providence our best resource, or have

we concerning our own affairs a timid anxiety, that renders us unworthy of His care?

"The disposition essential to the soul that consecrates itself to God is to desire nothing but in reference to His will. Whence comes it that so many good people undertake good works without any success? It is because they commence them without any sincere trust in God, and without a complete renunciation of self. The thought of self is never entirely excluded. They do not prefer the interest of the work which is God's to their own ill-regulated ill inclinations and perverse fancies, to a weak jealousy of authority and a desire of consideration that contaminates the best things. In fine, it is because they wish to serve God with a security of benefiting themselves; they are not willing to risk their own glory, and they would be very unhappy if they were exposed to any misapprehension through their love for Him. Can we expect from these cowardly and mercenary souls the magnanimity and the strength that is requisite to promote the designs of Providence? He who distrusts God is not worthy to be His instrument. God, as St. Paul says, 'over all is rich,' but it is unto all who call upon Him and trust in Him."

Surely all who desire to be pleasing to God will do well to examine themselves on these vital points: Is our zeal according to knowledge? Is it pure interest in doing the will of God and securing His approval that prompts our energies and activities in the Divine service? Or are we attempting to unite the service of self with the service of God's sanctuary? "Purify your hearts, ye double minded," says the Apostle James and St. Paul admonishes "Let every root of bitterness, be put away from you."

"There is a violent zeal that we must correct; it thinks it can change the whole world, it would reform everything, it would subject every one to its laws. The origin of this zeal is disgraceful. The defects of our neighbor interfere with our own; our vanity is wounded by that of another; our own haughtiness finds our neighbor's ridiculous and insupportable; our restlessness is rebuked by the sluggishness and indolence of this person; our gloom is disturbed by the gaiety and frivolities of that person, and our heedlessness by the shrewdness and address of another.

"If we were faultless, we should not be so much annoyed by the defects of those with whom we associate. If we were to acknowledge honestly that we have not virtue enough to bear patiently with our neighbor's weaknesses, we should show our own imperfection, and this alarms our vanity. We therefore make our weakness pass for strength, elevate it to a virtue, and call it zeal; an imaginary and often hypocritical zeal. For is it not surprising to see how tranquil we are about the errors of others when they do not trouble us; and how soon this wonderful zeal kindles against those who excite our jealousy, or weary our patience?

"If our zeal be true, it will be regulated by Christianity, it will begin with ourselves; it will be so occupied with our own defects, our own wants, that it will find but little time to think of those of others; and when conscience obliges us to correct our neighbor, we shall be very cautious with regard to ourselves, following the advice of the Apostle, 'Rebuke thy brother in the spirit of meekness, considering thyself, lest thou also be tempted.' Whatever is said or done with passion will not make our neighbor better."

The Place of Compassion and Forbearance

Few Christians have learned the secret of properly dealing with the faults and sins of their brethren; and it were generally better not to undertake to correct the conduct of others at all if the Scriptural admonitions on the subject be not carefully followed. First of all a heart disciplined and softened with great compassion and sympathy is most requisite. And it were indeed wise for those who would set others right to make the most careful examination of their own motives first and be very sure that there is no self-interest to be served and that their own hearts are overflowing with the compassion and love of Christ; for only the heart that is filled with such sentiments is qualified to render helpful and constructive criticism.

"Where do we see any good effects from harsh reproof? We must gain the heart when we would recommend religion; and hearts are won only by love and condescension. It is not enough to be right, it is dishonoring reason to defend it with violence and haughtiness. It is by gentleness, by patience, by love, that we insensibly lead the mind to truth, undermine old prejudices, inspire confidence, and encourage one to conquer bad habits. When he who receives correction perceives that reproof is given with ill-humor, his own is not subdued by it, and his self-love revolts at the mortifying lesson. -- Jas. 1:19, 20

"What pains do we take to acquire consideration and confidence, what anxiety, what eagerness for reputation! When we serve God thus, we serve Him feebly. Our hearts are divided between Him and a thousand objects unworthy of being remembered before Him. We seek the glory of God, we really desire it, but it is upon certain, conditions which destroy our best purposes Who is there among us who desires perfection as it ought to be desired; more than pleasure, more than reputation? Who is willing to sacrifice to it all that is incompatible with it?

"Our devotion -- is it not the effect of temperament? . . . I know that the grace of God takes various forms in different minds; but after all, the essentials of religion are the same, and although there are many ways of going to God, they all meet at one point; they all bind us to the obedience of the same law, and hold us in an entire union of sentiment and practice. Yet where do we see this admirable conformity? . . . One is fervent in prayer, but he is insensible to the miseries and weaknesses of his neighbor. Another talks much of the love of God and of

self-sacrifice, whilst he is not willing to suffer the least contradiction . . . Place each virtue in its proper rank. Do for the glory of God all that your love for Him prompts, but begin with the performance of all the duties of the situation in which you are placed."

Put On Humbleness of Mind

In properly adjusting our relationship with and conduct toward others, the Lord would have us be very considerate, patient, and long-suffering. Let it be with holy acting and suffering, and let loving humility occupy the throne; for there is no quality equal to this in bringing conviction to the heart of another and in exercising a savory influence. "The foundation of peace with all men is humility. God resists the proud, but gives grace to the humble. It is essential to men in their mutual intercourse to cultivate humility; pride is incompatible with pride; hence arise divisions. Humility is still more necessary where we would promote the designs of God, which are to be supported only by the same spirit which the Son of God has Himself chosen for the execution of His great work. We must be ready to perform the most menial offices; we should not desire any distinction; we should be sincerely contented with obscurity, and be willing to be forgotten by the world. We should esteem such a situation as a happy asylum. We should renounce in our hearts all desire of reputation for understanding, or for virtue, which might awaken a secret self-complacency, and be a low and unworthy recompense for any sacrifices we may have made to the will of God.

"We must stifle all rising jealousies, all little contrivances to promote our own glory, vain desires to please, or to succeed, or to be praised, the fear of seeing others preferred to ourselves,, the anxiety to have our plans carried into effect, the natural love of dominion, and desire to influence others. These rules are soon given, but it is not so easy to observe them. Our natures must be subdued by the grace of God in our hearts, before we can at all times act with such simplicity and humility. With some people not only pride and hauteur render these duties very difficult, but great natural sensitiveness makes the practice of them nearly impossible, and instead of respecting, their neighbor with a true feeling of humility, all their charity amounts only to a sort of compassionate toleration that nearly resembles contempt.

"Finally, we must suffer. Yes, we must suffer not only in submission to the will of Providence, for the purification of our souls and the perfection of our virtues, but often for the success of those designs of which God has made us the instruments. Whoever desires to do good must be willing and must expect to suffer. You must arm yourselves with courage and patience. You must be willing to endure tribulations and trials of all sorts, which would overwhelm you if you were not supported by well-established faith and charity.

"The world will blame, will tempt you; your friends and your enemies may appear to combine against your good designs. Those even with

whom you are united to promote a good work may be a snare to you. Opposite humors and temperaments different views, contrary habits, may cause you great suffering from those upon whom you have depended for support and consolation. Their defects and yours will perpetually clash in your intercourse with them. If true charity does not soften these difficulties, if a more than common virtue does not sustain you under these bitter trials; if an unfailing and fervent piety does not render this yoke easy to you, you will sink under it.

Self-Love Gradually Consumed

This state of quiet resignation, of self-renunciation, as all of experience will testify, is not attained at once at the beginning of the Christian way, but comes as a result of God's work in us and of our yielding to His providences through the years; it is a life of progress. In proportion as we are humble, disinterested, trusting everything to God "without any unquiet concern about ourselves" or others, to that extent we are in the will of God. We have need of all our trials. Sometimes when we suffer, it is an evidence that we have strong ties that must be loosened. When we resist, we retard the Divine operation. It would be easier to yield ourselves at once to God, but our self-love is consumed by a slow fire. "Would it be less miraculous, that a soul, absorbed 'in its own concerns, should in a moment become dead to self,' than that a child should go to sleep a child, and wake up a man?" The work of God in the heart is invisible, and it is as a trial to our faith that God renders this operation so slow and sorrowful. What God requires of us is often what we most cherish. "It is this Isaac of our hearts, this only son, this well beloved, that He commands us to resign; it is His will that we should yield up all that is most dear, and short of this obedience we have no repose. 'Who is he that has resisted the Almighty and been at peace?' Do you desire the blessing of God upon your efforts? Give up everything to Him, and the God of peace will be with you. What consolation, what liberty, what strength, what enlargement of heart, what growth in grace, when the love of ourselves is no longer between us and our Creator, and we have made without hesitation the last sacrifice!"

THE HERITAGE OF THEM, THAT BELIEVE

(Continued from last issue)

"The effectual, fervent prayer of a righteous man availeth much."

-- Jas. 5 :16.

THE LIFE of faith and the life of prayer go hand in hand. As faith grows, so does the spirit of prayer and communion with God; until it means "everything to God in prayer." What a fellowship of confidence and faith is thus made possible with the Infinite One! Such is the heritage promised us by the Savior. "If any one loves Me, he will obey My teaching and My Father will love him and We will come to him

and make Our home with him." God's dwelling place! Such is the holy elevation vouchsafed to us in His grace, and not alone to dwell in us, but to work in us to will and to do His good pleasure, enlarging our capacities to comprehend with all saints, the lengths and breadths and heights and depths of the love of God. "This should humble us deeply before the Lord and lead us to seek a fuller acquaintance with Him, so that we might trust Him with a more unmixed confidence, and walk on with a firmer step, as having Him alone for our resource and position," and "the glory of God as it shines in the face of Jesus Christ" will be reflected in the adorning fruits of the Spirit, and in our faith and love, as these are planted in, our hearts and continually watered by the showers of refreshing intercourse and converse as "We walk and talk together, my Lord and I"

"What Wilt Thou Have Me Do"

To enjoy this fellowship with God must certainly mean to grow in grace and knowledge, to understand more clearly the great purposes of God in granting us these privileges of knowledge and fellowship, vouchsafed to so few. The grateful heart will be ever inquiring, "Lord, what wilt Thou have me to do?" and listening intently to the oft-repeated reply, "This is the will of God concerning you, even your sanctification." "We all with open face beholding as in a mirror the glory of the Lord are being changed into the same image from glory to glory, even as by the Spirit of the Lord." "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord." "Blessed are the pure in heart, for they shall see God."

Oh, what possibilities are thus put within our reach if as obedient lovers of righteousness we long for the perfection of our Father in heaven, and receiving His Truth into good and honest hearts bring forth fruit unto eternal life. A biographer of Martin Luther has said, "The method of God, who doeth all things gently, is to place religion in the intellect by reason, and in the heart by grace." Thus we find it. Only when God can follow the letter of the truth into our minds and by the power of the Spirit indelibly stamp it upon our hearts and affections, can the work of grace begin and continue to reveal the one unfailing source of life and joy and rest and peace. "This is life eternal, **to know Thee**, the' only true God, and Jesus Christ, whom Thou hast sent." May we all more and more, realize this blessed nearness, and possess as a definite experience that joyful confidence that can unhesitatingly say, "**I know Him** whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." This knowledge becomes the foundation for a loving, obedient faith, weighted. with glorious possibilities.

Trials of Faith -- Why Permitted?

We are repeatedly reminded both in the Old and New Testaments that faith is of the utmost importance, and that because it has pleased God to deal with us on the basis of our faith, severe testings must necessarily follow in order that opportunity for its exercise may be provided. We are assured that faith is much more than a mental appreciation and appropriation of certain exhibitions of the love of God that have been revealed to us, more than an exuberance of emotional feelings that are brought into action only when the mind is occupied with recounting what the Lord has done for us and we are basking in the sunshine of His favor. Ah yes! That seemingly strange, unexpected happenings would be a part of our experience, when God would seem to have forgotten us, we are forewarned, would come. Therefore, "Beloved think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Do not marvel when days of heaviness follow in succession through temptations manifold. "That the trial of your faith, being much more .precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." -- 1 Pet. 4:12; 1:7.

Thus it is manifest that it is the tried, proved faith that meets with Divine approval, and results in the richest rewards. The thoughtful student of the Scriptures will have observed that it is a prominent feature of God's dealing with His creatures, when in His good pleasure He provides opportunity to some to aspire to higher positions of honor and privilege in the progressive developments of His purposes, to make such exaltation contingent upon special demonstration of loyalty and faithfulness under trial and testing. This is clearly revealed in His dealings with our Lord Jesus. It pleased the Father that to the Son all preeminence should belong, and that as in ages past, up to the completion of the creative activity in the creation of the perfect man, He had been the one through whom every fresh manifestation of God's power was exhibited, so it should be in the ages to follow. With the disobedience of the father of the race, and his fall from favor, God began to make known His foreknowledge and purpose respecting man's redemption and restitution, and the necessity for a ransom price equivalent to meet the demands of Justice. It became evident that special opportunity was to be afforded the Son to work out this further feature of the Father's will, in the doing of which He would at the same time demonstrate His absolute loyalty and faithfulness, and His worthiness of the exaltation promised. And when "In the fullness of time He came" "being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:8-11.) Thus they will make universal acknowledgment of the Father's wisdom and love in the Plan

arranged, and of the unquestionable worthiness of the Son to receive honor and glory and exaltation.

Faith Lifts Up to Unseen Eternal Realities

That this same principle operates in all God's dealings with any of His intelligent creatures whom He honors with special privileges, is abundantly supported by almost unlimited Scriptural evidence, and answers our query, Why are trials of faith permitted? This knowledge should silence our murmurings and complaints, and dispel our doubts and fears, and enable us to sing with an understanding love and faith,

"What though my joys and comforts die!
The Lord my Savior liveth;
What though the darkness gather round!
Songs in the night He giveth.
No storm can shake my inmost calm,
While to that refuge clinging;
Since Christ is Lord of heaven and earth,
How can I keep from singing?"

We learn then that the foundation for this abiding confidence in the Lord, and the basis on which we may experience the fullest measure of that blessed rest and peace assured those who are strong in faith, lies in our intimate acquaintanceship with God, in our confidence in His love and wisdom, and our grateful acquiescence in His arrangement whereby blessings are bestowed in proportion to our faith and demonstrated fidelity to His name and principles. We have the additional advantage also of having learned by experience that our weakness of faith, our unbelief and fear, put us under the power of the visible things about us, and so magnify our momentary trials as to shut out the highest eternal realities, and make it utterly impossible to rejoice in the Lord, or to enjoy a consciousness of His presence. Whereas the exercise of faith has given us victory and has lifted us up among the heavenly, invisible things, the unseen eternal realities, which cause all present sufferings to appear as light afflictions which are but for a moment; for it is faith and hope that anchor us to that which is beyond the veil.

Joy No Earthly Sorrow Can Touch

Let us now investigate the matter further, and discover if we may, how to attain that degree of proficiency in faith where it will be possible to be always rejoicing, always enraptured with the transporting visions of the future, always triumphant through faith, even while we may experience "heaviness through manifold temptations," that, so far as the flesh is involved, are not "joyous, but grievous" and "we groan within ourselves" while we wait for the deliverance promised." This attainment we surely desire, for --

"My heart has no desire to stay,
Where doubts arise and fears dismay;

Though some may dwell where these abound,
My prayer, my aim is 'higher ground.'
"I want to live above the world,
Though Satan's darts at me are hurled;
For faith has caught the joyful sound,
The song of saints on 'higher ground.'"

The words of one whose writings give evidence of a deep spiritual perception, beautifully define the true basis of the Christian's perpetual joy, as it may be experienced through all the vicissitudes of life. "Spiritual joy is not a **thing**, not a lump, so to speak, stored away in one's heart to be looked at and rejoiced over. Joy is only the gladness that comes from the possession of something good, or the knowledge of something pleasant. And the Christian's joy is simply his gladness in knowing Christ, and in his possession of such a God, and such a Savior." Our joy is not of an earthly character; rather we "joy in the God of our salvation," and this joy no man can take from us, and no earthly sorrows can touch.

Faith Sings the New Song

This is in full accord with the Scriptures, which everywhere teach that our great need is an intelligent appreciation of the love of God as exhibited in Christ, and our appropriation of the benefits of that love in its relationship to our emancipation from condemnation, and thereafter to ail the diversified, personal experiences that make up our daily lives. "The Lord hath done great things for us whereof we are glad," and in which we rejoice. Greatest of all the things He has done for us stands His provision for our forgiveness and cleansing, and our **complete** justification by faith through Christ Jesus. How evident it is that comparatively few of God's children fully comprehend how **great** a thing this is; since so few exhibit that joyful faith that radiates victory through sunshine and shadow, and displays stability when "feelings," environment, and human frailties all challenge the strength of our confidence in the abiding presence of God with us.

Not until this great provision of love on the part of our gracious sin-pardoning, soul-satisfying God, is intelligently, courageously, and joyfully appropriated, can we rise above the lamentable condition where so many habitually live their treadmill unprogressive lives. --

"Sometimes trusting, sometimes doubting,
Sometimes joyful, sometimes sad."

These enjoy little or no real sense of the fullness and completeness of God's benevolent arrangement, whereby our relationship to Adam and his sinful race, and our former existence as "old creatures" of the earth, earthy, is completely abrogated, and our present relationship to our God and Father and our Lord Jesus Christ, as washed, sanctified uncontaminated children and brethren is permanently established.

O that we all as God's children, would exercise that holy boldness that -honors God by demonstrating confidence in His Word, and just take

hold of these assurances of inspiration that will transport us out of the flesh and its deadness into the peace and freedom of the life that is hid with Christ in God. Then our testimonies would be in keeping with our God-given heritage, and our song henceforth would be, not the dirge of doubt, or the doleful chorus of hopes unfulfilled, and joys unrealized, but a "new song, even the loving kindness of our God." Then in grateful tribute we would sing redemption's wondrous story -- "Hear what the Lord hath done for me."

St. Paul Writes on Deliverance

As we carefully analyze the inspiring arguments and logical reasonings of the Apostle Paul on this subject of justification through faith, we must surely experience a stimulating power at work in our minds, begetting in us that courageous faith that will reach out and dare believe what has been written, under the Holy Spirit's authority, respecting our liberty to enter "even the holiest of all" and permanently abide in those holy precincts. As illustrative of the Apostle's general teaching; on this subject, we might refer to his illuminating analysis of the facts and consequences of the sacrificial, sin-atonement death of Jesus, and our faith therein, as found in Romans 6:6-14, 18, 20, 22. -- Diaglott.

"Knowing this, that our old man was crucified with Him, so that the body of sin may be rendered powerless; that we may no longer be enslaved to sin; for He who died has been justified from sin. And if we died with Christ, we believe that we shall also live with Him; knowing that Christ, having been raised from the dead, dies no more; death no longer lords it over Him. For [the death] which He died, He died by sin once; but [the life] which He lives, He lives by God. Thus also do you account yourselves dead indeed by sin, but living by God in the Anointed Jesus. Let not sin, therefore, reign in your mortal body, in order to obey its desires; nor present your members to sin, as instruments of iniquity; but present yourselves to God, as if alive from the dead, and your members to God, as instruments of righteousness. For sin shall not lord it over you; for you are not under law, but under favor.

"And, having been emancipated from sin, you became subservient to righteousness.

"For when you were slaves of sin, you were free as to righteousness. . . .

"But now having been emancipated from sin, and having become bound to God, you have your fruit in sanctification and the end aionian life."

It is evident that a careful analysis of the entire chapter from which the above words are quoted, as well as the preceding one, is necessary in order to fully grasp the conclusions reached by the Apostle in his summing up. Primarily the subject is justification by faith. The keynote of the argument is the believer's utter inability to accomplish anything for himself by the Law, or by any works of his own, and the

ample provision made for him through the unmerited, all-sufficient, finished work of Christ.

Raised to Walk in Newness of Life

The Apostle elaborates in preceding chapters on this marvelous display of grace on God's part, showing how He took hold of us in all our extremity and unworthiness, and of His own grace undertook for us, accomplishing a deliverance that meant our full release from condemnation and death. He magnifies God's love and mercy in "grace more abounding" where sin had left its deepest stain. Then in the opening texts of chapter 6, he propounds a question, as though some would reply to his argument and say, "If it be that the greater the guilt of sin, the greater the exhibition of grace, 'What then shall we say? Ought we to continue in sin that favor may abound?'" The answer comes clear and positive -- "By 'no means, how shall we, who have died by sin, live any longer in it?'" Surely he meant them to understand that if they were **dead** they could not sin. That such was his argument, succeeding verses will clearly prove.

"Or are you ignorant, that as many as have been immersed into Christ, have been immersed into His death?" Do you not perceive that your acceptance of His sacrifice for you has brought you into peace and fellowship with God? And do you not also understand that now "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1 :29); that you are privileged now to enjoy the closest possible association with Him in suffering, in self-denials, in burial (because dead) with Him by baptism into death, and with Him to be raised "to walk in a new life."

How manifest it is that the Apostle is reasoning, that instead of God's abounding grace inciting to a continuation of sinful conduct, on the false premise that God would then have greater opportunity for displaying mercy, on the contrary, the recipient of His grace would discover in the death of Jesus for sin, God's hatred of sin, and would feel such a revulsion toward it that he would gratefully accept the deliverance secured for him through faith in the blood of Christ and henceforth be dead indeed unto sin. He would rejoice in his exalted privilege of henceforth walking in newness of life, the life of faith and sanctification where we live, not in the flesh, but in the Spirit.

The Body of Sin Rendered Powerless

The language used in verses three to five beautifully pictures the believer's grateful immersion into Christ -- the consistent action produced by a sense of unmerited favor. But the Apostle has not reached the climax of his argument yet. Ah no, having now led us, through the portals, he proceeds to unfold to us the most sublime vista of heaven's border-land -- transcendent views that can be visualized only through the avenue of faith. He reveals to us, "the things not seen" by those who "enter not in because of unbelief," but "seen" in all their profound significance by those who dwell in the secret of His

presence, who know by experience the magnetic power of the spiritual, invisible realities, brought nigh by faith.

Let us follow the Apostle as he leads us on in this discussion of faith's possibilities. Is it not evident that his purpose from verse six onward is to make plain to the believer the standing he now enjoys in God's sight because of his faith in, and acceptance of all that Jesus in His death and resurrection represents to God on behalf of all His brethren, here and now. To accomplish this he directs our attention to the cross, on which we see Jesus suffering death for us, meeting all the debt we owe. And as we meditate on this great act of love for us, and follow St. Paul's detailed reasoning, we discover another body beside that of Jesus, and its identity unmistakable -- my old self. "Knowing this, that our old man was crucified with Him, so that the body of sin may be rendered powerless [dead] ; that, we may no longer be enslaved to sin. . . . And, having been emancipated from sin, you became subservient to righteousness. " -- Diaglott.

Space will not permit the introduction of the whole of the Apostle's argument on this point, and it will not be necessary to quote further since the reader may, by turning to the chapters preceding and following chapter six, get the full force of his sublime logic, revealing the higher elevations, where New Creatures in Christ Jesus live "in the world and yet not of it," where they are judged by men according to the flesh, but live according to God in the Spirit, where God in His infinite grace exercises the prerogative of placing us so in relationship with Himself through Christ as to consider our old sinful man dead, and think of us solely as spiritual sons, enjoying all the liberties of communion and fellowship open to our glorious Head, in whom we live by faith. Furthermore, how evident it is that St. Paul is not in this chapter or elsewhere indulging in repetitions or using the words, "dead indeed to sin," "free from sin," "alive unto God," in any meaningless or indefinite way, but stating spiritual facts that constitute the Magna Charta of all whose citizenship is in heaven.

Deliverance of Those in Christ Jesus

We desire merely to impress upon all a sense of the full privileges and deliverance accorded -the completely surrendered ones that such may give voice to those triumphant words: "There is therefore now no condemnation to them which are in Christ Jesus." "What shall we say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God. that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:1, 3, 34.) The highest tribunal in the universe declares our emancipation complete, our standing secure, where "neither death, nor life, nor angels, nor principalities, nor, powers, nor things present, nor things to come, nor height; nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

But to return to the cross with its double significance -- Have we grasped all its hallowed meaning to those safely hidden in the Rock of Ages?

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

And what a story! Surely herein we may well glory -- in the Father's love manifested in giving His dearest treasure up to death on my behalf; the Son's willing participation in the Father's Plan for my redemption; the departure from the, heavenly courts and the years of absence from the Father's presence, whilst youth and young manhood developed into maturity; the humiliations of earth; the daily demonstrations of faithful obedience, involving the keeping of the letter and spirit of the Law's exacting requirements -- loving God with all His heart and His neighbor as Himself, yea, better than Himself; finally the severest test of willing obedience "even unto the death of the cross," and the unsurpassed spirit of acquiescence "Not My will, but Thine be done." As the Father beheld this crowning demonstration of loving submission, what emotions of love and tenderness and fullest approval He must have experienced!

Made a Curse for Us

The story continues to unfold a "Love Divine all love excelling" -- the great Jehovah and the mighty Logos who had so joyfully co-labored together in the formation of a universe, and rejoiced together in giving life to myriads of angels, to man, and innumerable creatures on lower planes of life, are again the sole actors in the greatest act of magnanimity that a perfect mind could grasp or eternity produce. Now as Father and Son they are working out my deliverance, making it possible for God to maintain His unalterable laws and yet be the justifier of all who believe in Jesus.

With bowed and reverent heart let us tread this sacred spot and scene, from which "even the sun did shut its glories in." As the Father rejoices in the Son's obedience, and in all the perfection of His love suffers with Him in that bitter experience, He then remembers me, and out of love for me, in "Amazing pity, grace unknown, and love beyond degree," He puts my "old self" upon that beloved One, and lo, He becomes a curse -- no more the "holy, harmless, undefiled One," but a sinner, laden with my sin in all its hatefulness and corruption, from which the Father's face is turned away. O ye redeemed ones, behold your sins laid on that holy One and hearken to that cry, wrung from that broken heart that loved you ere you knew Him

"My God, My God, why hast Thou forsaken Me!" Drink in, with every fiber of your soul alive to the import of the Apostle's words, "Knowing this, that our old man was crucified with Him," and then "account yourself dead indeed by sin but living by God in the Anointed Jesus";

for all our guilt was laid on Him, all our iniquities were transferred to Him, all the chastisement of our peace He bore, all the stripes we deserved He received; He took our place in separation from God, that we might enter His place of peace, righteousness, and fellowship with God.

"O! what language can express,
O! what ministries can show,
All my heart's deep thankfulness,
Love which in my heart doth glow?"

But, beloved, there is a way open. to us whereby our gratitude may be expressed to the joy and glory of God and our adorable Lord -- by the simple, action of faith, receiving into prepared hearts the outpourings of His benevolent grace, as He dispenses to us the heritage this costly sacrifice purchased for us. We may glorify His name and bear witness to the immutability of all His good promises which are "yea and amen, to those that believe," by claiming our title clear to the full enjoyment of all Jesus is able to do, and be for us, "exceeding abundantly above all that we ask or think," or reverently wish to be.

(Continued in next issue)

EFFECTUAL PRAYER

OF ALL the duties enjoined by Christianity, none is more essential, and yet more neglected, than prayer. Most. people consider this exercise a fatiguing ceremony, which they are justified in abridging as much as possible. Even those, whose profession or fears lead them to pray, pray with such languor, and wanderings of mind, that their prayers, far from drawing down blessings, only increase their condemnation.

Do not think that it is necessary to pronounce many words. To pray is to say, Let Thy will be done; it is to form a good purpose: it is to raise your heart to God. It is not necessary to quit one's employment; it is a simple movement of the heart towards its Creator, and a desire, that whatever you are doing, you may do it to His glory. The best of all prayers is to act with a pure intention and with a continual reference to the will of God. It is at the foot of the altar, that we must seek for counsel which will aid us. It is with God, that we must lay our plans of virtue and usefulness; it is He alone that can render them successful. Without Him, all our designs, however good they may appear, are only temerity and delusion. Let us pray then, that we may learn what we are, and what we ought to be.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting His disciples to go apart, in a desert place and rest awhile, after their return from the cities, where they had been to am, ounce His religion. How much more necessary it is for us to approach the source of all virtue, that we

may revive our failing faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known that there is a God.

The necessity we feel that God should bless our labors, is another powerful motive to prayer, it often happens, that all human help is vain. It is God alone that can aid us, and it does not require much faith to -believe, that it is less our exertions, our foresight, and our industry, than the blessing of the Almighty, that can give success to our wishes.

We must pray with attention. God listens to the voice of the heart, not to that of the lips. Our whole heart must be engaged in prayer. It must fasten upon- what it prays for; and every human object must disappear from our minds. To whom must we speak with attention; if not to God? Can He demand less of us, than that we should think of what we say to Him? Dare we hope that He will listen to us, and think of us, when we forget our selves in the midst of our prayers? We must also ask with faith; a faith so firm that it never hesitates. He who prays without confidence, cannot hope that his prayer will be granted. Will not God love the heart that trusts in Him? Will He reject those who bring all their treasures to Him, and repose everything upon His goodness? . . . But must we not confess, that this filial confidence is wanting in all our prayers? Is not prayer our resource only after all others have failed us? If we look into our hearts, shall we not find; that we ask of God as if we had never before received benefits from Him? Shall we not discover there a secret infidelity, that renders us unworthy of His goodness?

If we pray only from custom, from fear, in the time of tribulation; if we honor God only with our lips, whilst our hearts are far from Him; if we do not feel a strong desire for the success of our prayers; if we feel a chilling indifference, in approaching Him who is a consuming fire; if we have no zeal for His glory; if we do not feel hatred for sin, and a thirst for perfection; we cannot hope for a blessing upon such heartless prayers.

But what is most important is the persuasion, that the simplest, most humble mode of prayer is the best, and the most acceptable, and the most conformable to the words of the Son of God and the Apostles. In such prayers we find light and strength to fulfil our duty with meekness and humility, in whatever condition we may be placed:

How few are there who pray! for how few really wish the true riches, humility, renunciation of their own will, the reign of God upon the ruins of their self-love. We must desire these blessings sincerely, and in connection with all the details of life; else prayer is only an illusion, like a pleasant dream to a wretched sufferer, who thinks that he possesses a felicity that is far from him.

This union with God in prayer must be the result of faithful obedience to His will; by this alone must we measure our love to Him; our meditations ought to become every day more profound and intimate;

Divine truths should enter the substance of our soul, and nourish and grow with it. -- Selected.

LESSONS ON PROPERLY SEEKING DIVINE FAVOR

"So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet." -- 2 Sam. 6:15.

ALL religious activity and movement amongst God's people of ancient time necessarily centered in and about the Ark of the Covenant, for it was the symbol of the Lord's presence and of His mercy and grace toward them as a people. It was the chief article of furniture in the Tabernacle service which the Lord instituted at the hand of Moses in the wilderness. It is recalled that when in its place in the Most Holy of the Tabernacle a bright light, called the Shekinah glory, represented the Lord's presence between the two Cherubim of its golden lid. This lid was called the Mercy Seat, because upon it the blood of atonement was sprinkled each year, which covered the sins of that people for a year, and was repeated year by year continually, as a foreshadowing type of the blood of Christ, by which the real atonement is made. In the box under this lid or Mercy Seat was the golden pot of manna, Aaron's rod that budded, and the two Tables of the Law, symbolizing the gracious arrangements and promises of the Almighty to His people. Spiritual Israel, thank God, has inherited the realities which were thus typified. Christ is the Ark of the Covenant. In Him the Law has full satisfaction. In Him is vested the priestly office, represented by Aaron's rod, and in Him is provided the heavenly manna. All these things are made ours by the Mercy Seat, and we have access to and are accepted before the Mercy Seat as members of the High Priest's body, by virtue of the blood atonement shed by our Redeemer as a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

The Ark in the Enemy's Land

Shortly after Israel entered Palestine, as the sacred record tells us, Joshua located the Ark at Shiloh, twenty miles north of Jerusalem. (Josh. 18:1.) That it was still there at the close of the period of the judges, and while Samuel lived with Eli, is shown by 1 Sam. 1:3. We have no certain knowledge of the regularity of the Tabernacle worship during the period from Joshua to the end of the period of the Judges. Quite probably the services were maintained with more or less regularity. It is possible that since the Ark was the chief center of interest in connection with that service, its movements, etc., may have included the movement of the other articles of furniture of the Tabernacle, its boards, curtains, lamp, table, altars, etc. The sons of Eli took the Ark with them into battle against the Philistines, thus evidencing their faith in the Divine institutions, although their lives

were corrupt; but as a result of this misuse of the Ark, the Lord permitted it to be captured by the Philistines. However, while they possessed it, a curse seemed to accompany it. In the temple of their god, Dagon, his image fell down before the Ark, and the people of the cities in which it was located were afflicted with plagues. The Philistines were glad to get rid of the Ark, and loading it upon a cart started the oxen in the direction of the Israelites. From the time of its return, the Ark was in the custody of Abinadab, the priest, and his sons, one of whom was Uzzah. The Ark had thus been with the house of Abinadab in the hill Gibeah and Kirjath-jearim, otherwise called Baale, seventy years. This was the situation concerning the Ark at the time of David's accession to the throne.

King David Revives Religious Sentiment

Then followed wars with the Philistines, who again sought to invade the land of Israel. In these wars, under the Lord's blessing, the Israelites were successful. It was after seven years had passed under such conditions -- after the kingdom of Israel had become quite settled, and was not likely to be molested by enemies that "David gathered together all the chosen men of Israel, thirty thousand. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the Ark of God, whose name is called by the name of the Lord of hosts, that dwelleth between the cherubims." (2 Sam. 6:1, 2.) King David, at this time about forty-four years of age, recognized the fact that religious matters had been at a low ebb in the nation for many years, and that the Lord having now blessed them by reuniting them and giving them peace, an appropriate time had come to do what he could in the way of reviving the religious sentiments of the people. His own heart ever loyal to the Lord, he desired that others should more fully appreciate the Lord as their light and their salvation. So it is with all who truly reverence the Lord and trust in Him; they are desirous of telling their joys abroad, and helping others into the same condition of peace and rest in the Lord.

King David realized that the Ark of the Lord, representing His presence, should be in the capital city of the nation, making it the city of the great King, and directing the minds of Israel, not only to their earthly king and his laws and regulations, but through him to the heavenly King whom he represented. To have this event notable -- to arouse the religious sentiments of the whole people -- the king realized that they must all to some extent participate in the movement, and hence he gathered from all quarters thirty thousand of the chief men of the nation -- not only its military representatives, but the heads of the tribes. There is a good lesson here for all spiritual Israelites who have any prominence in the carrying forward of religious-work. It is not sufficient that a leader, a representative, shall attempt some prominent service for the Lord and for the Truth. It is wiser, better every way, that all of the Lord's people be invited to join directly or representatively in any prominent matter connected with the Lord's

service. Even in the affairs of a small congregation it will be found disadvantageous to have one person do all the speaking, all the leading, all the serving, if there are others capable of serving. Far better, far wiser is it, far more in harmony with the Scriptural direction, that each should endeavor to take a part in the service, and be encouraged so to do along the lines of his natural talents and in proportion as he shall be found humble, faithful, and helpful.

The Fatal Error

The holy joy and rejoicing of the journey with the Ark from Kirjath-jearim toward Jerusalem was suddenly interrupted by the jolting of the cart, which Uzzah, who had it in charge, feared would overthrow it. When he put forth his hand to steady the Ark, he was smitten dead for his error. Consternation took the place of rejoicing. The thirty thousand who had come together specially to honor the Lord, and David himself also, were alarmed. Fear fell upon all, and David at once determined that this was either a mark of Divine disfavor concerning the bringing of the Ark to Jerusalem, or that increasingly disastrous experiences might come to him and to the city by reason of the presence of the Ark. All were in fear, and the question now was, what to do with the holy oracle. A courageous man of the tribe of Levi, Obed-edom, was willing to receive the emblem of the Lord Jehovah's presence into his premises -- probably the Ark was set up with the Tabernacle, etc., in his yard or court or appropriate place.

"David was displeased because the Lord had made a breach upon Uzzah" -- not displeased with the Lord, we may be sure, from what we know of the man, for David's reverence for the Lord and his confidence in His righteous dealings are clearly manifest in all of his writings. We may properly understand this to mean, then, that David was displeased with his former determination to take the Ark to Jerusalem; displeased that his good intentions respecting the revival of religion and the honoring of the Lord had thus gone astray through a lack of particularity on his own part and on the part of the priests who had charge of the movement, in that they did not obey the direct and explicit instructions of the Lord concerning the **manner** in which this sacred emblem of His presence should be moved. See Num. 4:15; 7:9, where it is specified that the Ark was to be carried upon the shoulders of the Levites by poles running through certain rings arranged for the purpose. That this was David's attitude of mind is evident upon the reading of the ninth verse: "David was afraid of the Lord that day, and said, How shall the Ark of the Lord come to me?" We can imagine the disappointment and chagrin, not only of David, but also of the thirty thousand representative Israelites, when they scattered to their homes, disappointed respecting their good intentions, which apparently had not been fully approved by the Lord.

A Great Lesson Concerning Reverence for Holy Things

The statement that "the anger of the Lord was kindled against Uzzah" is not to be understood to signify violent passion on the Lord's part, but evidently is an accommodated expression to bring down to human comprehension the fact that the Lord was displeased with the action of Uzzah, and thought proper to punish him for his neglect. Quite possibly long association with the Ark had bred in Uzzah a familiarity and loss of respect for it as representative of God; and his open violation of the Divine regulation on the highway, and in the sight of the representatives of all Israel, would have brought the Divine commands and threatenings respecting the Ark and the various holy things of the Tabernacle into disrespect. The Lord resented this in the interest of His people, and incidentally took the opportunity to teach all Israel, through their representatives there assembled, a great lesson on the propriety of reverence for the Lord and for the particularities of His commands.

The reverence of the Lord is the beginning of wisdom. Whoever has not learned this primary lesson in reverence has not made a proper start in his worship and service. Unless he learns this lesson he is not likely to accomplish anything that will be pleasing to the Lord -- he is apt to be a stumbling-block, rather than an assistance in the Lord's service. Indeed, those who are the Lord's consecrated people, and who have been privileged to handle holy things, and to enter into the Most Holy by the blood of Jesus, approaching the throne of the heavenly grace in prayer, have continual need to remember the appropriateness of reverence as they approach the Lord or engage in any service for Him. All such should learn from this lesson how they should touch holy things, and to do so according to the Divine direction and not otherwise. The poet has noticed this tendency of some to "rush in where angels fear to tread." Such irreverence sometimes manifests itself conspicuously in prayer, where the one who should be a worshiper, overflowing with thanksgiving for mercies received, undertakes to give direction to the great King of kings concerning the management of His work far and near in all particulars. The Lord does not smite down such today, and make public examples of them for their irreverence, but we may be sure that, as the Apostle says, such petitions will receive no consideration of the Lord. (Jas. 1:7.) A lesson in this matter to us is that obedience is better than sacrifice.

Let Us Be of Those Who Tremble at His Word

The carrying of the Ark upon the shoulders of the four Levites might not have been as majestic a procedure as the one attempted with the cart; it would nevertheless have been more pleasing to the Lord, because it was according to His directions. Let us apply this lesson carefully, and see to it that we not only desire to do the Lord's will, but that we so desire to do it in His way that we will give close attention thereto, hearkening to the statements of His Word, or, as the Prophet expresses it, let us be amongst those who tremble at His Word -- who are extremely careful to note and particularly follow the Word of the Lord in every matter. "They shall be Mine, saith the Lord, in that day when I come to make up My jewels."

To those who discern the Scriptural teaching that death is the cessation of life, and not an entrance into life more abundant, there will be no need to explain that Uzzah's conduct not only justified the Lord in making him an example before the nation, instructing the whole people in reverence, but also that no injury was done to Uzzah's eternal future. He lived before the redemption price had been paid, and before any door to eternal life had been opened. He was one member of the human family for which Christ Jesus our Lord gave His life a ransom. As a consequence, he will be one member of the human family who will ultimately hear the voice of the Son of Man and come forth from the sleep of death-to have it testified to him, in "due time" that God has been gracious to our entire race, and has redeemed us with the precious blood.

During the three months that the Ark was at the home of Obed-edom the Lord's blessing was especially with the family, to such a degree that their neighbors took knowledge of it, and the matter eventually reached the attention of the king. We think it not unreasonable to assume that there was something in the character of Obed-edom, and the conduct of his home, in his reverence for the Lord and his confidence in Him, that had to do with the blessing accompanying the possession of the Ark; because we have no record of any special blessing coming to the house of Abinadab during the seventy years that the Ark remained there.

Another Lesson for Spiritual Israel

We might draw a lesson from this applicable to Spiritual Israel. The Bible in some respects represents the Lord to us, as the Ark represented Him to natural Israel. To it we go for the settlement of our questions. From it we hear the message of the Lord speaking peace to our souls, the forgiveness of sins, etc. The Bible has been in many homes in Christendom for more than seventy years, without bringing any special blessing to those homes; yet to some, even in a few months, it has brought inestimable favors. What is the difference? We, reply that very much depends upon the genuineness of the Israelite and the degree of reverence he has for the Lord and His Word, and his

carefulness to consult that Word in respect to all his affairs, and the affairs of his home. Those who have the blessing of the Lord's Word, and especially those who have any light upon its pages in this dawning of the Millennial morning, if they are not receiving great blessing from it in their own hearts, peace, joy, comfort, courage, strength, and finding such blessings also upon the members of their households, have reason to inquire to what extent they are responsible for their failure to profit thus.

Hearing, of the blessing of the Lord upon the home of Obed-edom, King David took fresh courage, and realized that these different experiences of Uzzah and Obed-edom taught the lesson that those who reverently and carefully sought to know and to do the will of the Lord would have a blessing in proportion to their nearness to Him, while the careless and the irreverent only need to be in fear.

The Ark Delivered in God's Way

Again the king assembled the representatives of the nation from all quarters, the chief men of the tribe and the chief representatives of the army, etc., and apparently this day of the bringing of the Ark to Jerusalem was the most joyful and the most notable day in David's entire experience. On this occasion care was taken to follow the Divine direction, and we read "that when they that bear the Ark of the Lord had gone six paces he sacrificed oxen and fatlings." From this it is evident that David had learned his lesson of obedience to God's Law, for the Ark was this time carried reverently by the Levites and was not trusted to oxen and to a cart, even a new one. The bearers went six paces and then halted that the will of God might be cautiously determined. Surely David and all his company watched with anxious suspense. Would the flames of Jehovah's wrath again flash out from the Ark, killing these Levites as they had slain Uzzah for his presumption? While David had previously learned worldly prudence, he had evidently not altogether learned of that holy boldness which has all confidence in God's wisdom and seeks for His favor only in the divinely appointed way. A fatling was a young animal which had been fattened specially for the purpose of sacrifice. And we may reasonably suppose that the sacrifice was one of thanksgiving for God's evident favor and of prayer that the enterprise might be successfully completed, and the lesson remains for all of God's trusting children unto this time. All who would seek for and have the Divine guidance and supervision of all their interests in life and be directed aright, should reverently wait upon the Lord. "Take time to be holy." All our undertakings of any kind should be inaugurated and conducted with prayer; inasmuch as we are to be co-workers with God, as this is His will concerning us.

On the whole we discern that the Lord's dealing in this matter taught David and all Israel a great lesson, and was very advantageous to the nation as a whole. Thus it is with all the corrections in righteousness which the Lord may at any time give to those who are truly His;

rightly received they will bring forth peaceable fruits of righteousness, reverence, and obedience.

ENCOURAGING MESSAGES

Dear Brethren: .

Please find enclosed \$1.00, for which send me the "Herald" beginning with the April 15th number. The "Herald" has been sent to a Truth sister and she loaned it to us; and as is usually the case, the cannot-refrain from passing the good things to others.

Dear brethren we have read with much interest the contents in the April 15th issue and notice Pilgrim Brother Zink's testimony. We can say the same that he said about "putting things on the shelf." We do not doubt that many brethren are in the same situation and perplexed as to what to do. It has been reported that if we do not agree on things taught in the Watch Tower we are "not in harmony." What we cannot understand we are unable to assent to as truth

We find that the "Herald" has facts which can be grasped with the understanding and that we can accept as Truth. We know there is truth and there are things that nourish, but we desire to understand which is the right path. We do not want to follow man -- far from it; neither what is called the "Channel." We are under the impression that those who are to bring the message of Truth and sound it forth should have a proper understanding .of the Scriptures so that what they present will stand the test. This is a severe testing time and we do not know which way to turn; things .have been said here to the friends to the effect that those who are not going out in the work are not of the Kingdom class and those who are not in the work have no right to vote in selecting officers for the Class To our understanding these remarks are not Christ-like, neither do they show a spirit of love, but only tend to confusion of mind; and it is difficult to know what to think of the brethren whom we loved as brethren in Christ being of the same faith as those who make up the Temple class and who have a part in the Body of which the Head is Christ Jesus.

What a change has taken place! It is hard to understand. We are just puzzled and do not know what to think of it. We are praying for the dear Lord to lead and direct us art the right way. We sincerely want to serve the Lord with all our heart, and the light which we have. We realize that we cannot stand still and hold fast to the things which we have learned; prophecy is being fulfilled -- always more is being fulfilled, so we cannot stop, but must go on. During 1924-1925 so much was said of the Jubilee taking place and "Millions will never die." But now all is quiet; seems to us that the due time has not come to proclaim that message: We are not finding fault, but we have not noticed any extra change that has taken place.

Dear brethren, if you have any light on the things which we have mentioned and as to the turn the Watch Tower has taken, we desire your review on the same. What is the meaning of character-building? As we understand it, it is like putting off the old nature and putting on the new. Being purged, chiseled, and polished we come to see and understand how to live that life, and to deny ourselves and follow Christ. Thus we are forming in ourselves the character of Christ, fashioning ourselves so as to be pleasing to God. Christ was pleasing to the Father; and if we walk in His steps and live a godly life according to the light and knowledge which He gives, the result will be a Christ-like character.

Dear brethren, we do not want to weary you with our writing and asking questions, but we feel as we read the "Herald" and the truths it teaches that you might have some light, and may be better posted on the things we would like to know. May the Lord guide you according to His will.

With Christian love, Mr. and Mrs. G. M. -- N. Y.

Dear Brethren:

Enclosed find Postal Money Order for \$___ which please apply as follows: . . .

The articles in the "Herald" are certainly a great blessing and encouragement to me. They meet a responsive cord in my heart and are a great help and encouragement in the good fight of faith. I am coming to see more and more what the lessons of life mean, and to realize that "He leadeth me." It certainly makes trials and tribulations seem light when we can really believe that they are all so many lessons given us by the dear Heavenly Father. He knows and loves and cares and is never indifferent to anything that comes to us.

It takes some of us a long time in the Narrow Way to really appreciate the love and care of the Father for us. A theoretical knowledge does not reveal Him to us, neither does activity in any particular line of service, but it is a study, diligent study of His Word in connection with our daily experiences. We may read over and over the Scripture, "Casting all your care upon Him, for He careth for you," and still not get the real force of it until He has permitted some great burden of care to come upon us. We may think we have great faith and trust in Him, but when trials, tribulations, and adversities come, it is so easy to murmur or complain and look upon the experience as the world does. He has not promised us any escape from the temptations such as are common to man, but teaches us to think it not strange concerning these things, for the way is very narrow and difficult. But oh, how light all these seem when we can really feel in our hearts that He knows and loves and cares, and that like as a Father pitieth his children, so the Heavenly Father pitieth them that fear Him.

Your brother in Christ, C. H. W. -- Tex.

Dear Brethren:

I believe my "Herald" subscription expired a number or two ago, and enclosed is one dollar to continue it. I certainly enjoy the "Herald." I like its carefulness, conservatism, tolerance, and kindly attitude. With affairs of the world not turning out as many expected, during the last thirteen years, and with so many chronologies having failed, and with so many evidences in the world that the final scenes are not so near at hand as some think or have thought, with so many events yet to take place as shown in Volume II of the Revelation, and with the human mind so weak, and erring in determining the future, and with the possibility that some of the very ones that some have thought were wrong may prove to be right, it certainly behooves all believers to be tolerant, reasonable, and considerate of all. I feel the time is not far ahead when those who feel they only are right, or that their organization only is right, and that others are not, will face a failure of their ideas to such an extent as to realize that the Bride of Christ is not made up entirely of those who follow a certain lead and do a certain service.

Maybe you have noticed the Tower now is out with the idea that the saints did not arise in 1878, but not until 1918, which is the date it is claimed the Lord returned unto His Temple. The old 1845 years of Jewish double is still adhered to, ending in 33 A. D., but 40 years are added to continue to 73, and thus 40 years are added to 1878. I have not studied it closely yet. This lays aside the idea that Brother Russell oversaw the publication of the Finished Mystery from beyond the veil, which was the claim at the time and for some time after 1917, because he was asleep until 1918.

With best wishes and Christian love,