

The Herald of Christ's Kingdom

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SIGNS IN THE HEAVENS

THE GREAT ecclesiastical conference on "Faith and Order," now in session in Lausanne, is one of the world events that properly comes before the attention and consideration of those who are watching the signs that betoken the consummation of the Age. "The end of all things has approached," wrote the Apostle Peter, admonishing the Lord's people in that same connection to sobriety and watchfulness. If the Apostle could speak of the end of all things at hand so early in the Age, how much more may we now, especially as we consider the vast array of prophetic testimony that has since the Apostle's day become history!

In His great prophecy, in which He gave a vivid description of the closing days of the Age, Jesus said, "The powers of heaven shall be shaken." This He said speaking in metaphor of the various ecclesiastical elements that compose the present spiritual or heavenly ruling powers of the world, and indicating the general agitation and commotion that at present is in evidence. The present move on the part of the great Protestant bodies toward the uniting of all their forces, together with the overtures made to Catholicism, seems in keeping with other signs of the approaching end.

The present world Conference is said to have been under consideration during the past seventeen years. "The suggestion arose simultaneously and independently from three communions in the United States -- the Episcopal and the Congregational. churches and the Disciples of Christ. They formed an interdenominational committee." The acceptance of the original idea has become so general that "the Conference now assembled at Lausanne includes a hundred nation-wide churches and is drawn from twenty-six countries. The United States has sent strong delegations. Great Britain and her Dominions, India, Korea, China, Japan, are all included."

Of course a conference of this character would consist nearly altogether of prominent leaders of the various faiths. This is an important factor. Mr. P. W. Wilson, writing in "The New York Times," of July 31st, has presented an interesting review of matters relating to this conference. His statement follows:

"An immense number of leaders in the churches -- dignitaries of the highest position and influence -- have accepted reunion as a policy definitely to be pursued.

"It is not suggested that the Conference will achieve, here and now, the unity of Christendom. In studying ecclesiastical movements we have

to think in centuries. Lausanne does mean, however, that steps have been taken which create a new situation.

"In order to understand the nature of the Conference and the problems to be solved, we must glance briefly at the past. In the Christian Church there have been, broadly, two shattering schisms:

"(1) In the year 1054 the Eastern or Greek Orthodox Church and the Western or Roman Catholic Church parted company. The terms here used are, of course, popular rather than precise. The Greek Church is as Catholic as the Roman and the Roman Church is as Orthodox as the Greek. There was, however, a separation.

"(2) In the fifteenth and following centuries there occurred the Reformation, during which -- again to use popular terms -- the Protestant, Evangelical or Reformed Churches, however they be described, broke away from the Roman Church and, in some cases, from one another.

"Today, therefore, the Church universal consists broadly of three divisions: The Roman, the Eastern and the Reformed. At the Lausanne conference the Eastern and the Reformed Churches are well represented. From the Conference, however, the Roman Church is absent.

The Papal Position

"It has been decided that the business of the Conference shall not be interrupted or delayed by statements from 'religious groups' which have declined an invitation to send official delegates. In the language of Geneva, observers, if present, must be seen and not heard. The Roman case will be unstated.

"But it is obvious that the attitude of the Roman Church is a matter of universal concern. She does not attend the conference. But she is aware of it. She is watching what is said and done. She knows that her own future is involved. In fact, it was the Roman Church that was first consulted.

"In 1910 the triennial Convention of the Episcopal Church, held in Cincinnati, advocated a world conference, Bishop Brent making the proposal and the late J. Pierpont Morgan immediately gave \$100,000 for the earlier expenses. The Roman Catholic Church was approached and Pope Pius XI acknowledged the letters, expressing his deep interest in the movement and promising his prayers. He longed for a reunion of the rest of Christendom with 'the Mother Church of Christendom -- the Roman Catholic Church.'

"In 1919 a committee that included Bishop Manning was received by Pope Benedict XV, who said that 'as the successor of St. Peter, the Vicar of Christ has no greater desire than that there should be but one, fold and one shepherd.' The Church of Rome, therefore, did not disapprove in any way of the Conference. On condition that the Roman Church stand aside, the Pope 'earnestly desired and prayed that

those who take part in the Conference may by the grace of God see the light and reunite with the visible head of the Church, by whom they will be received with open arms.' Bishop Anderson of Chicago, in a statement, expressed regret at this answer, but said that the Conference would proceed.

"It is impossible here to give a list even of the more important delegates. The Episcopal Churches, Eastern and Western, are sending numerous Patriarchs, Archbishops and Bishops. The non-episcopal Churches -- Methodist, Baptist, Presbyterian, Lutheran, Congregationalist and others -- are contributing their most responsible counsel and scholarship: The Society of Friends is represented, a Church without clergy and without sacraments.

"The variety, not only of belief and ceremonial, but also of vestments, included in the Conference, is thus bewildering. Happily, Lausanne has long encouraged an unrestricted freedom of religion. Yet it is safe to say that never has the ancient Cathedral of Notre Dame -- consecrated by Pope Gregory X in 1275, and the scene of the disputation by Calvin three centuries later, heralding its separation from the Roman See -- looked upon a stranger congregation than this which, at the public services of the Conference, will embrace Koreans and Armenians and English, Welsh, Scots, and Poles and Bulgars, Australians, and Syrians, Americans, and Chinese, in one brotherhood of worship.

"The proceedings will be recorded in French, English, and German, and there are to be forty-one opening addresses, delivered by eminent divines, representing fourteen nations. Of these speakers seven come from the United States.

Ecclesiastical Dynamite

"The average man believes that these conferences meet, talk, listen, and separate and that nothing happens. It should be made clear, then, that the program of the Conference is definite and courageous. It includes a good deal of theological and ecclesiastical dynamite. It comes to grips with real issues.

"Indeed, there are certain reasons, practical and compelling, why reunion of some kind must be considered. According; 'to the call to unity,' drafted by the Continuation Committee at Berne in August of last year; 'the strength and violence of the antagonistic forces of our day' can be met 'only by a united Church.' The prevalent. disunion is declared to be due to 'sins,' and 'penitence for our divisions' is urged with the solemn emphasis of prayer. The Conference is thus called on the assumption that schism, whatever its occasion in the first instance, is an evil to be remedied

"The question to be discussed at Lausanne is whether a basis of ecclesiastical consolidation can be found. Can there be one visible Church of Christ? If so, how is it to 'express itself in outward form'?

Diplomatically Worded Agenda

"The basis of agreement is suggested by questions, worded with great deference to conflicting susceptibilities, but conveying none the less a definite and challenging significance. Translating these tentative inquiries into simple terms, we form an idea of what the basis of reunion, if approved, would be:

"Admission to the visible Church by baptism as a 'perpetual obligation.'

"Obedience to 'the Sacrament of Christ's Body and Blood.'

"Use of the Bible.

"Orders of clergy who Are 'definitely designated' to the public ministry of the Church.

'Acceptance of .the Apostles' and Nicene Creeds and their optional use.

"The right 'to express the truths of revelation in other forms according to the needs of future times.'

"A universally recognized ministry, in which the episcopate shall 'have a place . . . side .by side with . . . the Councils of the Presbyters and the Congregations of the Faithful.

"In any one place, only one church -- that is, the parochial system.

"It should be added that two subjects are excluded. The first is 'other rites to which the name of sacrament is widely (but not universally) applied.' To give an illustration: The Conference will not discuss penance as a sacrament. In both Greek and Roman Churches it is one of the seven.

"Secondly, the Conference will not discuss 'the questions which concern the necessity of a central authority for the whole of Christendom.' But it is recognized that these questions are 'of the utmost importance' and if they are not 'argued it is only because such arguments would be 'inadvisable.'

"It would be going beyond the terms of the agenda to say that this paragraph hints at a possible readiness on the part of the Eastern and Reformed Churches to take into consideration the doctrine of the infallibility of the Pope in matters of faith or, morals -- a subject which, of course, like that of central authority, could not be excluded from any conference on reunion where a Roman Catholic delegation was present. What can be said is that, in the preparations for Lausanne, the question has been raised whether there can be unity in Christendom without what, in the late war, was called unity of command. The suggestion itself is sufficient to indicate how rapidly, in some quarters, opinion is moving."

SPIRITUALITY AND THE NATURAL MAN

"As many as are led by the Spirit of God, they are the sons of God."

-- Rom. 8:14

THE FOUNTAIN of life indeed is Jehovah, and the Scriptures unquestionably associate the office and work of the Spirit of God with the activity and progress in the direction of establishing permanent holy relations with Himself, on which basis alone everlasting life may be secured. It should therefore be with ever increasing and absorbing interest that the child and heir of grace should seek the power, seek to be filled with that holy influence or spirit from above, by which alone his relationship with God is maintained and on which all his blessed hopes and prospects for the future rest. If the Spirit of Him that raised up Jesus dwell in you, then you shall realize a quickening of your mortal bodies in sanctification and holy devotion, is the light in which the great Apostle places the matter before the Church. When the same Apostle assures us that only those who are led by the Spirit of God are His sons, we must recognize that without doubt he is laying all emphasis on the power and work of the Holy Spirit.

Spirituality is the heritage that is to be striven after by all those who would be pleasing and acceptable to God. Spirituality signifies the state or quality of being spiritual; and to be spiritual signifies to be fashioned after or according to the Spirit of the Lord. In the Scriptures the natural, unregenerate, unjustified man is represented as carnal or fleshly; that is, living according to the fallen human desires and disposition of the fleshly mind; the lives of some displaying more of this mind and some less in their general deportment. In contrast with such the renewed, regenerate and justified person is represented as spiritual; that is, living in accordance with the disposition and mind of the Spirit of God.

Those who in their conduct and experiences in life follow after or walk according to the leading of the Spirit are very properly said to be spiritually minded or heavenly minded ones; because the Spirit of God directs the thoughts, purposes, and aspirations of life heavenward or unseen things which pertain to their eternal inheritance with Christ of the heavenly nature and reward. (1 Pet. 1:4; 2 Pet. 1:4). Those who follow the inclination and leading of the natural or fleshly mind or spirit are very properly said to be natural or worldly minded persons; because the natural or fleshly mind is concerned about the material things of the present world. Under the present conditions of the fall, that mind is more or less depraved and mixed with selfishness and composed of inordinate desires and ambitions. It is the mind or spirit that does not lead to life but contrariwise downward to death. -- Rom. 8:5, 6, 13.

Judge Not by Outward Appearance

There is no more important consideration than that the Lord's people shall have clearly defined Scriptural conceptions and ideas as to their real status spiritually before the Lord. The Scriptures leave no room for doubt as to the difference between those influences and forces associated with the life of the Spirit and those associated with the natural fleshly life.

St. Paul in his letter to the Romans (chapter 8) answers a supposed question as to how we may know those who are partakers of this new mind in Christ and walking after the Spirit, from others. In some ways this may seem a difficult question. There are some not in Christ whose flesh is much less depraved than that of some who are in Christ; hence, if they were measured by the deeds of the flesh, the one in Christ may appear to less advantage than the one out of Christ. The Lord, therefore, exhorts his people to judge not by outward appearance merely, assuring them that some are hypocritical, and that God looketh on the heart, the intention. So again the Apostle enjoins us, saying, "Henceforth know we no man after the flesh." He did not mean that we should pay no attention to the shortcomings of the flesh, either in ourselves or in other members of the Body. All fleshly weaknesses should be striven against, and they may frequently demand rigorous treatment in the interest of the spiritual life; nevertheless, we are to distinctly differentiate between the new inner life and the weak mortal body, and are to love and sympathize with the brother, while it may be necessary for us, in his interest, and also in the interest of the Church, to express our disapproval of his wrong course.

How We May Know Who Are Spiritual

The Apostle's definition of how we are to know the two classes apart is that the unregenerate will mind the things of the flesh, while the regenerate will mind the things of the Spirit. There is a great gulf fixed between these two classes, and there should be no need that any one should long be in doubt on the subject of whether he is or is not a member of the Church, the Body of Christ. If he is in Christ, he has the new ambitions, the new hopes, the new aims, and however short he may at times come of realizing these aims and ambitions, his heart being right, it will always revert to the Divine standard. His affections are for the things that are just and pure and good, however he may find the law of sin and death assailing him, through the weaknesses of his mortal body. He is not to be content with merely this condition of mental preference for the right and having his heart solicitous for righteousness, experiencing grief if he finds himself overcome by temptation; but, as the Apostle elsewhere enjoins, he is to be so deeply in earnest about the matter that he will not only do his best to right every wrong, but will continue seeking for grace at the heavenly throne, that he may be more and more able to overcome, that he may grow stronger and stronger in spirit, and that the power of his

flesh may be correspondingly weakened. The Apostle exhorts such to make straight paths for their feet, for their weaknesses, for their lameness, according to the flesh -- to avoid the ways of temptation and weakness as they discover them, and thus show their hearts' desires for righteousness. He urges again that all keep continually setting their affections on things above, so that the things of the earth may have less and less influence and control over them to hinder them in their course. He urges that the heart, the mind, the lips, the conduct, that are filled with the Lord's truth and service, will be thus sanctified and separated so that the Wicked One will find less and less opportunity to take the advantage.

Fleshly Minded Full of Self-Will

The Apostle still further points out that we are to distinguish the mind of the flesh from the mind that is in accord with God, for the one is at enmity with God and the other in harmony with Him. The mind that is in harmony with God finds delight in His Law, in righteousness, purity, goodness, peace, faith, through the promises of God, and looks forward with joy to the glorious realization of all the wonderful hopes inspired through those promises. The fleshly mind (however polite or polished or well educated and decorous and under control of the mortal body) is not in accord with God; it has its own ambitions, its own plans, and takes pleasure in these, and is grieved if they are thwarted; builds its hopes and aims chiefly upon what can be attained in this present life; is not in accord with God, nor disposed to accept with gratitude whatever He may be pleased to send; but rather is full of choice and self-will -- not subject to Divine control, nor can it be, because it is fleshly, and because, at the present time, all mankind is in a state of sin, alienation from God; etc. These two conditions of mind are contrasted, and the Apostle assures us that the one is death; that it means death; means that the person who has that mind is still in the death condition, has not received Christ as the Life-giver. "He that hath the Son hath life," and may have, too, a joy and peace of the new mind in Christ; but he who has not the Son, he who has not surrendered his will, is still in death, still under condemnation, still an alien from God.

To understand these various Scriptures it must be kept clearly in mind that they are addressed not to the world nor about the world, but to the saints and about the saints. They describe the condition of those who have passed from death unto life, who have become spiritually minded, contrasting them with the world, still in sin and Divine disfavor; they that are in the flesh, living according to their own wills; they who have not heard, or, hearing have not accepted God's grace in Christ, cannot please God, cannot be said to be acquitted, cannot be considered as under Divine favor.

Some Manifestations That Are Not Proofs of New Life

Turning to the Church, the Apostle points out, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you." The Apostle here indicates what it is that constitutes one spiritual. We possess the new mind because begotten again; because begotten of the Spirit of God. We were not thus begotten until first we had experienced a process of cleansing and justification by faith in the blood of Christ, and then had heard the invitation to present our bodies living sacrifices, . and then had complied with that invitation and consecrated our all upon the Lord's altar. **Then** we received the Spirit of God; **then** we were recognized as of the New Creation in Christ -- as no longer flesh beings, but as spirit beings.

How evident it is then that the proof of the possession of the new spiritual life amongst the Lord's people is not that of their being able to see alike on the minor details of their faith; nor that of seeing eye to eye with regard to the types, parables, and symbols of the Scriptures, neither that of possessing one mind with regard to all the prophecies and chronology of the Bible. Still further the proof of the new life cannot be said to be represented in one's connection with some human system or organization here on earth, nor that of being engaged in some particular form of service or ministry that may have been instituted. We must look further and deeper for the signs and evidences that betoken or prove genuine relationship to Christ and possession of the spiritual life from above. It is true indeed that all .of those who have the mind of Christ, the spirit of the Master, will be concerned and interested in the study of any and every portion of the Scriptures including the parables, symbols, prophecies, chronology, etc. But none of these will long permit themselves to be in bondage to men and systems when once they see the Lord's leading and will in the matter. And as for participation in the ministry and service of the Truth, all of those instructed by the Lord's Spirit will recognize their individual responsibility toward the Lord apart from any human movement or system, to. speak the Truth, to bear testimony to its value and beauty, and to let their light shine at all times so far as they have strength and opportunity.

But the real test of discipleship and the indisputable proof of the spiritual life are represented in the possession of the Spirit of the Lord itself. Those who have that mind or Spirit of Christ will give evidence that they have been begotten of it; those who have not the Spirit of Christ are not His. Thus we are to judge ourselves, and thus we are to judge of the brethren-by the spirit, the intention, the will, and not by the success, not by the flesh. Oh, how generous this would make us in our judging of the brethren! If they profess and give any evidence of loving the Lord, trusting in the precious blood, loving holy things, loving the brethren, loving the word of grace and truth, and of seeking to develop the fruits of the Spirit, they are surely brethren, surely "in Christ." If they have not this Spirit, if they love the world, prefer

worldly company, give themselves wholly to worldly ambitions, pride of life, and self-gratification, we have strong reason to doubt their relationship to the Lord, no matter what they may profess. And this feature of the matter should be especially applied by each one of us to himself, as an individual test of his relationship to the Lord; and each one who finds the spirit of worldliness growing upon him should feel that he is losing ground, should seek afresh to set his affection on things above and to grow in grace.

The Great Struggle in the Christian Life

Christian experience bears out the testimony of the Scriptures that the great struggle of the child of God, the child of faith, is along the line of the supremacy, the control of the spiritual over the natural fleshly life, as expressed by St. Paul, "Keeping the body under." And it is along this line that the warfare of the Christian progresses all along the course of his experiences in the Narrow Way. On the one side, the side of the new spiritual life, are arrayed various forces and influences represented in the Lord, His Spirit, His providences, and His truth-the knowledge of His will, Plan, and the exceeding great and precious promises. On the other side, the side of the fleshly life, are arrayed various influences and forces of the world, the fallen flesh and the Adversary, and all of these are at enmity against God and against all who take their stand with Him.

Amongst those who profess to have renounced the old, carnal, fleshly life and to have received a new spiritual life in Christ, there is to be found varying degrees of the development of spirituality. Indeed few throughout the Age have maintained a deeply spiritual life and have kept the old nature well in control all through their Christian experience. The many have displayed more or less weakness of spirituality; have manifested a spirit of laxity and compromise with the flesh, the natural mind, so that their lives have shown an admixture of spirituality and worldliness-a measure of devotion to the Lord at one time and a yielding to the natural worldly tastes, desires and ambitions at another. We are speaking now not of the great nominal mass of Christians who are more properly tares, and not Christians in any sense, never having had any real relationship with the Lord. Our reference is to those who have really believed in the Lord unto the exercise of more or less of the spirit of obedience and therefore partakers of the new life in Christ. As indicated above there is to be noted a general difference amongst these.

Two Classes Portrayed in Abraham and Lot

Some forceful illustrations come to our attention amongst the characters of the Old Testament Scriptures that set forth in a general way the outstanding characteristics of the two classes of Christians that give evidence of possessing the spiritual mind.

Amongst these illustrations from whose lives we may draw lessons are those of Abraham and Lot. Abraham the, faithful, and generally loyal

and obedient to the voice of Jehovah may properly illustrate the faithful, obedient, and fully consecrated Christians. It is true Abraham made mistakes and may be said to have side-stepped at times, but his general course was one of obedience and loyalty to God. So the most faithful Christians have made mistakes, have had their slips and stumblings, yet their general course showed one of obedience and full consecration to God. But Lot is described in the Scriptures as decidedly less faithful, less obedient, and less reverential and respectful of the will and voice of Jehovah. He would well represent a considerable number of Christians who are decidedly less faithful, less obedient, and considerably lacking in consecration. Lot appears to be an illustration, of the compromising Christian, the Christian in whom the worldly mind, the worldly life is permitted to have quite a place. Concerning the character of Lot, an interesting writer has effectively observed:

"Lot left 'Ur of the Chaldees,' but he fell in the plains of Sodom. The call of God had not reached his heart, nor the inheritance of God filled his vision. Solemn thought! may we ponder it deeply! Blessed be God, there is a path for each of His servants, along which shines the light of His approving countenance, and to walk therein should be our chief joy. His approval is enough for the heart that knows Him. True, we may not always be able to command the approval and concurrence of our brethren; we may frequently be misunderstood; but we cannot help these things. 'The day' will set all this to rights, and the loyal heart can contentedly wait for that day, knowing that then 'every man shall have praise of God.'

The Strife Between the Herdmen

"But it may be well to examine, more particularly, what it was that caused Lot to turn aside off the path of public testimony, **There is a crisis in every man's history at which it will assuredly be made manifest on what ground he is resting, by what motives he is actuated, and by what objects he is animated.** Thus it was with Lot. He did not die at Charran; but he fell at Sodom. The **ostensible** cause of his fall was the strife between his herdmen and those of Abraham; but the fact is, when one is not really walking with a single eye and purified affections, he will easily find a stone to stumble over. If he does not find it at one time, he will at another. If he does not find it here, he will find it there. In one sense, it makes little matter as to what may be the apparent cause of turning aside; the **real** cause lies underneath, far away, it may be, from common observation in the hidden chambers of the heart's affections and desires, where **the world**, in some shape or form, has been sought after. The strife between the herdmen might have been easily settled without spiritual damage to either Abraham or Lot. To the former, indeed, it only afforded an occasion for exhibiting the beautiful power of faith, and the moral elevation, the heavenly vantage-ground, on which faith ever sets the possessor thereof. But to the latter it was an occasion for

exhibiting the thorough worldliness of his heart. The strife no more produced the worldliness in Lot than it produced the faith in Abraham; it only manifested, in the case of each, what was really there.

Lot Takes His Choice, God Chooses for Abraham

"Thus it is always; controversies and divisions arise in the Church of God, and many are stumbled thereby, and driven back into the world, in one way or another. They then lay the blame on the controversy and division, whereas the truth is, that these things were only the means of developing the real condition of the soul and the bent of the heart. The world was in the heart, and **would** be reached by some **route** or another; nor is there much of moral excellency exhibited in blaming men and things, when the root of the matter lies within. It is not that controversy and division are not to be deeply deplored; assuredly they are. To see brethren contending in the very presence of 'the Canaanite and the Perizzite,' is truly lamentable, and humiliating. Our language should ever be. 'Let there be no strife, I pray thee, between me and thee . . . for we are brethren.' Still, why did not Abraham make choice of Sodom? Why did not the strife drive him into the world? Why was it not an occasion of stumbling to him? Because he looked at it from God's point of view. No doubt, he had a heart that could be attracted by 'well-watered plains,' just as powerfully, as Lot's heart; but then he did not allow his oven heart to choose. He first let Lot take his choice, and then left God to choose for him. This was heavenly wisdom. This is what faith ever does: it allows God to fix its inheritance, as it also allows Him to make it good. It is always satisfied with the portion which God gives. It can say; 'the lines are fallen to me in pleasant places; yea I have a goodly heritage.' It matters not where 'the lines' fall; for, in the judgment of faith, they always 'fall in pleasant places,' just because God casts them there.

"The man of faith can easily afford to allow the man of sight to take his choice. He can say, 'If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.' What 'beautiful disinterestedness and moral elevation we have here! and yet what security! It is certain that, let nature range where it will, let it take its most comprehensive grasp, its boldest and highest flight, there is never the slightest danger of its laying its hand upon faith's treasure. It will seek its portion in quite an opposite direction. Faith lays up its treasure in a place which nature would never, dream of examining, and, as to its approaching thereto, it could not if it would; and it would not if it could. Hence, therefore, faith is perfectly safe, as well as beautifully disinterested, in allowing nature to take its choice."

Separation Proves Blessing to Abraham

Abraham and Lot then seem to well represent the spiritual, and the mixture of the spiritual and natural minds respectively, which at first appear so closely affiliated that for a time we are scarcely able to note any distinction or difference between them, so unitedly do they move and act together and of one mind do they seem to be. Lot the representative of the mixed spiritual and natural mind for a time marches directly along with Abraham, the representative of the spiritual state in the advance to good things; but as we follow on, it is to be observed that they are not really one, for where there is a measure of the natural or worldly mind there is sure to be manifest those desires and longings that faith has given up. Still another who has evidently looked deeply into these lines of thought has left us the following interesting observations

"From the first God sees they are distinct; for Abram 'walks with God,' but Lot, (again and again is it noted) 'walks with Abram.' Nevertheless, long after faith perceives the old man to be dead, it yet strives, if possible, to bring the natural mind into unity with itself; toiling that the outward should be as the inward, the natural as the spiritual, for it feels the bond of kindred to this outward man, saying as Abram to Lot, 'We are brethren.' It seeks, therefore, first by grace to take it heaven, ward; yet the giving of it up may be the real way to greater perfection in the inner man; for the outward man being thus allowed to go his way, the spirit of faith may be freer and have less distraction.

Thus Abram's advance brought out what was in Lot; but Lot's gifts 'or riches helped to bring about the separation, being not the cause, indeed, but the occasion of strife. Abram and Lot were both rich, although in different ways. 'Lot had flocks, and herds, and tents.' Abram had these, but 'was very rich in silver and in gold' also. The outward man can and does possess much; but the gold and the silver, that is, the higher forms of truth, are not those which he obtains, or even wishes for. The 'flocks' lead to the strife. What are these but those animal emotions which, as they belong to Abram or Lot, are under the power either of the spirit of faith or of the outward man; and the thoughts which direct these, and keep them from wandering, are their 'herdmen,' who strive together for mastery. And faith, not yet possessing, but waiting for, power, yields for a season, receiving in the place of Lot greater revelations of the loving will of God. For 'the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land thou seest, to thee will I give it. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.' And so when we reach this stage, and Lot departs -- when the spirit of faith is made to feel its separation even from the upright outward mind -- we find that there are lengths and breadths, toward the north and south toward the sun-setting, and toward the sun-rising, in directions toward coldness and

warmth, toward light and darkness, of which we have not so much as heard . . .

Spiritual and Worldly Minds Portrayed

"What Lot is, we have already seen Inwardly, he represents the upright outward mind, which goes some steps with faith toward heavenly things. Outwardly, he represents those in whom this outward mind is the ruling life, whose souls live in religious outward things. Of this class some ever start with men of faith. The Abrams 'walk with God'; the Lots 'go with Abram.' These last are the men who take right steps because others take them, who make sacrifices because others do so, rather than because a present God calls for such a step or such a sacrifice. Such, sooner or later, will show what they are, righteous souls, but wholly unable to walk where the men of faith walk, leaving them as soon as they resolutely press on to the best things, and destined to beget a seed, like Moab and Ammon, to be a thorn in the side of the men of faith.

Christians Who Choose the Lower Ground

"And this happens not in Egypt, but as soon as the men of faith seek unflinchingly to go up to the higher ground the Lord 'has promised them. Lot does not depart from Abram in Egypt. While Christians are in the world, its habits and institutions, and the barriers which these raise between man and man, are enough to preclude strifes between brethren. Besides the outward man has enough in the world his outward tastes. But when Egypt is left, brethren are thrown together in a way hitherto all unknown. Now comes the test to prove their grace, for few things search us more than collision with our brethren. Then the lack of outward things stir up the outward man. Well do the worldly-minded Christians know this, and wisely do they choose the lower ground, where their natural tastes find more than is in accordance with them; where outward things keep them from coming to themselves; where what they are remains undiscovered by them; where thus their weakness may be mistaken for strength, and circumstances take the place of grace. For, indeed, till we are stripped of the things around, we little know what spirit dwells in us; so much do the things of time and sense without keep us from discovering what really we are within. Hence, some never know what restless selfish souls they themselves have, until the things which have kept them from themselves are forever taken from them. Other, who by trials get glimpses of themselves, instead of going on to search out the evil hidden in them, that they may overcome it, seek rather to hide it from themselves and others, and, to do this, seek more and more of outward things. But faith is content to learn itself, if it may learn God. It would rather be weak with Him than strong without Him."

The Two Viewpoints

The two viewpoints here set forth, faith and mistrust, or spirituality and worldliness, present their impressive lessons. Abraham's first consideration was to respect the will and promises of God and therefore selfish and worldly interests were kept in subordination. Thus it is with the faithful spiritually minded Christian. While he still has existing in his flesh "the motions," the possibilities of the old natural life, yet because of the aliveness of his faith he is fully surrendered to God and the things of time and sense were brought into subjection to the new mind in Christ; and the considerations and decisions in life bearing upon the various issues as they come to him, are from the standpoint of faith and eternal interests.

Lot, to the contrary, sadly lacking in faith, is continually showing disrespect to the will and promises of God, and therefore selfish and worldly interests largely dominate his course. And so it is with the worldly-minded Christian; he is divided between the things of God and the things of self and this life. Lacking in faith, he is not fully surrendered to God, and accordingly his considerations and decisions in life, as he deals with the various issues that come to him, are largely from the standpoint of the interests of the present life -- how he may get on as well as his fellow men in the world. In the case of Lot, we observe how his mind, his desires, first looked in the direction of Sodom; then he pitched toward Sodom. That is, he removed, some distance in the direction of and nearer that city, till finally he was impressed to make his home there.

We read again by the author last quoted above: "Thus, for awhile, is the path of faith more lonely. The true believer is more than ever cast on God. The Lots 'choose' according to the sight of their eyes; and so, by degrees, get from communion with the godly, to communion with the godless. Unlike soul, sooner or later, must separate. If there be not one spirit, no bond or arrangement can keep men long together. Each is gravitating to his own place by a law which none can gainsay--dust Jo dust, and the spirit to God who is a spirit. Let us not forget the steps of Lot. First 'he saw'; then 'he chose'; then 'he journeyed from the east,' like some before him; then 'he pitched towards Sodom'; then 'he dwelt there.' In a word, he walked by sight, then by self-will, then away from the light, then towards the unclean world, at last to make his home in it. This is the path of Lots in every age. And such, though 'righteous' and 'saved,' are only 'saved so as by fire.'

Though We May Lose Brethren, We Do Not Lose God

"The separation accomplished, the Lord appears, not to the righteous one who goes toward Sodom, but to him who still abides in the path of faith. To souls left by brethren, the Lord draws near, to tell us that if, by standing on the ground of promise, we lose brethren, we do not lose Him. 'The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes.' As if to say, Lot hath of his own will lifted up his eyes: he hath seen what he can from his standpoint. Now lift up thine eyes, and see from My standpoint. 'Look from the place

where thou art, northward, southward, eastward, westward.' Fear not to look whence the cold cometh, and towards the place of heat, towards the light, and towards darkness, As yet little knowest thou of all these. 'But all that thou seest, to thee will I give it.' And mark the advance in the revelation here. First, the promise respecting the land was, 'A land which I will shew thee': then, when come into the land, the promise ran, 'To thy seed will I **give it**': now it is, 'to thee will I give it, and to thy seed for ever.' Then follows the exhortation, Arise, walk through the land' learn by experience what it is -- 'in the length of it, and in the breadth of, it, for I will give it thee!

"Such is another stage of faith's way: and trying as the separation here described is, both in the inward and outward world, it is one we must know, if we would know the best things. Surely he who thus loses brethren or children or lands receives a hundred fold."

LOVE'S SUPREME TRIUMPH

*"This is My commandment, That ye love one another,
as I have loved you." -- John 15:12*

HAVING loved His own, He loved them unto the end," is the beautiful and sublime testimony concerning Jesus that speaks most eloquently of the power and depth of the Savior's love. The Master had also said, "Greater love than this hath no man than that a man lay down his life for his friends." And now the tragic hour was at hand and He was to prove that this was the quality of His love, by yielding up His life in loving submission to the Father's will; that love would not change even in the face of death. Not only so, but in this hour of great darkness when from one standpoint Jesus might reasonably have been, considering Himself and His own interests -- how He might escape from the hand of His malicious enemies, and avoid the terrible experiences that were imminent, we observe that the Savior's principal solicitude was for His followers; He was thinking and praying for them that they might have strength of faith and courage to stand the searching tests to which they were to be subjected. Considerable time was taken by our Lord on this occasion to utter many sayings that were intended to be of comfort to His humble followers. How appealing must have been His words: "These things have I spoken unto you that in Me ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Jesus Opens His Heart to the Disciples

Another has beautifully observed in this connection: "In sweet and tender communion, perhaps two hours glided away at that quiet banquet. Now it was that, conscious of the impending separation, and fixed unalterably in His sublime resolve, He opened His heart to the little band of those who loved Him, and spoke among them those farewell discourses preserved for us by St. John alone, so 'rarely mixed

of sadness and joys, and studded with mysteries as with emeralds.' 'Now,' He said, as though with a sigh of relief, 'now is the Son of Man glorified, and God is glorified in Him.' The hour of that glorification -- the glorification which was to be won through the path of humility and agony was at hand. The time which remained for Him to be with them was short; as He had said to the Jews, so now He said to them, that whither He was going they could not come. And in telling them this, for the first and last time, He calls them 'little children.' . . . And though they could not follow Him whither He went, yet He did not say to them, as He had said to the Jews, that they should seek Him and not find Him. Nay, more, He gave them a new commandment, by which, walking in His steps, and being known by all men as His disciples, they should find Him soon. That new commandment was that they should love one another. "In one sense, indeed, it was not new. Even in the law of Moses (Lev. 19:18), not only had there been room for the precept, 'Thou shalt love thy neighbor as thyself,' but that precept had even been regarded by wise Jewish teachers as cardinal and inclusive -- as 'the royal law according to the Scripture,' as 'the message from the beginning.' And yet, as St. John points out in his Epistle, though in one sense old, it was, in another, wholly new -- new in the new prominence given to it -- new in the new motives by which it was enforced -- new because of the new example by which it was recommended -- new from the new influence which it was henceforth destined to exercise. It was Love, as the test and condition of discipleship, Love as greater than even Faith and Hope; Love as the fulfilling of the Law."

"Keep Through Thine Own Name"

Following those tender farewell messages came the Master's prayer: "These words spake Jesus and lifted up His eyes to heaven"; and all His soul went out in gentle and earnest appeal in behalf of those whom the Father had given Him and in behalf of those whom the Father would yet give Him "through their word": "I pray for them: I pray not for the world, but for those whom Thou hast given Me; for they are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me."

Our Lord's entire life furnishes an illustration of what the Apostle commends to all the Church in the words, "Pray without ceasing." The Master evidently was always in that prayerful attitude of heart, which was filled with thankfulness to the Father in respect to all that came into His life, which recognized His guardian care, which trusted Him, confided in Him. and in every distressing circumstance looked to Him to overrule and to cause all experiences to work for good. But our Lord's constant attitude of prayer without ceasing did not hinder His more particular devotions when He turned aside from the affairs of life to speak to the Father in secret -- sometimes briefly and sometimes spending a whole night in prayer in the mountain solitude.' Though He

loved His disciples they were not yet begotten of the Holy Spirit and could not fully comprehend matters from His standpoint. The Father alone was able to comprehend the full situation, and hence the very isolation of our Lord from all human help drew Him the nearer and the more often to the Father in prayer.

And should it not be the same with all those who have become followers of the Son of God? Yea truly, and in proportion as they grow in His character-likeness they will similarly pray without ceasing and in everything give thanks, singing and making melody in their hearts to the Lord, realizing Him as the center of all their hopes and ambitions and joys. And similarly they will avail themselves of the privilege of more formal approaches to the throne of grace, to obtain mercy and find grace to help in every time of need. Similarly also, in proportion as at times we may find that our dear ones either of earthly or spiritual relationship are unable to sympathize with our experiences, we may be profited by such a lack of earthly sympathy in that the experiences will send us the more frequently, to the heavenly Comforter from whom we will derive the greater blessing and joy.

Not of the Children of This World

In this prayer Jesus stated that He was not making any special appeal on behalf of the world, although He loved all mankind and was about to make the supreme sacrifice for them; He well knew also that the Father's love included all men and that under the coming Kingdom and reign of righteousness which He would inaugurate; all the race were to see marvelous exhibitions of the love and grace of God. But all of that was in the then distant future. His soul was now filled with solicitude on behalf of these whom He was about to leave, for they were to form the nucleus of the Church who were to share with Him in the great inheritance of the Kingdom and everything pertaining to the reward that the Father was to bestow upon Him. A sharp line of distinction is made between those who are to compose the Church and those who are the children of this world: "Ye are not of the world even as I am not of the world," said Jesus; emphasizing the point of difference and impressing the thought of their separateness from the world as He was separate from the world. The thought that the true disciple of Christ was not of the world was to have a sanctifying effect inciting to holiness, godliness, and to a living apart from all worldly contamination; as St. Peter later on admonished the Church that they were to be a peculiar people, zealous of good works -- the works of faith and love.

Jesus prayed for the Apostles -- especially because they would be His prominent representatives in the world and His prayer included also all the five hundred brethren who up to that time had believed on Him with sincere hearts. Not only so, but He extended the petition so as to cover all of a similar class even to the end of the Age -- all who should believe on Him so thoroughly, so sincerely, that their faith would

separate them from the world, to be His disciples, His followers, in the Narrow Way in very truth.

It is worthy of note that the Savior did not pray that His followers might become very numerous, very wealthy, or very learned, or that they might be the notables of the world. Neither did our Lord pray that they might become banded together in a great system or organization; nor that they should form themselves into a great and formidable movement and assume the responsibility and set themselves to the task either in the beginning or the end of the Age, of judging and smiting either the nations of the world or others who might not choose to follow with them in such belief and activities. Indeed, it is significant that our Lord's prayer in this connection omits the expression of any wish that His disciples might become prominent or do something special or great in the way of affecting men and nations during the present dispensation.

Parallel Conditions Today

Very different was our Lord's petition. His prayer represents His disciples as being a small minority in the world, hated of the world, opposed by the world, misunderstood by the world, not many great, not many wise, not many learned, not many rich, not many noble -- chiefly the poor -- and altogether a "little flock." The characteristics of the disciples whom Jesus personally gathered were to be expected in all who, should afterward be gathered to Him as His true followers. Notwithstanding the great array of Christian professions and the large numbers outwardly identifying themselves with the Christian life, the Lord-"knoweth them that are His;" and in harmony with this prayer He has not during the Age separated His people from the world, but left them in the world, merely separating them so far as the heart is concerned -- "I pray not that Thou shouldst take them out of the world; but that Thou shouldst keep them from the evil." We are not to say that the evil is good; we are not to say that the world has become saintly; it is still evil. Christendom is practically in the same condition today that Judaism was in when it crucified the Lord and persecuted His followers.

Then the chief sect of the Jews called themselves God's holy people (the meaning of the word Pharisees and the whole nation stood on a plane of outward morality which the Lord declared was in sight a farce. He called the leaders whited sepulchres, inwardly full of corruption: 'He told them that; while they washed the outside of the cup, they left it filthy within; that while they made broad their phylacteries and prayed in public; in their hearts .they were far from a condition of holiness or love -- so far that they would be willing to wrongfully take a home from a poor, widow if the outward forms of the law permitted and if the transaction would not bring too much reproach. It is much the same today; there is an outward gloss or veneer that in many cases is hypocritical, an outward form of worship, a drawing near with the lips while the heart is far from Him, busy with

fashion and dress and pleasure and money-making idolatries, if not with grosser sins.

Our Lord prayed that His true followers might be kept by heavenly power free from such conditions -- out of sympathy with them, not of them. 'And we believe this has been true all along through this Gospel Age. We believe that the Lord's prayer has been fulfilled, 'and that His scattered little flock, the branches of the true vine, have flourished in heart, spiritually, keeping up a separate life entirely from the various professing bodies which are only a part of the world. We believe that the same is true today and that these in the world but not of it are now, in the harvest time, being called out of all confusion and bondage -- "Come out of her, My people, that ye be not partakers of her sins and receive not of her plagues." But as the entire number of Israelites who returned from Babylon when the opportunity offered was only about 50,000, so we may expect here that the Lord has so arranged matters respecting the popularity of error and the unpopularity of the Truth, that the number ready and glad to forsake all to follow the Truth and the right will be few.

"Sanctify Them Through Thy Truth"

The prayer, continuing, points out two things -- first, how the Lord's followers will be kept, and, secondly, why they will be kept. First, they will be kept because they are not of the world, because they have taken a positive stand on the Lord's side, because they have reckonedly died to the world and sin and have been begotten again of the Holy Spirit to newness of life. Second, they will be kept in the world, but not of it, by the power of the Truth in their hearts. The Truth will sanctify or separate them. Not any truth, not all truth, but the Truth -- the Truth of the Divine revelation respecting the Divine character and the Divine Plan, and their relationship to these. Summing this all up the Lord declares, "My Word is Truth" -- the only Truth which sanctifies and separates My disciples from the world.

From the parables our Lord has given of the: Kingdom, describing would the general conditions that would prevail throughout the age amongst His professed people, it is evident that he well knew the majority would out endure sound doctrine, the pure teaching of the Truth from the Word of God. He well knew that ambitious leaders would creep in and pervert the Divine Message; that there would be a general commingling of truth and error, producing what He described in one parable as wheat and tares. Therefore the Master was specially solicitous that: His followers should be kept so meek, humble, and teachable as that they should be accounted worthy to retain the Truth which alone should accomplish their separation from the world and their sanctification unto Him. The Truth, "Thy Word is Truth," never becomes stale, never becomes rancid or offensive; it is still the Bread from Heaven, it is still the Word of Life; and all who are of the Truth, all who have progressed from being merely babes in Christ and by partaking of the meat of His Word have come to an appreciation of it,

all who have been weaned from the milk and drawn from the breasts, can say with the poet respecting the wonderful story of the Divine Plan,

"It Satisfies My Longings as Nothing Else Can Do"

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

God's Power in God's Due Time

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

Our Lord declares, "As Thou hast sent Me into the world, even so have I sent them into the world." It is clearly enough manifest how the Father sent the Son, who left the glory He had with the Father before

the world was, and was made flesh and dwelt amongst us; but in what sense are we sent into the world, we who are born of the world? Of course the Apostles were specially sent once, but all the Lord's followers are sent in a sense or degree. We are not sent until we are separated from the world to be His in heart and in truth: Then He gave us a commission or a message, a work to do in the world in His name and for the cause which He represents, namely the cause of righteousness. So, then, the true followers of the Lord are ambassadors for God, representatives for Jesus. As He was in the world, so are we in the world; hence He calls upon us to walk as children of the light, to oppose sin in ourselves, and to use our influence in all proper ways in opposition to, sin and in favor of righteousness and, truth.

Christ's Great Unselfishness

"For their sakes I sanctify Myself," continues our Lord, "that they also might be sanctified through the Truth." This seems to carry with it the thought, elsewhere suggested in this prayer, that our Lord had by this time come to a full realization of the Father's Plan, namely that His disciples were to be developed for the purpose of becoming His joint-heirs in the Kingdom, sharers in His glory. At first thought such a sharing of the great glory of the Kingdom might appear to be a lessening of the great glory of Jesus, just as the appointment of the seventy elders of Israel to be associates with Moses in judging Israel seemed at first to be a contraction or diminution of the dignity or authority of Moses. But as Moses in the type was very meek, and gladly welcomed all the elders to joint-service, saying, "Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!" (Num. 11:29), so, the Lord Jesus, so far from feeling that the gathering out of the Church to be His joint heirs in the Kingdom would diminish His glory; joined heartily in the Divine Plan, and declares here that He set Himself apart, He separated Himself from that feature of the glory and dignity of the Father's reward that His followers might have a share in it, that they might become His joint heirs, being set apart and brought to this honor through the Truth, through the great and precious promises bestowed upon them. This same thought seems to be represented in the words -- "The glory which Thou gavest Me I have given them, that they may be one even as we are one: I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."

The love of God pervades our hearts so that selfishness has no room there, and thus it was that our dear Redeemer, instead of feeling jealous that any others, should be exalted to the Divine nature, participators in the Kingdom, in this prayer to the Father declares His full acquiescence in the Plan, His hearty co-operation; His joy to have it so. What a thought this gives to us as the prospective Bride, already espoused to the heavenly Bridegroom He is pleased to exalt us from

our lowly estate to be one With Himself in His Kingdom, in His throne, in His Father's love.

Wonder of wonders! Where will the Divine compassion cease! While we were yet sinners, under Divine condemnation of death, we were loved and redeemed at a great price; and now, having been redeemed, we hear the voice celestial saying, "Come up higher," yea, even to, the throne, to joint-heirship with the King of kings, the Lord of lords, the only begotten of the Father, full of grace and truth. Could we keep ever before our minds this grand display of love and unselfishness, how thoroughly it would scatter from the minds of all who are seeking to be copies of God's dear Son every thought of rivalry one with another. How it would cause us to rejoice in the growing usefulness and advancement in the Lord's service of every member of the Body. How we should more and more feel what the Scriptures describe as "in honor preferring one another" and which rejoices in the prosperity of a brother, in his growing usefulness in the Church, in the growing evidences of his favor with God and an. Those who can thus rejoice in the prosperity of the fellow-members of the Body have another evidence of their growth. in the likeness of our great and glorious Head. Those who are without this sentiment should strive for it and be very discontented until it is attained.

"That They All May Be One"

Our Lord's prayer, "That has they all may be one has been fulfilled throughout the Age. All who have been truly His have had a oneness of heart, a oneness of purpose, a oneness of spirit, with the Father and with the Son -- a fellowship Divine which cannot be produced by earthly creeds and fetters. So it is today, and so it is always between those who are truly the Lord's. They know each other not by outward passwords or grips or signs, but by the touch of faith and love which it gives and which each recognizes. "By this shall all men know that ye are My disciples, in that ye have love one for another." "We know we have passed from death unto life because we love the brethren." True, these love all men and seek to serve all as they have opportunity, but, as the Apostle explains, "especially the household of faith," especially those who love the Lord and are trusting in the precious blood, and are fully consecrated to Him and, so far as they are able, doing His will and seeking to further know that will day by day.

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

With Christ Sharing His Glory

Our Lord's words, "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me," are not a petition, but a declaration of the Lord's will, as though He were saying, Father, I understand that this is Thy will in respect to these My followers, and I will it also, acquiescing in this great and liberal arrangement which Thou hast made, I will be glad to have My followers ultimately on the same plane of glory with Me, and that they may there be blessed by seeing and sharing the glories Thou hast conferred upon Me whom Thou hast loved always even before the foundation of the world -- even before the arrangements were made for these My disciples.

The closing words of the prayer are beautiful and give us an insight into the Lord's confidence in the Father and fellowship with Him. He knew the Father, and so He has declared respecting us that this is the highest evidence that could be granted us of our acceptance with the Father and of our participation in the life eternal which He has provided, namely "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Our Lord declares, "O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me." And I have made known unto them Thy name, Thy character, Thy greatness, Thy goodness, Thy love, Thy benefactions, and will make known still further as they are able to bear it, as they grow in knowledge of the Truth, that the love wherewith Thou hast loved Me may be in them and I in them.

How wonderful is this love of God and love of Christ! How impossible it seems for us to measure its lengths and breadths and heights and depths! Those who have accepted the Lord as their Redeemer and have entered into covenant relationship with Him, giving Him their little all and accepting from Him a participation in all these blessings of His provision, if ever cast down because of weakness or opposition or what not, should call to mind this great love which the Father has for us and which the Son shares, the love which not only redeemed us while we were yet sinners, but which since then has called us to such wonderful blessings and privileges, making us joint-heirs with Christ our Lord, if so be we suffer with Him; -- this love will not be lightly turned away, this would chasten us rather than permit us to fall away into the, Second Death; this love will finally deliver into peaceful habitations of eternal rest, all who continue to trust in Jesus and continue to hold the faithful Word. But in proportion as this love of God dwells in us richly, in proportion as Christ is enthroned in our Hearts, in that same proportion we will have a responsive love which will delight to do those things which are pleasing in our Father's sight and acceptable to our Lord, and in the same proportion we will be loath to do anything which would bring a cloud between the Lord and our souls. Let us, then, have fresh courage because of what we discern of the lengths and breadths and heights and depths of love Divine, and

let this Love of God constrain us to greater zeal and devotion to Him and to His cause.

SAINTS NOW DRINKING AT THE FOUNTAIN

"Jesus stood and cried, saying, if any man thirst let him come unto Me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." -- John 7:37, 38.

THE SYMBOL of pure water employed in the Scriptures as the emblem of life-giving truth is truly a forceful and appropriate one. All have some conception of what the natural thirst is and have experienced the relief and refreshment that comes as a result of partaking of the literal water, thus realizing the thirst quenched. To fully grasp and understand our Lord's words respecting the water of life which He has to give, we carry the figure onward and recognize that there are other thirsts and cravings of the soul which need satisfaction, which without that satisfaction cause unrest and distress. These cravings of the heart may be briefly referred to as thirst for rest, peace, joy, and fellowship. Only those who have such thirst may be appealed to by the Savior's words, "Blessed are they that hunger and thirst." It is true that many of our race today laboring in their present depraved condition mentally and physically, have little or no thirst for better things than they now enjoy; they are already full and satisfied with the imperfect things possessed. The appeal of our Master at the present time is not to these, but to those who hunger and thirst, who realize their need and who long for improvement and deliverance -- "If any man thirst, let him come unto Me, and drink."

Holy Spirit Satisfies Thirst

This may be said to be the great appeal of the present dispensation: The Lord has been seeking for thirsting ones and He has been finding some; not a vast number, but still as many as He has designed. As these have been drinking at the Fountain of grace and truth and have been realizing peace and satisfaction of heart, they have been blessed with a sense of real and true joy and rest -- such a blessing as that the world can neither give nor take away. Eminently blessed indeed are the thirsty, and favored are they who are now drinking at the Fountain of the waters given forth by the smitten Rock -- our Lord. -- 1 Cor. 10:4.

The Evangelist commenting upon our Lord's words, explains the first part but not the second, He says, "This spake He of the spirit which they who believed on Him should receive"; evidently referring to the great Pentecostal blessing that followed the death and resurrection of our dear Redeemer. The receiving of that Spirit or power from above means the satisfying of the thirst. And those who consistently follow

the Master as true disciples are all through their lifetime drinking at the Fountain. In the last and highest sense we shall not of course be satisfied until we awake in the Lord's likeness; then, as His Word declares, "I shall be satisfied when I awake in Thy likeness." That will be when this mortal shall be swallowed up in immortality and when we shall be like our glorious Master, see Him as He is and share His riches and reward as members of His Body.

While it is truly said that the Holy Spirit operated upon holy men in olden time, that is, prior to the Advent of Jesus, so that they wrote and spake under its influence yet that Spirit and the blessing which it carries to the Gospel Church are different, in that the privileges of Divine grace made possible by Christ's finished work signify to the consecrated believer a higher, a real relationship to God as His children. For it is to all such, a spirit of adoption, a spirit of understanding and not merely a spirit of prophecy as in former times. It is that power too by which the consecrated believer is begotten again unto a lively hope, for Jesus has opened up "the new and living way" or the new way to life. All of this wonderful advantage and riches of God's grace in this dispensation accruing from our Lord's faithfulness in presenting an acceptable sacrifice, is represented in the figure of drinking at the Fountain. There was no living fountain of water of life, no possibility of drinking at any fountain until Jesus came and Himself became the way, the truth, and the life.

Rivers of Water From the Christ

The Master's words, "Out of his belly shall flow rivers of living water," were not fulfilled at Pentecost when the Lord's followers merely began to drink of the spiritual truths and by them to be united into one Body of many members of which Jesus is the Head. This mystical Body of Christ being the one out of whom shall flow the living waters is not yet completed, and hence this portion of Jesus' statement must be regarded as a prophecy still unfulfilled. For as many Scriptures teach, it is from the glorified Body composed of Jesus and the Church that ultimately the stream of the water of life shall flow during their glorious reign for the blessing of all the world. Jesus referred to this, saying, "My word shall judge you in the last day" -- in the great final day wherein God's redemptive program shall be finished. The world shall be judged by every word that proceedeth out of the mouth of God. The water of life representing the truth, and the amount of this water of life or truth proceeding from the mouth of the Lord, the mouth of the glorified Christ, shall be such a stream, such a flow, as will reach every part of the earth.

In this dispensation those who drink at the Fountain of our Lord and receive the water of life from Him are those who become the sanctified in Christ Jesus, and He declares of these that His grace and truth in them shall be a well of water springing up into everlasting life. The Apocalyptic vision given St. John presents to us the marvelous picture of the aggregation or full number of the members of the Body of

Christ in glory. The whole is pictured we remember, as the New Jerusalem and from it issues the stream of the water of life which our Lord referred to in His discourses as rivers of living waters. Indeed, .from another standpoint it will be a great river of the water of life and on either bank of it will be the trees of life, nourished .and supplied by it, bearing good fruit, and the leaves of those trees will be for the healing of the nations.

Thus seen, the discourse of Jesus briefly pictured not only the blessings coining to His followers during this Gospel Age, who drink of Him as the fountain, but His Message bears us on down to the coming Age and we are given to view those blessings that will proceed from the work of restitution, blessings of comfort, uplift; and of final deliverance, of all the families of the earth -- of whosoever will to take of the river of the water of life, which then will flow freely and to which all will. be clearly and distinctly invited by the Spirit and the Bride.

Cost of the Water of Life Now

The words of the Prophet Isaiah (55:1) are without doubt a portrayal of that coming time when all the hungry, thirsty world, being made to realize their need and recognizing the blessed opportunities before them, shall have their thirst and hunger quenched and satisfied. The prophecy reads, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat; yea, come, buy wine and milk without money and without price." Such a message does not fit the circumstances, the conditions or call of the present Age. The water of life which our dear Redeemer offers us now is not, without price, for He Himself stipulates that none can be His disciple except he take up his cross and follow Him -- he who loves father or mother or lands, etc., more than Me cannot be My disciple. The cost of the water of life in the present time, is from one viewpoint very great. It means that we give all we have for it. It signifies self-denial, self-sacrifice, a walk in the Narrow Way and baptism into Christ's death. It means a life of self-renunciation. It signifies all that it did to Jesus when at .His baptism He came presenting Himself and declared that it was in fulfillment of the prophetic words, "As in the volume of the book it is written of Me to do Thy will O God." The doing of that will Jesus must have known, meant the offering up of Himself. He recognized that He was in a world of great darkness; that men loved darkness rather than light; that therefore the light that was to shine from Him was sure to involve Him in difficulty-to incur the enmity and hatred of those who were blinded by the Adversary. Notwithstanding all of this the Master declared, "I delight to do Thy will O My God."

And so must it be with all those who would share the Kingdom honors and responsibilities. Who will say that the present offer of the water of life is without price, without conditions, without cost? The Master declared that those desirous of being His disciples should sit down first and count the cost. There is no room left for doubt about this matter

that the Lord is selecting during this Age a choice people, a peculiar people, a very special class, who can be made copies of the Son of God and who count it all joy to lay down their little all of earthly possessions and, prospects in the Divine service because of their appreciation of the wonderful words of life, the exceeding great and precious promises coming to them through their relationship with Jesus.

With the conclusion of the present dispensation there will be no more such difficulty as at present in securing the water of life; the Narrow Way will be a thing of the past, for it will give place to a still different way, a new way, a broad highway of holiness upon which all the redeemed of humanity may go up to restitution, perfection, and ultimately be ushered into life eternal. How glad we are for this glorious prospect for the world, made possible to them through the one great sacrifice offered, once for all! It is a prospect to greatly rejoice over, that the way shall then be made so, clear that a wayfaring man, though unlearned, may not err therein. We are glad that the knowledge of the Lord will then fill the whole earth and all the influences of darkness shall pass away. But on the other hand, we rejoice also for the Narrow Way and, the unspeakable privileges of the High Calling, which are ours. We prefer this way with all its difficulties, with all its sacrifice, and suffering, because it is God's will and God's way and because of the exceeding great and precious promises associated therewith -- promises of glory; honor, and immortality, if so be that we suffer with Him that we may also be glorified together.

Some have been confused to think that the opportunities of the future will in one way be so much greater than those of the present time. The reason for this distinction can be fully appreciated only by those who through the illumination of the Spirit recognize the Scriptural teaching that the Bride of Christ now being selected is a very choice class in the Lord's estimation and that it is a special favor toward them that they are now counted worthy to suffer for Christ's sake, to be sharers in His death and sharers also in His resurrection -- the First Resurrection. Once the difference is seen between the reward of the Church and that of the world, it is easy to account for the difference between the fiery trials which the Church now experiences and, the more a favorable environment of the world in the coming time. Humanity will truly be called to come to the river of the water of life and to partake thereof freely, without money and without price, without their walking in the Narrow Way or taking up a cross of self-denial and suffering for righteousness' sake. All that will be required of the children of men at that time will be that they shall be thirsty, that they shall be desirous of the life offered and that they shall be hungry for the Bread of Life. All such may indeed delight themselves in the fatness, in the fullness; the glorious provision made by the Lord which will then be opened before them. Receiving obediently of the water of life at that time will become the means by which they shall enter through the gates into the city -- be admitted into permanent relationship with God and become a

part of the Kingdom which He has prepared for them before the foundation of the world.

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STRENGTHENED WITH MIGHT

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." -- Eph. 3:16.

THE PEOPLE of God having here no continuing city, and wending their way through many reverses, trials, and heartaches toward their heavenly Home, have need of much strength -- faith, courage, and fortitude; in fact, they are unable to hold out to the end of their journey without these qualities. For this reason, the Christian is admonished that he grow not weary in well doing; that in due season he shall reap if he faint not. The child of God who would triumphantly reach the promised Beulah Land must not yield to weakness, faint-heartedness, but must seek to have his strength daily replenished and renewed, that he may be enabled to make the necessary and proper measure of progress month by month and year by year.

Not By Might Nor By Power

Yet the Lord has repeatedly counseled His people against the impression that they are to fight, walk, or run in the pathway of life, in their own human energy and strength. God's ancient people were exhorted to wait obediently upon Him, with the promise that He would renew their strength; He would strengthen the hearts of those who were of good courage -- who would exercise faith and trust. The Psalmist himself after long years of training under the Lord's providence had learned to say, "The Lord is my strength and my shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him. The Lord is their strength and He is the saving strength of His anointed." (Psa. 28:7, 8.) Again, when the Lord gave to Zechariah the prophetic vision of the golden candlestick with its seven lamps and of the two olive trees, the Prophet was informed by the angel that the fulfillment of the vision representing the Gospel Church and her witnessing ministry would not be accomplished by human wisdom and strength, "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." - -Zech. 4:1-6.

One of the most important lessons for the child of God, the follower of Christ, to learn early in his Christian experience, is that the Lord is the source of his strength, that it is through the power and Spirit of God alone that he will be able to do the Divine will, contend successfully with the forces of evil around him, maintain in his own life the high

and lofty standard of righteousness and holiness, and make progress in the pilgrim way.

Through Christ Which Strengtheneth Me

As the Savior was taking His departure from His disciples early in the Age and commissioning them to go forth to bear the Message and to represent Him, He expressly instructed them to wait in Jerusalem until they should be endued with power from on High. As if to say to them, My dear disciples, I wish you to learn first of all this important lesson, that is, that you have no strength nor power nor wisdom in yourselves to achieve anything; I am laying upon you a great and solemn responsibility in commissioning you as My Apostles to speak the Divine Message before men and to be the special light-bearers for the Church of the entire Age. But I wish you to understand that you have not the power nor strength in yourselves to successfully carry out this mission; it will be only as you humbly place yourselves in full resignation in the hands of God to be used by Him, to be assisted and strengthened by His Spirit which you will receive within a few days following My departure. Therefore wait until you receive the promised blessing.

The great Apostle Paul though not one of these to whom the Lord directly gave this commission at the time of His ascension, was one who quickly responded when his turn came to be called into the ministry. His Epistles show that he soon learned that his strength and source of power were in the Lord: "I can do all things through Christ which strengtheneth me," is the beautiful and simple testimony of one who had, from the human standpoint good reason for boasting in himself and in his own achievements and abilities. Coming down to the concluding hours of the Apostle's earthly pilgrimage, we observe how humble and yet how confident are the closing words of his testimony -- "I have fought a good fight," etc. He did not boast of perfection in the flesh, for he had said to the contrary, that he had constant need to keep his body under, in subjection to the spirit and mind of Christ. He had learned to say that he would not boast, save in the cross of the Lord Jesus Christ. His boast was in the Lord and in the strength and wisdom which the Holy Spirit imparted to him and which enabled him to discharge faithfully his duties as an ambassador for Christ.

"I Have Kept the Faith"

The Apostle did not boast either of how many churches he had founded, nor of how many he had converted and baptized in the Christian faith. He did not boast of his knowledge of the Lord's Word, nor of his ability as a speaker, nor of how many Epistles he had written, nor of his imprisonment and suffering for the sake of the Gospel. His boast on the contrary was simply that he had fought well, fought faithfully, fought the best he was able; against sin abounding on every hand and weaknesses in himself. Neither did he boast that he

had created or made a faith, nor that he had expressed the Gospel in the most clear and positive, manner which would descend generation's after him to glorify God and to bless His people; but his boast merely was that he had "kept the faith" -- the faith which God through His Word had inspired, the faith he had received and which was given to all the Lord's people; he had kept it, he had been faithful to it, he had lived out the faith in his own life, he had not bartered it for a mess of pottage of earthly advantage.

On the strength of these two points -- his having kept the Word of the Lord's testimony obediently, and his having fought in defense of it to the end of his course to the best of his ability -- on the strength of these two things he filled his hope for the crown of rejoicing in the Kingdom with the Redeemer and the faithful at His appearing.

What an encouragement is here 'for the very humblest of God's people! Not by intellectual or physical strength, not by wonderful works, not by anything that we can do, or have done for the Lord, His Cause, and His people, are we to hope for eternal glory; but simply with the Apostle we are to seek to use faithfully the talents we do possess and the opportunities the Lord provides for us. We are to keep the faith, not denying the faith under any consideration -- not to secure the favor of any, nor to avoid the frown of any, may we be unfaithful to the Word of God's testimony. We keep the faith by observing in our general course in life the various principles which the faith inculcates. If we do this successfully we will like the great Apostle be fighting the good fight of faith against selfishness in its every phase, especially in ourselves, and we will be developing in ourselves more and more under the Lord's instruction, His Spirit, the spirit of love, the Holy Spirit. The result of the entire procedure will be a fixed and established character acceptable to God.

Spiritual Power to Act for God

Now it is while we are still struggling in the midst of the battle of life and endeavoring to go forward in the face of the enemy that we need to know assuredly how we may be strengthened with might by His Spirit in the inner man; how we can lay hold more abundantly of the power of that Spirit that gives strength. Who that has had experience in the discouragements and conflicts of the Christian way has not learned that one of the principal methods for imparting to us that might and strength from above is through the exercise of the great privilege of prayer -- the inestimable privilege of personal touch and communion with the Great Spirit or Father of all spirits!

Another whose writings give evidence of large as well as deep experience in seeking the Lord and finding Him, confidently affirms that "Prayer, patient, persevering prayer, secret communion with God, deep and real exercise of soul in His presence, where alone we can arrive at a true estimate of ourselves and things around us," has a tremendous bearing upon to what extent we flourish spiritually and

receive power with the Lord; "and not only so, but also obtain spiritual power to act for God amongst our brethren, or toward the world without. 'Elias was a man of like passions with us'; and he found himself in the midst of a dark apostasy, and wide-spread alienation of heart from God. He beheld the faithful falling from amongst the children of men; he saw the tide of evil rising around him, and the light of truth fast fading away: the altar of Baal had displaced the altar of Jehovah, and the cries of the priests of Baal had drowned the sacred songs of the Levites; in a word, the whole thing was one vast mass of ruin before his view. He felt it; he wept over it; he did more -- he prayed earnestly.'

Power of the Spirit of Prayer

Truly we may say, it is good to wait upon God; it not only leads to happy results as seen in God's answer to it, but there is also much sweetness and comfort in the exercise itself. How truly happy it is for the tempted and tried-believer to find himself, alone with God! How blessed to allow his spirit to flow out, and his affections to ascend to Him who alone is able to lift him above the depressing power of present things into the calmness and light of His own most blessed presence! May we all be found, then, waiting more upon God making the very difficulties of our day an occasion for drawing near to the mercy seat, and then we shall not only exert a salutary influence in our respective spheres, but our own heart will be comforted and encouraged by private waiting upon our Father, for the promise has never yet failed, 'They that wait on the Lord shall renew their strength!' Precious promise! May we make full proof of it!

"We want to be more in the presence of God, in the real sense of our need; if we felt our need more, we should have more of the spirit of prayer. And it is the spirit of prayer we want -- that spirit which puts God in His own proper place as **giver**, and us into our proper place of **receivers**. There are many who make a kind of god of prayer -- many who let their very prayers get between their souls and the God of prayer. How often are we deceived by the mere form of prayer -- with the formal utterance of words which have no reality in them! This is a great snare. We should always take care that our prayers are the natural outflow of the spirit within us, and not of the mere superstitious performance of what we think ought to be done."

But not only may we as individual children of God and followers of the Lord Jesus be strengthened with might in the inner man by our spiritual exercises daily in the privilege of holy communion and fellowship with God, but we may as communities or assemblies of His people be further assisted and, strengthened with holy might by joining our prayers and in a united way, as His people, praying together and speaking often to one another of one feature or another of our holy faith and thus encouraging and building up one another in the same. "An exercise which seems so sadly neglected when it is so specially needed is united prayer among Christians. It will be generally found

that collective life and energy, service and testimony, will be in proportion to the measure of collective waiting upon God. Where there are not public prayer meetings, there is sure to be a lack of service and testimony; the interests of the Church of God are not realized, and, as a consequence, the things of earth occupy a place of undue prominence in the minds of Christians. If we felt our collective weakness, there would be a collective utterance of that weakness, and moreover a renewal of our collective strength. Now I think it will be found that all important movements among the people of God have been the result of united heartfelt prayer. And surely we may say it is natural that it should be so. We are not to expect that God will pour forth His reviving grace on those who rest satisfied with their deadness and coldness. The word is, 'Open thy mouth wide, and I will fill it.' If we are satisfied with what we have, how can we expect to get more. Let it be therefore the aim of the Christian reader to stir up his fellow-Christians around him to seek the Lord in united prayer, and he may be assured of it, the happy results will be speedily seen."

As New-Born Babes Desire Sincere Milk

It is the explicit teaching of the Scriptures that strengthening with might in the inner man is accomplished not instantly, but gradually through the years as the heart responds obediently to the Divine Word of instruction and to the providences of the Lord. Not only so, but it is represented as a process in which there must be a working together with God in the building up of faith, hope, and love. It is recalled that one of the figures employed in the Scriptures to illustrate the life of faith and the process of gradual development is that of a new-born babe. Though many of the Lord's people may be persons of mature years in the natural life, yet in the spiritual or life of faith they may be but babes. And the Apostle counsels them as new-born babes to earnestly desire and seek for the sincere milk of the Word -- the primary simpler truths, the foundation teaching and doctrine. These are the plain clear teachings of the scriptures, such as the original perfection and glory of humanity created in the image of God; the fall of our race under the first trial and its plunge into ruin and death; the redemption of our race as the result of the payment of an equivalent price -- the sacrifice of the Man Christ Jesus who gave Himself a ransom for all; the actual and final deliverance of the redeemed race in God's due time and order.

Those who in simple and childlike faith accept these truths and who, laying aside all malice and all guile and hypocrisies and envyings and all evil speaking, endeavor to live worthy of this salvation, esteeming it as only a reasonable service to devote themselves thenceforth to the service of God, are accepted of Him as sons and heirs-as spiritual sons. The Word of the Lord assures that these little ones are very precious in the Lord's sight. It was with reference to such that the Lord said to the Apostle, "Feed My lambs"; and again that He gave warning to false teachers, saying, "Who ever shall ensnare one of the least of these who

believe in Me, it would be better for him that a mill stone were hanged about his neck and that he were sunk in the depth of the sea." Again, under the figure of a tender shepherd caring for a weak and straying lamb, He shows His earnest solicitude for these babes of the family, saying, "It is not the will of your' Father which is in heaven that one of these little ones should perish."

Should Go on to Perfection

But while these newly formed ones in Christ, because of their very feebleness and inexperience have much special care bestowed upon them and are dearly beloved of the Lord, and while their meek and teachable spirit is commended to all, it is most certainly not the will of God that they should always remain babes. The very object of His commending to them the milk of the Word is that they may grow thereby out of this infantile state up to the maturity of spiritual life -- "That we be no more children tossed to and fro and carried about with every wind of doctrine." There should come a time in the experience of every healthy, growing child of God when he would be able to leave the first principles of the doctrines of Christ -- the foundation doctrines -- having them firmly fixed, established and settled in his mind, and therefore not needing to dig them up and lay them over again -- and go on growing in spiritual strength, might and grace, and in the knowledge of the truth unto perfection.

The Apostle Paul reprov'd some of his day because they did not thus grow saying, "For when for the time [spent] ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat: for every one that useth milk [only] is unskillful in the Word of righteousness; for he is a babe." The Lord's people therefore are not to live continually on the milk diet, but by every word that proceedeth out of the mouth of God. Some of these words are the simple truths above noted -- the milk; and others are deeper truths, the strong meat for those who, nourished by the pure milk, have grown and have developed considerable firmness and strength of Christian character. This stronger food says the Apostle is for adults -- for those possessing faculties habitually exercised in the discrimination of both good and evil. He also warned them of the dreadful results to them if they should fall away.

A Time of Many Conflicting Doctrines

It is most essential that the Lord's people shall be on guard against accepting as strong meat, as deep spiritual truths, that which is more or less contaminated, mixed with error, sophistry, human theory, and speculation. This is an important consideration. Today there are many professed teachers of spiritual things endeavoring to impart their beliefs and doctrines to others. Not all of the doctrines taught today are sound; there is much conflict between them tending to engender contention and strife. In fact, it will be readily conceded that much that

is being propagated by many leaders is very unsound and unsafe teaching inasmuch as it does not bear the earmarks of the Spirit of the Lord and is not supported by His Word. Various theories and much that is purely speculative and not sufficiently established on the Divine Word is publicly announced and published by various teachers who, as the Apostle affirms, would seek to draw away disciples after themselves; and whose ministry therefore does not have the wholesome effect of building up the saints in holy might, power, and in the spiritual qualities of the new creature in Christ Jesus. The Apostle therefore calls upon all the faithful to be of humble mind, to exercise great care and much spiritual discernment, that they may discern between that which is good and that which is evil.

If babes in Christ are fed on adulterated milk -- a mixture of truth and error which always produces confusion -- the result will be that they will sicken and die, unless the unwholesome diet is speedily removed and the sincere, pure milk is sought after and used. Often it is the case that there is not sufficient care on the part of the babe in Christ about seeking the pure milk of the Word; and many of the mature ones are too careless about setting the impure milk before them. Likewise, the strong meat or deeper truths may be more or less defiled by a mixture of error and misrepresentation and the result will be that the individual feeding upon this will languish and become spiritually sick, at least will remain weak and will fail to be strengthened with might as the Lord designs. It behooves all who are truly the Lord's people to bear in mind the Apostolic advice, to desire and seek after only that which is pure and uncontaminated, of the Lord's Word, whether it relates to the milk or the strong meat of that Word, and to resolutely discard all else. The words of another are of force here:

"If we are feeding upon God's reality, we shall unhesitatingly reject Satan's counterfeit. This is the best possible way in which to escape the entanglements of error, in every shape and character. 'The sheep hear His voice, and . . . follow Him; for they know His voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers.' (John 10:4, 5.) It is not, by any means, needful to be acquainted with the voice of a stranger, in order, to turn away from it; all we require is to know the voice of 'the good Shepherd.' This will secure us against the ensnaring influence of every strange sound. While, therefore, I feel called upon to warn the reader against strange sounds, in reference to the Divine mystery of Christ's humanity, I do not deem it needful to discuss such sounds, but would rather seek, through grace, to arm him against them, by unfolding the doctrine of Scripture on the subject.."

St. Paul's Prayer for the Church

Again, let the fact be deeply engraved upon the minds of the Lord's people that they are to be strengthened with might **by His Spirit** in the inner man. Nothing can be achieved except the Lord's holy power enter in and work out in the individual life what is that good and

acceptable and perfect will of God. Not only so, but, as another has remarked, "The mind or spirit of the world must be driven out of our hearts, in proportion as we would have them filled with the Holy Spirit, mind, influence. Self-will must also give place. And because it is in proportion as we are emptied of all things else that we are ready to receive of His fullness, therefore the Lord would have us come into this condition of earnest desire for filling with His Spirit of holiness, that we may be willing and anxious to displace and eradicate every other contrary influence and will.

"This evidently is the thought of the Apostle, in his prayer for the Church at Ephesus, that 'Christ [the Spirit of Christ] may dwell in your hearts by faith [that figuratively He may sit as king, ruler, director of every thought, word and deed]; that ye being rooted and grounded in love [the Holy Spirit or disposition] may be able to comprehend with all saints what is the breadth, and length, and depth and height, and to appreciate the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God.' He who is filled with the Spirit of Christ, and with a full appreciation of the love which He manifested, will have the Father's Spirit in full measure.

"Our text [Luke 11:13] institutes a comparison between kind earthly parents giving natural food to their children, and our kind heavenly Parent giving His Holy Spirit to them that ask Him. But as the earthly parent sets the food within the reach of his family, but does not force it upon them, so our heavenly Parent has set within the reach of His spiritual family the good provisions of His grace, but He does not force them upon us. We must hunger and thirst for them, we must seek for them, not doubtfully, but with faith respecting His willingness to give us good gifts. When, therefore, we pray for the Holy Spirit, and to be filled with the Lord's Spirit, we are to look about us and find the provision which He has made for the answer to these prayers, which He has thus inspired and directed.

Babes in Christ Seeking Outward Signs

"We find this provision in the Word of truth; but it is not enough to find **where** it is: if we desire to be filled, we must eat; assuredly we must partake of the feast or we will not experience the satisfaction which the eating was designed to give. He who will eat not of a full table will be empty and starved, as truly as though there were no food. As the asking of a blessing upon the food will not fill us, but thereafter we must partake of it, so the possession of the Word of God, and the offering of our petition to, be filled with the Spirit, will not suffice us; we must eat the Word of God, if we would derive His Spirit from it.

"Our Master declared; 'The words that I speak unto, you, they are spirit and they are life' (John 6:63); and of all who are filled with the Spirit it is true, as spoken by the Prophet, 'Thy words were found and I did eat them.' (Jer. 15:16; Rev. 10:9,) It is absolutely useless for us to pray Lord, 'Lord, give us the Spirit', if we neglect the Word of truth which that Spirit has supplied for our fulfilling. If we merely pray for the Spirit and do not use the proper means to obtain the Spirit of truth, we will continue to be at most only 'babes in Christ,' seeking outward signs, in proof of relationship. to the Lord, instead of the inward witness, through the Word of truth, which He has provided."

The Apostle Peter after delivering his admonition to the brethren to receive pure spiritual truths and to grow thereby, indicates to them what will be some of the manifestations of strength which they derive from being spiritually nourished and built up. The spirit of resignation to God, of submission to His will and providences will be in evidence in these growing ones. Such will manifest that measure of Christian fortitude as that they shall take patiently the various kinds of sufferings, buffetings, and distressing experiences of life. These will not have the effect of embittering them or making them sour or resentful toward those who may be the instruments used, "For," says the Apostle, "even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; but committed Himself to Him that judgeth righteously." What wonderful might, what marvelous power was here exhibited by the Son of God! Surely He was strengthened with might by the Spirit of God in the inner man, to enable Him to remain steadfast and loyal to the Divine will in the face of the most tragic circumstances.

The Lord Your God Proveth You

The Apostle Paul likewise exhorts, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." To consider Him, would seem to be to take note of, to have in mind, to reflect upon, and not to easily forget how our Lord endured various trials and opposition of sinners against Himself. Here again is a most important consideration for our careful reflection in

these days. It is a time when various and many evil reports are circulated when there is a great deal of the spirit of intolerance, the spirit of bitterness and resentment; a time when faithful brethren in Christ are evilly spoken of, and therefore much of the Spirit from above is required that there be no railing and no reviling or retaliation on the part of those who would. carefully walk in the steps of their Divine Master. We are at liberty to reveal and display only the spirit of long-suffering and patience toward those who would do us evil; for this is the sum of the Apostle's great exposition of the quality of love, which he says suffers long, and is kind. It is on the lookout to do good and to bless all and to curse not.

In their experiences the Lord's people today have endured some opposition of men and sinners against themselves; but they have not yet resisted unto blood. They have not yet passed through the trying experiences through which He passed: When we remember that while we are poor, imperfect creatures, like our neighbors, He was holy, harmless, undefiled, then it is good to reflect that He endured patiently the opposition of sinners. When trying experiences came to Him, He did not consider them as being merely from the individual with whom they originated, but as being, on the other hand, under the supervision of the Father. If therefore the Father permitted such experiences to come to Him, He was bound to prove His loyalty by patient endurance; as He said, "The cup which My Father hath given Me, shall I not drink it?" So it is with spiritual Israel, "The Lord your God proveth you." In proportion as we are able to take our Lord's viewpoint in our experiences in life, we can be calm. If the Father permits trying experiences for our testing, that we may be "strengthened with might," or for the testing, or proving of others, in ways we may not understand, it is our privilege to rejoice to have His will done, as the poet has expressed

"My times are in Thy hand,
My God, I wish them there;
My life, my friends, my soul I leave
Entirely to Thy care."

THE PATTERNS OF HEAVENLY THINGS

*"And almost all things are by the law purged with blood;
and without shedding of blood is no remission." -- Heb. 9:22.*

IT WAS not possible that the blood of bulls and goats should take away sin," wrote the Apostle to the early Church. But his own exposition of the Levitical sacrifices most clearly reveals that he believed that they furnish the Christian Church With a strong and powerful picture of the "better sacrifices," the real sacrifices that have to do with affecting the cancellation of the sins of the whole world.

Not for the man of worldly turn of mind were those pictures given, but for such as have been made partakers of the Spirit from above and whose minds have become illuminated by Him. And it is in keeping with the Apostle's further affirmation that the natural man receiveth not the things of the Spirit of God neither can he discern them, that the casual reader, the man of indifference to the will of God, does not see appreciatively those deep spiritual truths that are contained in the pictorial or typical sacrifices that Jehovah instituted amongst His ancient people. It is not to be wondered at that the worldly-wise of our time wholly reject these beautiful truths and lessons, and see in that system of sacrifices only evidences of ignorance, superstition and savagery.

To Be Regarded With Holy Reverence

Christians are interested in the Hebraic sacrifices only inasmuch as they present an outline of God's redemptive purpose in dealing with the malady of sin and evil on earth. Those therefore who today are blessed with spiritual discernment and with deep desire in their heart to know God better, recognize from the teachings of the New Testament that the Divine arrangements for fleshly Israel were typical of the higher things pertaining to spiritual Israel; these alone are prepared to get proper lessons from the Old Testament Scriptures, particularly from the law of sacrifices. And when it is remembered that specific directions were given regarding the construction of the tabernacle and the offering of sacrifices, that command was issued that all things be done in accordance with the instructions given in the mount, we realize that it is God's will that we shall very carefully consider these things and the wondrous truths taught, and hold them in the most holy reverence. The sacred records left us, of those proceedings and sacrifices, furnish a rich field for sober, earnest study. Indeed, as those to whom these blessed, higher things belong it is eminently proper that we should reverently study the pictures themselves, that we may the better comprehend and appreciate the substance, the reality. The words of another appeal with much interest along this line:

"In the Gospel narrative, we have Christ presented to us in the varied phases of His character, His Person, and His work. To those precious documents the people of God in all ages have rejoiced to betake themselves, and drink in their heavenly revelations of the object of their love and confidence -- the One to whom they owed everything, for time and eternity. But very few, comparatively, have ever been led to regard the rites and ceremonies of the Levitical economy as fraught with the most minute instruction in reference to the same commanding theme. The offerings of Leviticus, for example, have been too much regarded as so many antiquated records of Jewish customs, conveying no intelligible voice to our ears -- no spiritual light to our understanding. However, it must be admitted that the apparently abstruse records of Leviticus, as well as the sublime strains of Isaiah,

take their place amongst the 'things which were written aforetime,' and they are, therefore, 'for our learning.' True, we shall need to study those records, as indeed all Scripture, with an humble, self-emptied spirit; with reverent dependence upon the teaching of Him who graciously penned them for us; with sedulous attention to the general scope, bearing, and analogy of the entire body of Divine revelation; with an effectual curb on the imagination, that it may not take unhallowed flights; but if thus, through grace, we enter upon the study of the types of Leviticus, we shall find in them a vein of the richest and finest ore."

The Great Day of Atonement

It is recalled that to God's ancient people there were appointed five great festivals, all of a pictorial or illustrative character: (1) The Feast of Trumpets -- welcoming the new civil year on the first of Tizri (September, October), one day only. The feast was of special significance every fiftieth year, when the blowing of the silver trumpets announced the jubilee -- typical of the "times of restitution of all things which God hath spoken by the mouth of" all the holy prophets since the world began." -- Acts 3 :21.

(2) The Passover on the 15th of Nisan or Abib (April)-the first month of the sacred year. It lasted seven days.

(3) The Feast of Pentecost (in Sivan, end of May) -- the first-fruits of the harvest.

(4) The Feast of Tabernacles, in Tizri (Beginning the 15th) -- the Feast of Ingathering or thanksgiving.

(5) The great Day of Atonement (the 10th of Tizri) lasted one day only. While it is named as one of the enjoined festivals it was not a joyous one, but was observed with fasting, mourning (for sin) and prayer, and was esteemed a time for reformation and good resolutions, and a desire for Divine favor for the year in advance. Its sacrifices and offerings were not in respect to the sins of the preceding year, as some have suggested. Each Atonement Day made reconciliation for the sins of the people for the ensuing year, and under its arrangement they were God's people and treated as though they were free from original sin, the sacrifices of the Day of Atonement being reckoned as Covering the Adamic Condemnation. At the close of each year, therefore, the people were reckonedly back again under Adamic condemnation, and fresh offerings, sacrifices, were made to bring them again into God's favor for another year. The Apostle points out that these remembrances of sin every year "year by year continually" (Heb. 10:1), evidenced the fact that the Adamic guilt was not actually cancelled, but merely temporarily covered. But he also points out that the better sacrifices, the real sin-offering which God has ordained and which will be effected through the Christ, will need no repetition, because its cancellation of sins will be forever -- "For by one offering

He hath perfected forever them that are sanctified" -- set apart as members of His Body. -- Heb. 10:14.

The sin-offerings of this Day of Atonement were two -- a bullock and a goat -- the "Lord's goat" as in contrast with the "scape-goat." The bullock of the sin-offering was by far the more important of the two offerings. Not only did it take precedence, but it was a larger and better sacrifice. The bullock, as many have come to see,* typified our Lord Jesus in His person, the great sacrifice for sins. The application of the atonement made by the sacrifice of the bullock -- the sprinkling of its blood upon the Mercy Seat was specially stated to be for the Priest and his house.

See "**Tabernacle Shadows of the Better Sacrifices.**"

The "Mystery" -- the Church Pictured

The Apostle frequently refers to the "mystery" hidden from past ages and dispensations, but now made known unto the saints, namely "Christ in you, the hope of glory." (Col. 1:27.) Only those who discern this "hidden mystery" can appreciate the meaning of the statement that the atonement made by the blood of the bullock was for the Priest and his house. The majority of readers would get the thought that it was made for the High Priest's own sinfulness, and constituted his cleansing and the Lord's blessing upon his home. But those who understand the "hidden mystery" perceive that the High Priest himself represented Jesus, the Head, and the Church, His Body -- in another figure Jesus the High Priest and the Church the under-priesthood -- the "little flock." And these understand that his "house" refers not to his abode, but to his family or household, which in Aaron's case was the tribe of Levi, and antitypically represents the household of faith, related to Christ, the Head of the Church, His Body. From this standpoint of appreciation, of the "hidden mystery" we perceive that the killing of the bullock represented the sacrifice of our Lord as the man Christ Jesus, and that the benefit, the result of that sacrifice, applied to the entire household of faith, especially the Church, which is the Body of Christ -- the Head not needing the atonement, as indicated by the fact that the head of the High Priest was uncovered.

Had God so pleased He might have had only the one sacrifice on the Day of Atonement -- the sacrifice of the bullock, representing the death of our Lord Jesus. But it pleased God to arrange otherwise in the ceremonies of this Atonement Day. God purposed, as the Apostle declares, not only to accept the consecrated believers as members of the Body of Christ, but to give them a share with the Lord in His suffering as His members, and ultimately to give them also a share as His members in the glory that should follow -- the glory, honor and immortality of the Kingdom. The New Testament abounds with exhortations to the Lord's disciples to make a full consecration. of

themselves, even unto death, to be baptized with Christ's baptism unto death, to suffer with Him that they might also reign with Him, to be dead with Him that they might also live with Him. The Apostle also declares that we fill up that which is behind of the afflictions of Christ-suffering for the sake of being members of His Body, the Church.

It should not surprise us to find that this sacrificing on the part of the Body of Christ, which has been in progress for more than eighteen centuries, and which is so prominently marked throughout all the exhortations of the New Testament, is also marked with prominence in the type. Many have treated lightly and as meaningless language the words of the Apostle; "I beseech you therefore, brethren, by the mercies of God that ye present your bodies living sacrifices unto God, holy, acceptable, your reasonable service." But as we look into the typical picture of this Gospel Age -- the Day of Atonement -- we find the sufferings of the Body of Christ clearly set forth, represented in the sacrifice of the Lord's goat. The leanness of the goat as compared with the young bullock fitly represents the inferiority of the Church and anything she has to offer unto the Lord in sacrifice, as compared with the riches of grace which reside in her Lord, who gave the important sacrifice, the basis of our offerings, without which nothing that we could offer would have any value or be at all acceptable before the Father. The fat of the sacrifices was offered to the Lord upon the altar, and represented the love and zeal of the sacrificer. In the case of the bullock there was much fat, in the case of the goat little, representing that the followers of Jesus have by nature comparatively little that they can offer to the Lord at all

Profound Depths of That Devoted Heart

Another has beautifully exalted the work and office of our Lord Jesus as supreme above all in the following language: "If the Lord Jesus Christ came forth to accomplish the glorious work of atonement, His highest and most fondly-cherished object, in so doing, was the glory of God. 'Lo, I come, to do Thy will, O God,' was the grand motto in every scene and circumstance of His life and in none more markedly than in the work of the cross. Let the will of God be what it might, He came to do it. Blessed be God, we know what our portion is in the accomplishment of this 'will'; for by it 'we are sanctified, through the offering of the body of Jesus Christ once.' (Heb. 10:10.) Still, the primary aspect of Christ's work was to God-ward. It was an ineffable delight to Him to accomplish the will of God on this earth. No one had ever done this before. Some had, through grace, done 'that which was right in the sight of the Lord'; but no one had ever, perfectly, invariably, from first to last, without hesitation, and without divergence, done the will of God. But this was, exactly, what the Lord Jesus did. He was 'obedient unto death, even the death of the cross.' (Phil. 2:8.) 'He steadfastly set His face to go to Jerusalem.' And as He walked from the garden of Gethsemane to the cross of Calvary, the

intense devotion of His heart told itself forth in these accents: 'The cup which My Father hath given Me, shall I not drink it?'

"Now, in all this self-emptied devotedness to God, there was truly a sweet savor. A perfect Man on the earth accomplishing the will of God, even in death, was an object of amazing interest to the mind of Heaven. Who could fathom the profound depths of that devoted heart, which displayed itself, under the eye of God, on the cross? Surely, none but God; but in this, as in everything else, it holds good that 'no man knoweth the Son, but the Father'; and no one can know aught about Him, save as the Father reveals Him. The mind of man can, in some measure, grasp any subject of knowledge 'under the sun.' Human science can be laid hold of by the human intellect; but no man knoweth the Son, save as the Father reveals Him, by the power of the Holy Spirit, through the written Word."

From the Cross He Reaps His Richest Harvest of Glory

"As convicted sinners, we gaze on the cross of our Lord Jesus Christ, and behold therein that which meets all our need. The cross, in this aspect of it, gives perfect peace to the conscience. But, then, as priests, as purged worshipers, as members of the priestly family, we can look at the cross in another light, even as the grand consummation of Christ's holy purpose to carry out, even unto death, the will of the Father. As convicted sinners, we stand at the brazen altar, and find peace through the blood of atonement; but, as priests, we stand there, to behold and admire the completeness of that burnt offering--the perfect surrender and presentation of the spotless One to God.

"We should have a very defective apprehension of the mystery of the cross, were we only to see in it that which meets man's need as a sinner. There were depths in that mystery, which only the mind of God could fathom. It is, therefore, important to see, that when the Holy Spirit mould furnish us with foreshadowings of the cross, it gives us, in the very first place, one which sets it forth in its aspect to God-ward. This alone would be sufficient to teach us that there are heights and depths in the doctrine of the cross which man never could reach. He may approach to 'that one well-spring of delight,' and drink for ever -- he may satisfy the utmost longings of his spirit -- he may explore it with all the powers of the renewed nature; but, after all, there is that in the cross which only God could know and appreciate. . . . And surely, we, may say, we could not have done without such a type as this; for not only does it give us the highest possible aspect of the death of Christ, but it also gives us a most precious thought in reference to God's peculiar interest in that death. The very fact of His instituting a type of Christ's death, which was to be exclusively for Himself, contains a volume of instruction for the spiritual mind.

"But though neither man nor angel can ever fully sound the amazing depths of the mystery of Christ's death, we can, at least, see some features of it which would needs make it precious, beyond all thought,

to the heart of God. From the cross, He reaps His richest harvest of glory. In no other way could He have been glorified, as by the death of Christ. In Christ's voluntary surrender of Himself to death, the Divine glory shines out in its fullest brightness. In it, too, the solid foundation of all the Divine counsels was laid. This is a most comforting truth. Creation never could have furnished such a basis. Moreover, the cross furnishes a righteous channel through which Divine love can flow. And, finally, by the cross, Satan is eternally confounded, and 'principalities and powers made a show of openly.' These are glorious fruits produced by the cross."

Let Us Go Forth to Him Without the Camp

The picture also shows that until the bullock was offered the goat's sacrifice would count as nothing, and it is distinctly stated that everything was to be done to the goat that had previously been done to the bullock, just as we are told by the Lord that we must walk in His steps, must suffer with Him, must take up our cross and follow Him, must go to Him without the camp bearing His reproach, so the hoofs, hide, etc., of the goat were burned without the camp, in the place and after the manner that the hoofs, hide, etc., of the bullock had previously been burned.

Both sacrifices -- that of the bullock and that of the Lord's goat -- were requisite to complete the atonement for the sins of the people. The Body of Christ and the household of faith have imputed to them the merit of Jesus' sacrifice for sins, and they are thus accounted as justified freely from all things through faith in His blood. And before our sacrifices could have any value in God's sight it was necessary that first we should be adopted or accepted as figurative members of the High Priest. Thus the Apostle declares, "Ye are not your own, ye are bought with a price," and recognizing this we have given over our wills, ourselves to the Lord, agreeing to be dead to self and alive only as His members, and as His members we suffer under His direction as our Head. From this standpoint the sufferings of the members of the Body of Christ are the Lord's own sufferings. From this standpoint the Prophets speak of the sufferings of Christ -- Jesus, the Head, and the Church, His Members -- and the glory that should follow. The revelation of Divine glory and the blessing of the world do not follow the sufferings of Jesus alone, but will follow the completion of the sufferings of Christ when all of His members shall have been offered-presented as living sacrifices.

Christ's Merit Alone Avails

Looking at the type we see the, clear distinction between the result of the sprinkling of the blood of the bullock on the Mercy Seat and the result of the sprinkling of the blood of the Lord's goat upon the Mercy Seat. When the former was accomplished it meant the forgiveness and reconciliation of the members of the Priest's Body and all of his household, the household of faith. When the latter was accomplished it

meant the forgiveness of the sins of all the people -- the taking away of the sin of the world. It was the Lamb of God which was to take away the sin of the world, and our Lord Jesus was that Lamb of God; and it is through His merit that Adam's sin, the sin of the world, shall be forgiven, blotted out, set aside. He was in a particular sense the Passover Lamb, not one bone of which should be broken; but the Little Flock, His members, are in a larger sense His flesh and His bones, and are never to be separated from Him, but to be forever with the Lord in heavenly Kingdom and glory. From this standpoint it will be seen that the antitype of the Day of Atonement is the entire Gospel Age -- in which from first to last Jesus and all the members of His consecrated "little flock" will suffer, and by the end of which all sin atonement will be completed and the blessing of the Divine forgiveness be extended to all the families of the earth, in harmony with the Abrahamic Covenant "In thy seed (the Christ, Head and Body) all the families of the earth shall be blessed."

Casting Lots on the Two Goats

The two goats standing at the door of the tabernacle represent all of the Lord's consecrated Church at this present time, but show us that it consists of two classes. Both classes were consecrated alike, but both do not go through the same experiences. The one class follows precisely the experiences of the Lord, as the goat's experiences corresponded to those of the bullock; but the other class, typified by the scapegoat, is the larger company, who, while making a full consecration of self-sacrifice in the same manner as do the Little Flock, hold back, neglect to lay down their lives sacrificially, and they experience therefore the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. These, while ultimately receiving a goodly heritage, will not be of those who shall sit with Christ in His throne, as kings and priests unto God.

The casting of lots as between the two goats seems to have been intended to signify that the Lord does not arbitrarily determine which of the consecrated shall go into either of these classes but rather that He leaves the matter to us, accepting whoever manifests the proper zeal in sacrifice and thus attests his loyalty, showing that he is a copy of God's dear Son. This shows that it is not sufficient to make consecration to the Lord, but that we must proceed to fulfil the terms of our covenant if we would belong to the Lord's goat class--we must suffer, we must, sacrifice, and thus make our calling and election sure as members of the Body of the Priest.

This scapegoat is not sacrificed, does not come upon the Lord's altar, but is sent away into the wilderness for the "destruction of the flesh." The wide difference between sacrifice and destruction must be observed and appreciated. The Apostle reminds us that the bodies of those beasts (whose blood was brought within the veil to make atonement on the Mercy Seat) were burned outside the camp, and then he urges the faithful, "Let us go to Him without the camp, bearing His

reproach" with Him. Thus, the Apostle shows that our Lord Jesus was represented in one of those animals and that we are represented in the other-if we are willing to go with Him outside the camp into disrepute, bearing His reproaches, and sharing them as members of His Body.

CHANGED INTO THE SAME IMAGE

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." -- 2 Cor. 3:18.

IN THE above words of the Apostle, we observe particularly that the statement is made of **all** the Church -- we all being changed from glory to glory. And the inference is consequently a strong one, that those who are not being so changed are not of the class addressed. This is a solemn thought, and one that claims the most careful consideration of all the consecrated. The question with us is not, Have we made a full surrender of ourselves to the Lord? But, having yielded all to Him, are we, in accordance with that consecration, fully submitting ourselves to the transforming influences of the Spirit of God so as to experience the change daily more and more fully to the glorious likeness of our God?

A full transformation into a likeness of character to that of our Heavenly Father should be the constant effort of every true child of God. It is not enough that we gain a knowledge of His great Purpose and a pleasurable realization of His mercy and grace toward our unworthy race, and that we joyfully tell the good news to others; and it is not enough that we exert ourselves with uncommon zeal to bless others with those good tidings of great joy for all people; for we may do all of these things and more, and yet, if we do not let our Heavenly Father's goodness and grace have its due effect upon our own hearts, our knowledge, and even our good works, will profit us but little.

Our main object, therefore, in studying God's Word and His character as therein revealed, should always be to bring our own hearts and minds into closer sympathy and likeness and co-operation with His. As the Apostle says (1 Thess. 4:3), "This is the will of God, even your sanctification" -- our full setting apart, or consecration of mind and heart entirely to the Lord, that He may complete the good work of transforming us into His own glorious likeness, by the operation of His Spirit through His Word, and thus fit us for the enjoyment of His abounding grace in the ages to come.

Beholding His Glory

Like the Apostle, then, addressing all the consecrated and faithful, we also of today may say, We all are being changed from glory to glory under the molding, fashioning influences of the Spirit of God. We can see it in each other, thank God! and we glory in it. Yesterday the mallet of Divine providence struck a blow upon that member of the

Body of Christ, and an unsightly excrescence of pride fell off, and he looks so much more beautiful today, because he did not resist the blow; but gracefully submitted to it. The day before, we saw another under the wearing, painful, polishing process to which he patiently submitted, and oh, how he shines today! And from day to day we see each other studiously contemplating the Divine pattern and striving to copy it; and how we can note the softening, refining and beautifying effect upon all such! So the Spirit of God is at work upon all who fully submit themselves to His will.

But while the mallet and chisel and the polishing sand of Divine providence do a very necessary part of the transforming work, by way of relieving us of many of the old and stubborn infirmities of the flesh, which cannot be so promptly and so fully eradicated by the gentler influences of the Spirit, the Apostle points us to the specially appointed means for our transformation in the careful and constant contemplation of the glory of God as revealed in His Word, and also in His blessed Ambassador, Jesus Christ, saying, "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

What a Glorious Vision

"With open face" would signify without any obstruction between, but with simplicity of heart and mind. So we behold the glory (the glorious character) of the Lord -- not with actual vision, but as in a glass, as reflected in the mirror of His Word and as exemplified also in His living Word, Jesus Christ. And to aid us in this study we are promised the blessed influences of the Spirit of the Lord, who will guide us into all truth and show us things to come.

As we look into the mirror what a glorious vision we have of the Divine justice, which we promptly recognize as the very foundation of God's throne, as well as the foundation of all our present and future security. If we could not recognize the justice of God, we could have no assurance that His gracious promises would ever be fulfilled; for we would say, Perhaps He will change His mind. But, on the contrary, we can say, He changeth not, and whatsoever He saith shall surely come to pass. See with what inflexible justice the sentence upon our sinful race has been executed! Generation after generation, for over sixty centuries, has witnessed it; and no power in heaven or earth could revoke that sentence until the claims of Justice had been fully met by the sacrifice of Jesus Christ. Justice, says the Word of God, must be maintained inviolate at any cost. And herein we read not only our rightful condemnation as a race of sinners, but also our final, complete, and glorious deliverance, because "God is just to forgive us our sins" (1 John 1:9), since the precious blood of Christ redeemed us from the curse of death.

And while we thus read justice in the character of God and mark with what scrupulous care He regards and respects this principle in all His

dealings with His creatures, we see how He would have us respect the same principle in all our dealings. Thus we are led to consider what is the exact line of justice in this and that and the other transaction; and to remember also that this must be the underlying principle, in all our conduct: or, in other words, that we must be just before we can be generous. This principle should, therefore, be very marked in the character of every Christian.

Mark Well, Then Emulate His Example

Next we mark the love and mercy of God. The death sentence upon our fallen race was a most merciful sentence. It was equivalent to saying: See, I have of My own free favor granted you life and all its blessings to be enjoyed forever on condition. of its proper use; but, now, since you have abused My favor, I take it away and you, shall return to the dust from whence you came.

True, in the process of dying and of bringing forth a dying race, to share the penalty, the mercy of God is not so manifest to the unthinking; but those who see the outcome of the Plan of God, discover in all this, not the decree of a merciless tyrant, but a merciful wisdom, but faintly disclosed in the promise that the seed of the woman shall in due time crush evil effectually -- bruise the serpent's head -- and deliver the entire race once generated in sin, by afterwards regenerating all who will, to life and all its blessed privileges. And in this mercy, in all its multiplied forms, we see the verification of the statement that "God is love." Thus we learn to be loving and merciful and kind both to the thankful and also to the unthankful.

We mark also our Heavenly Father's bountiful providence and His tender care for all His creatures; for even the sparrows are clothed and fed, and the unconscious lilies are arrayed in glory. Here we learn precious lessons of Divine benevolence and grace. And thus, through all the catalogue of the moral and intellectual graces which go to make up a glorious character, we see in the mirror of the Divine Word the model for our imitation; and in contemplation of all that is lovely as embodied in Him, and of all that is pure and holy and beautiful, we are changed little by little in the course of years to the same blessed likeness -- from glory to glory. So be it: let the good work go on until every grace adorns the spotless robe of our imputed righteousness, received by faith in the blessed Son of God, whose earthly life was a perfect illustration of the Father's character, so that He could say: "He that hath seen Me hath seen the Father." Let us, therefore, mark well the love of Christ, the gentleness, the patience, the faithfulness, the zeal, the personal integrity and the self-sacrificing spirit. Mark well, then emulate His example and shine in His likeness.

Who Shall Stand in His Holy Place?

It is to this same class of saintly ones who are now undergoing a transformation of character that the Psalmist alludes when speaking prophetically of the searching and fiery tests that are to try all the faithful who shall be approved of God. He asks the question; "Who shall ascend into the hill [Kingdom] of the Lord? Or who shall stand in His holy place?" His answer deals with the great essentials of holy living. Mark his words: "He that hath clean, hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of His salvation." (Psa. 24:3-5.) Here is the class among whom the delusions of error can make no headway. These have a standpoint of observation from which every error appears in its true colors, and every truth in its proper light.

Mark the peculiar features of this class: They have "clean hands." Their work for the Lord may be very imperfect; they may tell the story of His love and grace in a very halting, awkward manner; they may minister to the temporal or spiritual necessities of the saints, or others, from a very frugal and plain store of their own; but their work will be clean; their story will be free from self-emulation and human glorying, and their works will be free from both ostentation and parade. What they do will be done with simplicity and meekness, as unto the Lord, and not for the praise of men.

They have "pure hearts": Under Divine inspection, their motives are seen to be pure. Their whole purpose and endeavor is to glorify God and to bless their fellow men, especially the household of faith. They have not lifted up their soul unto vanity: They have no vain worldly ambitions. either secretly or openly cherished and ministered to behind the outward profession of entire consecration to God -- no ambition to be great, or good, or wise in the eyes of men, nor to grasp the fleeting earthly treasures once consecrated to God. Nor have they "sworn deceitfully": They have not made a covenant with God of emit a consecration to His service, with a secret determination to keep :sack part of the price: nor have they since making the covenant repudiated its obligations.

Excellency of the Power of God

The whole course of this class is one of sincerity and truth. Their character is that of meekness and faith; they love righteousness and desire to be molded and fashioned after the principles of righteousness; and they correspondingly hate wickedness and every evil way. With a realization of their own shortcomings from the standard of perfection, they put no confidence in the flesh, but humbly and implicitly submit their will and judgment to the will and Plan of God. So they have no schemes or plans of their own, but are fully devoted to the accomplishment of God's Plan, in God's own way and time, having full faith in His sure word of prophecy and promise.

St. Paul adds (2 Cor. 4: 7) that the fact that we thus hold this treasure of a transformed mind in these defective earthen vessels proves the excellency of the power of God, and not of, us. And so, by constantly yielding to the influences of the Spirit of God, we may show forth the praises of Him who hath called us out of darkness into His marvelous light. (1Pet. 2:9.) Oh, let our efforts and prayers continually be that these poor earthen vessels may more and more show forth the praises of our God! Let them be clean in body and mind; let no evil communications proceed out of the mouth; and let no actions unworthy of the sons of God dishonor these living temples of the Holy Spirit. True, on account of our deformities we may very imperfectly perform good works; but, by the grace of God, let us at least refrain from known evil.

THOSE WHO ARE DIVINELY BLESSED

"Be ye therefore perfect, even as your Father which is in heaven is perfect." -- Matt. 5:48.

WE DO not need to wonder when we read that Jesus taught as one having authority -- as one who knew, who understood clearly and positively the things which He presented, for He was anointed with the spirit and, power from above and spake as God's mouthpiece as was testified of Him -- "This is My Beloved Son in whom I am well pleased." And no marvel either that it is written that He spake as never man spake.

The Great Teacher and Other Teachers

The Savior's Sermon on the Mount and particularly the eight beatitudes illustrate well the difference between the teachings of Jesus and all other teachings from every other quarter. His vision of everything was different from that of others and He had a new view of what to present. His therefore is a different Message from all other messages, even to this day. While ether teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby expect a blessing, Jesus encouraged His hearers to realize that the poor in spirit, the humble minded, would receive the chief or greater blessing. While other teachers held forth the rich, the great, the learned, the mighty, the influential amongst men, as the examples and patterns to be followed and copied, if happiness would be attained, Jesus in His remarkable sayings sets forth the reverse. His prescriptions for happiness have indeed been followed by a very limited company, a few, and these alone appreciate their merit and are finding the blessings promised both for the present life and that which is to come.

We observe in this connection also that the contrast between the Ten Commandments of the Mosaic Law and our Lord's great Sermon on the Mount illustrates in considerable degree the difference between the

Law dispensation and the dispensation of grace. The Law commended, coerced, and threatened with curses, and we read that Moses was faithful as a servant of God in the administration of the Law.

But the Message that Jesus announced is a still higher one even as He came to introduce a still higher and more advanced and blessed dispensation. Jesus' Gospel did not ignore the Law given by Moses to the house of servants; it recognized the Law as just and holy and good, and, that God's ancient people did not obtain that at which they sought, because unable through the weakness of heredity to keep God's perfect Law. But the new dispensation which Jehovah inaugurated through His well beloved Son provides a redeeming price or ransom sacrifice for all of our race condemned, and proposes ultimately to bless and to assist all who will, out of all the weakness of heredity-not only of Israel but the entire human family. In the ultimate dispensing of this great favor to mankind the Law feature will be maintained, but grace and mercy will come in to render the necessary assistance to the observing of all the requirements of the Law. Oh, what a blessed and glorious outlook for the redeemed world as represented in the triumph of Messiah's glorious reign!

Benedictions Not for the Haughty or Selfish

But who are these to whom our Lord in His celebrated Sermon, in heavenly love breaks forth in showers of blessing -- "Blessed are ye"? Who are the blessed ones thus addressed? Are they the holy angels who do always behold the Father's face? Truly they are blessed; but the Savior's words were not addressed to them, but to some of the redeemed sons of men -- to some rescued from the fall, whose feet were taken out of the miry clay and set upon the Rock and in whose mouth is put the new song of praise and thanksgiving for redeeming love and grace.

"Blessed are ye!" Still we ask, Do the blessings Jesus pronounced belong to all who have ever to any extent tasted of the favor of God? Do they belong to the pardoned sinners who after being pardoned and cleansed, like the nine lepers of whom the Lord spoke, return not again to give glory? Do they belong to those who do not follow on to know the Lord-who decline to be led of His Spirit while they continue to partake of the spirit of the world? Do they belong to the proud, boastful, and lofty-spirited ones; to those at ease in Zion, to the self-satisfied, the selfish or those who in any form or degree regard iniquity in their hearts? Ah, no! Any such who reads these lines must read therein their own condemnation for while they are benedictions to the faithful, they are also solemn warnings to the unfaithful, The benedictions which the Son of God pronounced were for those in whose behalf He was to appear in the presence of God after concluding His sacrificial work, to impute to them His covering for their blemishes and imperfections and to give them a standing with the Father that their sacrifices might be made holy and acceptable unto God. Jesus was instructing these as to how they could make their

calling and election sure; how they could successfully win the great prize to which they were called. Others might gather precious lessons from these beatitudes, but only the spirit begotten would be able to appreciate them fully.

For the Lowly and Sorrowful

Some devout followers of the Lord who without doubt have reverently and carefully studied our Lord's sayings have figuratively designated the eight beatitudes as the Palace of Blessedness -- a structure containing various rooms, each one containing its own characteristic lessons and blessings. Thus following out this beautiful and forceful picture, the foundation of the Palace of Blessedness is humility. None can ever hope for a share in the Messianic Kingdom except as he is humble-minded: "Blessed are the poor in spirit, for theirs is the Kingdom of heaven." To such and such only will this great blessing come. It would never do for God to accept as a member of the Kingdom class one possessed of the spirit of pride and selfish ambition. In Satan's experience we have an illustration of what pride might accomplish. God proposes that humility shall be a primary test as respects the Bride class. Well indeed will it be for all who hope to make good as heirs of the heavenly Kingdom to learn thoroughly the lesson so beautifully expressed by the poet:

"O! to be nothing, nothing,
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet."

The Palace Reception Room, upon the foundation of humility; on the ground floor of the Palace is the chamber of sorrow -- mourning. Only such as know what it is to be touched with the feeling of human infirmities can be members of the Royal Priesthood, which by and by is to deal with and assist back to harmony with God whoever wills of all humanity. Besides, this Reception Room of sorrow and mourning seems necessary for our complete separation from the things of the world; the flesh, and the Devil. Few have ever been saints without passing through sorrowful experiences. We remember Jesus' words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Yes, the Reception Room of mourning is necessary for us before we can appreciate the comfort which God has provided for this particular class-"His elect"; "Blessed are they that mourn, for they shall be comforted."

The Palace Library is meekness. None can be successfully taught of the Lord and fully enjoy the Palace of Blessedness without the quality of meekness or teachableness. Into this Library the follower of Jesus must frequently go, there to learn valuable lessons, without which he could not make progress in his faith-building and character-development: "Blessed are the meek, for they shall inherit the earth." As members of Messiah, heirs of God and joint-heirs with Jesus, their

Lord, these will come into the full possession, the full control of the earth. For a thousand years this control will be maintained while mankind will be taught valuable lessons and be uplifted out of sin and degradation and death to the perfect manhood lost by Father Adam, redeemed by Jesus. Only at the close of the Messianic reign will the meek turn over their inheritance, the earth, to mankind. Then those of the earth who will receive the control will be such of mankind as will have learned their lessons of meekness.

For Those Who Hunger and Thirst and the Merciful

The Dining Room: Hunger for righteousness. All who will be joint-heirs with Christ will be lovers of righteousness and haters of iniquity, in likeness of the Redeemer. It is very important, therefore, that in our Palace of Blessedness we have a large and well-appointed Dining Room, where our hunger and thirst for righteousness may be encouraged and satisfied at the same time. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." They will get their fill of it, for their own perfection in the First Resurrection, and in the establishment of righteousness in fill the earth, during the thousand years of Messiah's reign.

The Door of the Palace: Mercy. One of the most important lessons for the new creature to learn is love, sympathy, mercy. In the Divine arrangement we must go out and in this door constantly. Our own imperfections continually require Divine mercy and should as continually impress upon us the merciful disposition toward those with whom we have to do. Only thus will we be fitted and prepared to be faithful and merciful members of the Royal Priesthood in dealing with and blessing the world of mankind during the Messianic Kingdom. "Blessed are the merciful, for they shall obtain mercy"; "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses"; "Forgive us our trespasses as we forgive those who trespass against us."

The Palace Window, through which we may see God, is purity of heart. We cannot, while in the flesh, attain absolute purity in thought, word, and deed, but we can have heart purity -- pureness of intention and desire. Only such as have this heart condition may hope to attain the Kingdom honors and to see Him whom no human hath seen, neither can see. "Blessed are the pure in heart, for they shall see God."

The Parlor of our Palace is represented by the characteristics of the peacemaker. It implies a certain resistance and victory in respect to our own affairs, furnishing us the opportunity to help others. "Blessed are the peacemakers, for they shall be called the children of God."

The Kitchen of our Palace represents the trials and difficulties incidental to the rounding out of our characters as a whole and our proper nourishment and upbuilding spiritually. "Blessed are ye when men shall revile you and say all manner of evil against you falsely, for

My Name's sake; rejoice, find be exceeding glad, for great is your reward in heaven" -- these heavenly benedictions are upon your heads.

For Theirs is the Kingdom

What refreshment and joy are here for all the faithful sons of God who feed upon His Word, who lean in simple faith upon the promises and obediently walk after the Spirit of God! We observe further the conditions of the Divine blessing: They are not such as we cannot comply with. It is true as the Savior admonished that there is but one standard before us and that is the perfection and character of our Heavenly Father and of His dear Son. These represent the only ideal and perfect standard; and we are to keep these before the mind and strive to the best of our ability to measure up to them. But the conditions upon which God pronounces His benediction upon His children in this dispensation are not those of absolute perfection, which cannot be attained while we are in these imperfect bodies; but those conditions indicate a reaching out after that perfection -- a hungering and thirsting after the righteousness of God, a warning for all that comes short of that righteousness, especially in self; but also in others, and a consequent inharmony with the general spirit and course of this present evil world. How eminently proper it is that, together with the heavenly desires and aspirations there must be a meek and contrite spirit -- a pliable, peaceable disposition. Therefore "Blessed are the poor in spirit" -- the lowly in mind, those who recognize their own great insufficiency, the studious, teachable ones. Such the Master can and will lead by His Spirit into the paths of righteousness and finally into the glory of His Kingdom -- "Theirs is the Kingdom of Heaven." Oh that we might more abundantly take and realize in our experiences the viewpoint so well set forth in the following words:

"Now let our souls on wings sublime,
Rise from the trivial cares of time;
Draw back the 'parting veil and see,
The glories of eternity."

The Kingdom Now in Suffering

This should have the wholesome effect of awakening our dull souls more fully to an appreciation of all that is implied in the promise of the Kingdom of Heaven. Let us consider and meditate upon it more and more until the glorious hope inspires to faithful endurance of hardness under all the circumstances of adversity and discouragement, as good soldiers of Jesus Christ. How large a place did the things pertaining to the Kingdom of God and the heavenly inheritance occupy in the ministry of Jesus and the Apostles! Indeed the entire message of Divine inspiration contained in the New Testament may be said to be briefly comprehended in that expression of our Lord, "This Gospel of the Kingdom." The sum of the work of this dispensation was to be the announcement and proclaiming of this Kingdom as said the Master, "This Gospel of the Kingdom shall be preached in all the world for a

witness unto all nations and then shall the end [the harvest of the Age] come." This Gospel -- good news -- of the coming Kingdom under the whole heavens with all that appertains to it was the constant theme of Jesus and of those whom He commissioned to bear His message. The Master enlarged upon this theme and explained it as far as it was God's will for it to be made known while He was with His disciples. Then the Holy Spirit in fulfillment of Jesus' promise took of the things written and expounded more fully just what the Kingdom was to be and how in this present dispensation it was to exist only in an embryotic stage. It was to be the Kingdom suffering violence; seemingly subdued, conquered, triumphed over, and defeated. Yet all of this was in keeping with the Divine program and as God would have it. There is nothing recorded in the New Testament of any departure on the part of the early disciples from this blessed teaching of the Gospel of the Kingdom, to the preaching of uncertainties, theories and speculations of men; but the prospective Kingdom, of God, its sure foundation in Christ the Redeemer, its universal dominion, its unlimited authority, its righteous character and requirements, the holiness that alone can inherit or enter into it, and the glory and blessedness to clime in it and through it, were constantly held before the people to the exclusion of all side issues.

Surely this is the Kingdom to be inherited by the poor in spirit; for only the poor in spirit -- the humble, teachable ones -- can submit to the discipline and training necessary to fit them for it. The heady, the high-minded, the proud, the self-conscious and self-righteous have no promise of the Kingdom and cannot inherit it or enter into it, for there shall in no wise enter into it an thin that defileth.

The Lord Is Nigh Unto the Contrite

Although in the present Age many of these are esteemed of men as the aristocracy of the earth and occupy chief places, in the affairs of men and sometimes in the affairs of the Church, they will not be the aristocracy or occupy any places of responsibility in the new dispensation; but the poor in spirit will reign with Christ for the blessing and uplift of all humanity. And even now, as in God's estimation they constitute the embryo Kingdom, they have the blessed, consciousness that God is in the midst of them and His Law is established in their hearts. "The Lord is nigh unto them that are of a broken hearts and saveth such as be of a contrite spirit." "Though the Lord be high yet hath He respect unto the lowly; but the proud He knoweth afar off." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high, and holy place; with him also that is of a contrite and humble spirit, to revive the, spirit of the humble, and to revive the heart of the contrite ones." "Thus with the Lord, The heaven is My throne, and the earth is My footstool; where is the house [the temple] that ye build unto Me? and where is the place of My rest? . . . but upon such an one will I look,

upon the poor and him who is of a contrite spirit, and who trembleth at My Word."

Those then that are the beloved of the Lord with whom He is pleased to dwell are surely the Kingdom class, the temple class. Like their blessed Master they are often lightly esteemed among men of the and perhaps despised among the multitude who professedly are the Lord's people but whose hearts and minds are still engrossed with matters unauthorized of the Lord, or with the things of self, the things of the world and of the present life. But they are prospective kings and priests of the new dispensation and their lowly estate in the present life is only their necessary discipline and training to fit them for the glory and service of those coming glorious times. These are the living stones now being shaped, chiseled, and polished for their places in the spiritual temple of God, the house not made with hands, eternal in the heavens. Blessed indeed are the poor in spirit with such a heritage!

WORDS OF ENCOURAGEMENT

Dear Brethren:

Greetings in our Master's name.

We are striving to express some little of our appreciation and gratitude to our Heavenly Father and to you His servants for the blessings and privileges that have been ours in the past week through the visit of Pilgrim Brother Zink.

Our dear Father surely reading our hearts and seeing there our need, indeed, "heard and answered our prayers before they were uttered" in sending the brother along; and as we listened to the blessed truths being brought before our mind's eye, we each received great help and encouragement, increasing our faith in God's protecting Love and care over "His little ones."

We have been struggling along as a little band together, striving to follow the true Shepherd's voice since "being cast out, through the strange teachings and wresting of the Scriptures, by those with whom we used to fellowship: Some of us were actually disfellowshipped on a false accusation, that we willfully and deliberately created confusion in the meetings because we questioned the Scripturalness of the "new light?" and questioned the authority to dictate as to what we should believe and the way we should serve. The accused were not permitted to say a word in defense, the chairman merely stated the accusation and asked for a show of hands on the Elders' recommendation for the disfellowshipping of the accused, the majority carrying the vote according to their instructions. This action bringing things to a crisis, the rest of us were compelled, by our understanding of the letter and spirit of God's Ward, to leave this bondage and stand firm and clear for the freedom wherewith Christ hath made us free, and though judged on the road to Second Death and often maligned and slighted by our

former associates, we are still, by the grace and favor of our Lord and Master, looking to Him, the Author and Finisher of our faith, striving to build up in or own and in each other's hearts and minds the blessed character-likeness of God's dear Son, seeking in this way to assist one another to attain what our dear Pastor termed "the very cream of a Christian's experience, fixed, established and sealed sons of God and joint-heirs with Christ Jesus our Head."

We desire to send our warm Christian love to all the dear saints the world over and to ask an interest in the prayers of all that we might continue to find and assimilate grace sufficient for all our needs. That our Heavenly Father may continue to pour His holy Spirit upon each and all of "His little ones" and bless every effort put forth under His guidance is the earnest prayer of

Your brethren in Christ,

Associated Bible Students,

Glance Bay, N. S.: