

The Herald of Christ's Kingdom

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'ORGANIZED CHURCH HINDRANCE TO CHRISTIANITY'

**"So Snugly Housed, Sun of Christ's Power Can't Shine
Through Stained Windows Says Dr. Richelsen."**

ORGANIZED Christianity as it at present exists with its vast resources of wealth, institutions of learning, colleges, seminaries, homes and church edifices, its trained and highly educated leadership and ministry, its multitudes of followers and supporters -- all this array of power and influence may to many constitute proof that it has the Divine endorsement and approval. Yet not all who accept posts of prominence and trust in Christendom are permitting themselves to be blinded to the facts concerning her real character, for as the life and example of the great Teacher are carefully considered and His messages studied, which clearly and forcefully outline the work, mission, and accomplishments of His Church, an enormous contrast is to be observed between the Apostolic or primitive Church and the Church of today. Sober and thoughtful minds are led to seriously question the generally accepted claim that the great church organizations of today have been created and led by the spirit that was promised to guide the followers of Christ into all truth. Jesus said to His followers, "Ye are not of the world, even as I am not of the world." "My Kingdom is not of this world." "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." "In the world ye shall have tribulation, but in Me ye shall have peace." The recent bold statement of a prominent minister in Buffalo, bears upon the inconsistencies of the popular church as well as the unsavory fruitage of the organized church of today:

"Doubting whether Jesus Christ would have sanctioned the organized Church as it now is and declaring that 'Christ seems to be damaged by the existence of the [popular] Church,' the Rev. Dr. John Richelsen, preaching Sunday morning in Kenmore Presbyterian Church before the microphone of WKEN, attacked those Christians who center their Christianity somewhere else in the church than on Christ. The subject of his sermon was 'A Portrait of Christ.'

"'Jesus came to heal the world,' he said. 'Our concern is whether or not we ourselves are receiving the healing at the hands of Christ. Are we permitting Him to heal our bodies and souls, or is even the Church, itself, distracting our attention and sending us on errands which keep us out of the sunshine of His presence?'

"Perplexed About Church"

"'Is the organized Church so functioning to make this healing power effective? What would happen if the visible Church were destroyed? I do not know. I am not at all sure about it. Frankly I am perplexed about the church. I am not speaking of this particular church, but of all churches.

"'Ofttimes it seems to me that "the Church of Jesus Christ" has been the damnation of Christianity. Whether Jesus Christ ever thought of or ever

would have sanctioned or authorized the organized church as we know it, and have it here for instance, I am very doubtful and uncertain. We have housed Christianity to such a degree that the sun of its healing power cannot shine through its stained glass windows.

"Worship Church Instead of Christ"

"At least half the Christians of my acquaintance center their Christianity somewhere in the church, but not on Christ. I care intensely about the effectiveness of Jesus Christ. With all my heart and mind I believe that Jesus Christ is the solution of all world problems. I believe that in Him there is healing for body and soul. But I find prejudice and misconception everywhere against Christ. Christ is being misinterpreted and misunderstood. This prejudice against Jesus Christ is not so much through creeds as because of the shadows cast by the necessities of organization.

"I have no cure-all; no panacea; but I am not afraid to think and take the consequences. I testify that I do know, let the consequences be what they may, that Christ seems to be damaged by the existence of the Church. The Church at best is a means to an end and not the end in itself. The only purpose of the church is to get men into better, more convenient and inviting contact with the healing Christ. Is the church doing that for you?"

This minister truly acknowledges that what he terms the organized church, meaning the great church systems of Christendom, falls far short of the principles and teachings of the Savior, and that the purpose of Christ and the purpose of His mission have been largely lost sight of.

In His final message the Savior addressing the last of the seven Churches, that of Laodicea, says, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Such is the Lord's severe arraignment of the Church of the last times. Only those who heed the voice of Him that speaketh from heaven, of Him "who hath His eyes like unto a flame of fire," may understand the present confused state of Christendom and may perceive why Christianity appears to have failed of accomplishing its mission. Such see that Christianity has not really failed, but to the contrary has fully succeeded in achieving all that was predetermined in the counsels of God -- that of choosing out of this world a select saintly class well developed in Christ-likeness, who should compose the Bride of His Son, and in association with her Divine Lord and Master carry forward grandly the Divine purposes of redemption as they concern all humanity in the coming redemption as they concern all humanity in the coming Age.

"THE NEXT WAR"

Children of God, all of whom are declared to be peacemakers, above all others abhor everything in the nature of war, and in their ministry at the present time are heralds of the glorious era of peace to be ushered in through Messiah's Kingdom. Nevertheless, as students of the more sure word of prophecy, they recognize that before the dawning of that blessed day, the Scriptures forewarn of a final great struggle, "a time of trouble such as never was since there was a nation." It will be the last great conflict between the powers of darkness and the powers of light, preparing humanity for the reign of righteousness. More than twenty-five centuries ago the Prophets of the

Bible gave vivid descriptions of the last great war. It is necessarily of interest to the Lord's people in these days, noting the signs of the times, to recognize that the various elements, forces and agencies that will be active in the coming struggle are becoming more and more in evidence and are seen to be of a most deadly character, indicating that a short work will the Lord make upon the earth; additionally, confirming the conclusion that the day of the Lord draweth near, and that consequently the Kingdom of God is nigh, even at the door. The following description of the next war will be read with interest.

"What It Will Be Like"

"Professor P. J. Noel Baker, an eminent authority on international affairs, writes in the London 'Daily News':

"Aviation may be more of a blessing for this Empire than for any other country in the world, but I feel that all the good it will do in civil life cannot balance the harm that may be done in war by it, and if I had the casting vote I would say abolish the air! I feel that it is an indisputably more harmful weapon of war than any other. These are the words, not of a pacifist fanatic, but of Sir Hugh Trenchard, the service head of the Air Forces of Great Britain at the present day.

"In the first phase of the next war there is little doubt that the belligerents will resort to gas bomb attack on a vast scale. This form of attack upon great cities, such as London or Paris, might entail the loss of millions of lives in the course of a few hoursAll gas experts are agreed that it would be impossible to devise means to protect the civil population from this form of attack.' These are the words, not of the enthusiasts of the League of Nations Union, but of General P. R. C. Groves who was Director of Air Operations on all the British fronts in the year 1918, when air warfare was at its height.

"There have been many such warnings by statesmen and soldiers in recent years. They have told us that another war will be nothing short of 'a war on civilization itself.' Why have they not been listened to? Why does the man in the street gaily talk of the 'next war' as if it would be just like any other war which we have known?

"Incendiary and Gas Bombs"

"It is indeed one of the mysteries of modern politics why these warnings should have gone unheeded. Perhaps it is because as a rule they have been wrapped up in the technical phrases of the General Staff. We have been told that the next war will be 'a war not of lines but of zones,' that 'the decisive strategical weapon will be air bombardment: Such phrases carry a terrible meaning to those who think in military terms; but they carry little meaning to the average man.

"In the last war the German air raids against London caused great inconvenience and considerable loss. They created an exodus of its normal population. They interfered with and to some extent reduced, the output of munitions in the London factories. They disturbed the machinery of government and caused economic loss of many kinds. Worst of all, they immobilized more than 30,000 men in the air defense of London, and they diverted guns by hundreds from the defense of merchantmen at sea.. Yet the largest German air raid in the last war was made by no more than 36

machines, while at the present time there is one Continental Power -- perhaps more than one -- which could mobilize in 24 hours time at least a thousand.

"Secondly, every single aeroplane that will be used in the next war will be far better in every technical respect than any that was used in the last; it will carry a far greater load of bombs, it will travel far faster through the air, its radius of action will be far greater than the radius of the aircraft of 1918.

"Thirdly, each bomb used by the raiding aircraft will be infinitely more effective than the corresponding bomb that was used in the last war. The incendiary bomb, for example, will create a greater fire, and a fire which cannot be put out, because the inflammatory chemicals which are used cannot be extinguished by water. The high explosive bomb will be far greater in effect than any used before. The 'Berlin bombs' prepared for the campaign of 1919 were said to be so powerful that they would kill by concussion any one who was in the open within six or eight hundred yards of where they fell; but the high explosive bombs which can now be used by army bombers are far more destructive still.

"As for the gas bombs which will be used, the opinion of General Groves has already been given above. Gas was never used in the last war against open cities, but every air force has now been trained in large-scale gas attack, and unless an effective Disarmament Convention is prepared and carried through, nothing can be more certain than that in the next war every great city will be subjected to intensive gas bombardment.

"And of course the killing power of the gases used will be infinitely greater than that of the gases used in the last war. A quantity equivalent to three drops of 'Leursite' is fatal if it comes in contact with any portion of the skin.

"Frightful Destruction"

"It is difficult to imagine what the use of weapons such as these against a city like London or Paris would in practice really mean. Most Londoners have seen the confusion and congestion which results when a 'Tube' railway is interrupted at the rush hour. That may serve to help them to imagine what it would be like in London when every means of communication was broken down, when the whole city was plunged in the middle of the night into absolute darkness, when every street was full of thousands upon thousands of men, women and children driven mad by panic fear, and when in these conditions the most hellish bombardment which it is possible to conceive would be going mercilessly on and on.

"It is hardly possible to doubt that in a few hours' time the combination of great fires, of high explosive and of poison gas would leave a murdered and deserted city where the greatest capital in the world had stood.

"There are many people who, when they read a description such as this, will deride it as fantastic nonsense. But the most responsible Service Officers do not think so. Recently a man in a high position, in a fighting service, recommended to me a little book by a well known journalist, Mr. Britten Austin, called 'The War-God Walks Again.' He told me that in all essentials this book was an accurate prediction of what the operations of the next war would mean to the nations that took part, and he said that in his belief no expert could conscientiously challenge its accuracy.

"The Importance of Disarmament"

"Those who doubt that until armament competition has been stopped by international treaty, the societies of the West will be living on a volcano, would do well to read that little book. In Chapter IV they will find a description of an aerial attack against a Western Capital. Let them remember as they read that terrible account, that against such an aerial attack carried out at night there is in present conditions no possible defense. Let them also remember that Sir Samuel Hoare, the Secretary of State for Air, has reminded us, not once, but often, that London is 'of all the great capitals of the world the most vulnerable to air attack.'

"The real motive for disarmament should not be fear, but hope. It should be not a vision of possible disaster, but a vision of the New Jerusalem which the peoples of the West could build if they could but save the wealth, the inventive genius, the organizing skill, the governmental ability which they throw away in unproductive expenditure for war. But while this is true, it is also true that it is madness, not to speak the truth about the cataclysm that would ensue if war were once more permitted to break out.

"Had the peoples known in 1914 what the last war would be like, who believes that it would have been allowed to happen? It is vitally important that they should not drift in ignorance again to another great international crisis which will bring them face to face with a catastrophe which in all human probability will wipe out the society in which they live."

FULL ASSURANCE OF FAITH

"And having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." -- Heb. 10:21, 22.

FULL assurance of faith is not a state or attitude to which the Lord's people must look forward to some future Age for realization. It is definitely referred to as a part of the present blessed heritage of the saints. When all the facts are carefully weighed, it is seen that full assurance of faith is but the reasonable condition and a necessary attainment and possession for all of those who would successfully run the Christian race course. Briefly, full assurance from the Christian's standpoint signifies to be fully assured, to be fully confident that God is faithful, and that his relationship with God as a son and heir of the Divine promises, is secure and well established.

In view of the fact that the Christian profession, the profession of being a follower and disciple of Jesus Christ, carries with it a most weighty responsibility and signifies the assuming of various solemn duties, full assurance of faith is seen to be absolutely essential; and without such qualification, none can really hope to attain the reward of joint-heirship with Christ in His Kingdom. Full assurance of faith, then, implies that the individual has firmly grasped a sufficient knowledge of God, by which to exercise confidence to a degree that he is enabled to carry out the terms of his consecration and to be faithful unto death in doing the will of God.

Our Order Is the Greater Priesthood

Addressing those who are privileged to come to God in prayer, the Apostle says, "Let us draw near in full assurance of faith." He is speaking to the house of God class. Natural Israel were of the house of God, too, but they were servants. We have the suggestion well established by words of inspiration that the Church of Christ are a house of sons and that Christ is Head over this house. It is this house of sons that may draw near to God. Let it be seen that the assurance with which these may rightly approach the Lord is dependent upon certain conditions indicated. One of the important considerations is that of recognizing the work and office of Christ -- His priestly service in behalf of His Church, that He has made arrangements for the complete covering of all sin, and stands as the Advocate in behalf of His followers. The Apostle Paul is in this connection drawing to the attention of the Church, and especially to those familiar with the Jewish arrangements of ancient time, the fact that the Aaronic priesthood was only a typical one, designed for a time to illustrate greater things; that God's real Plan was not to be carried out by the Aaronic priesthood from the House of Levi, and that their sacrifices of bulls and goats could not take away sins; but that from year to year this arrangement merely shielded God's typical people typically covered them-through their Covenant. The Apostle points out that there is to be a greater Priesthood, after the order of Melchizedek; that our Lord is the Head of this Priesthood, and that the Gospel Church are His members, the under-priesthood. He then asks, Why should a better priesthood be needed than the one that God provided in Aaron and his sons? The answer is that they were sinners, and could never really cancel sin; and the blood of those animals possessed no real merit. Those priests themselves never really got back into favor with God. They merely had access into atypical Holy and Most Holy.

But now we have Christ as the Head of this new order of Priesthood; let us realize our position as under-priests of this order. Our High Priest has entered into the true Most Holy. The evidence of this came in the Pentecostal blessing showing that the Father was well pleased with the sacrifice made by our Lord.

The under-priests were permitted to enter into the Holy, and after the Day of Atonement into the Most Holy. All, in this Gospel Age, who take the proper steps and enter into fellowship with Christ are in the first Holy. Aaron and his sons were a type of the true Priesthood; but we are not of the order of Aaron; we are not members of the Aaronic priesthood but of the Melchizedek Priesthood under its great High Priest. "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." -- 1 Pet. 2:9.

Let Us Come with True Hearts

Seeing, then, that we have confidence that God has made this arrangement, confidence to take the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the Holy Spirit, let us begin at once the work of the new order of Priesthood. There are great things to be accomplished : let us fully enter in with Him -- let us become full participators in this work -- in everything that God has for us to do. Let us come, realizing how wonderful are our blessings,

how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this Covenant into which we have entered with God. The Lord's call under this Covenant is, "Gather My saints together unto Me, those who have made a covenant with Me by sacrifice."

But a further important condition of our attaining full assurance of faith, is that we must have a "true heart," and must not be double-minded. Entire heart loyalty must be ours; we must fully demonstrate that we meant what we said when we gave our lives to God. Then we may come to the Lord with holy boldness, in full assurance of faith. All the steps of God's true people are steps of faith, of realization of His care. But there is a full assurance of faith in contrast with a lesser faith. A faith that is only partial will bring us somewhat near to God. . A faith that is strong will bring us nearer. But a full assurance of faith is that faith which, if retained, will bring us off "more than conquerors," and make us at last members in full, of the Royal Priesthood -- in glory.

Value of a Proper Vision of Christ

This full assurance of faith cannot be attained in a day; it requires considerable information. And God has provided this information by instructing us in His Word as to what Christ did for us, and what He is willing to do ; why He died for us, etc. Truly, how important is a proper conception and vision of Christ, His example, mission and ministry. Indeed, the degree of our faith will depend upon the fullness and intensity of the vision that we have received of the Savior and His blessed life. If indeed we have seen sufficiently of the unsearchable riches of Christ to enable us to commit all of life and all we have to His keeping, thus surrendering all to His will, then without doubt we are in the right way of securing this blessed present heritage of full assurance of faith. And we shall grow in the possession of this heritage as we continue to contemplate the life of the Savior and those blessed qualities that so gloriously adorn His character. We shall delight more and more in coming into His presence, in communing with Him, and in walking in nearness to Him, in our daily experiences.. Yet the majority of those who really profess to be His disciples display much lack and insufficiency along these lines. Another has appropriately observed that:

"There are few things in which we exhibit more failure than in maintaining vigorous communion with the perfect manhood of the Lord Jesus Christ. Hence it is that we suffer so much from vacancy, barrenness, , restlessness, and wandering. Did we but enter, with a more artless faith, into the truth that there is . . . at the right hand of the Majesty in the heavens One whose sympathy is perfect, whose love is fathomless, whose power is omnipotent, whose wisdom, is infinite, whose resources are exhaustless, whose riches. are unsearchable, whose ear is open to our every breathing, whose hand is open to our every need, whose heart is full of unspeakable love and tenderness towards us -- how much more happy and elevated we should be, and how much more independent of creature streams, through what channel soever they may flow!

Our All-Sufficiency in Christ

"There is nothing the heart can crave which we have not in Jesus. Does it long for genuine sympathy? Where can it find it, save in Him who could mingle His tears with those of the bereaved sisters of Bethany? Does it desire the enjoyment of sincere affection? It can find it only in that heart which told forth its love in drops of blood. Does it seek the protection of real power? It has but to look to Him who made the world. Does it feel the need of unerring wisdom to guide? Let it betake itself to Him who is wisdom personified, and 'who of God is made unto us wisdom.' In one word, we have all in Christ. The Divine mind and the Divine affections have found a perfect object in 'the man Christ Jesus'; and, surely, if there is that in the Person of Christ which can perfectly satisfy God, there is that which ought to satisfy us, and which will satisfy us, in proportion as, by the grace of the Holy Spirit, we walk in communion with God.

"The Lord Jesus Christ was the only perfect man that ever trod this earth. He was all perfect -- perfect in thought, perfect in word, perfect in action. In Him every moral quality met in Divine and, therefore, perfect proportion. No one feature pre-ponderated. In Him were exquisitely blended a majesty which overawed and a gentleness which gave perfect ease in His presence. The Scribes and Pharisees met His withering rebuke; while the poor Samaritan, and 'the woman that was a sinner,' found themselves unaccountably, yet irresistibly, attracted to Him. No one feature displaced another, for all was in fair and comely proportion. This may be traced in every scene of His perfect life. He could say, in reference to five thousand hungry people, 'Give ye them to eat'; and, when they were filled, He could say, 'Gather up the fragments that remain, that nothing be lost.' The benevolence and the economy are both perfect; and neither interferes with the other. Each shines in its own proper sphere. He could not send unsatisfied hunger away; neither could He suffer a single fragment of God's creatures to be wasted. He would meet, with a full and liberal hand, the need of the human family, and when that was done, He would carefully treasure up every atom. The self-same hand that was widely open to every form of human need was firmly closed against all prodigality. There was nothing niggardly, nor yet extravagant in the character of the perfect, the heavenly Man.

The Fairest Among Ten Thousand

"What a lesson for us! How often, with us, does benevolence resolve itself into an unwarrantable profusion! And, on the other hand, how often is our economy marred by the exhibition of a miserly spirit! At times, too, our niggard hearts refuse to open themselves to the full extent of the need which presents itself before us; while, at other times, we squander, through a wanton extravagance, that which might satisfy many a needy fellow-creature. Oh! my reader, let us carefully study the Divine picture set before us in the life of the 'Man Christ Jesus.' How refreshing and strengthening to 'the inward man' to be occupied with Him who was perfect in all His ways, and who 'in all things must have the pre-eminence!'

"See Him in the garden of Gethsemane. There, He kneels in the profound depths of a humility which none but Himself could exhibit; but yet, before the traitor's band, He exhibits a self-possession and majesty which cause them to go backward and fall to the ground. His deportment before God is prostration; before His judges and accusers, unbending dignity. All is perfect.

The self-emptiness and the self-possession, the prostration and the dignity, are all Divine.

"No matter what pressure came from without, there was always an even surface. He was never ruffled by any circumstance or set of circumstances. He never had to retrace a step, or recall a word. Come what might, He always met it in that perfect evenness which is so strikingly typified by the 'fine flour.'

"In all these things, it is needless to say, He stands in marked contrast with His most honored and devoted servants. For example, Moses though 'the meekest man in all the earth,' yet 'spoke unadvisedly with his lips.' In Peter, we find a zeal and an energy which, at times, proved too much for the occasion; and, again, a cowardice which shrank from the place of testimony and reproach. There was the assertion of a devotedness which, when the time for action arrived, was not forthcoming. John, who breathed so much of the atmosphere of the immediate presence of Christ, exhibited, at times, a sectarian and an intolerant spirit. In Paul, the most devoted of servants, we observe considerable unevenness. He uttered words to the high priest which he had to recall. He sent a letter to the Corinthians, of which at first he repented, and afterwards repented not. In all, we find some flaw, save in Him who is 'the fairest among ten thousand, and altogether lovely.'"

If Our Hearts Condemn Us Not

It is this clear conception of Christ as the perfect expression of the Father's character that the Christian should daily strive to grasp and contemplate. By so engaging the heart and soul he will be feeding upon Christ. He will have also the further privilege and assistance, that of considering the exceeding great and precious promises which serve to strengthen faith, especially as the daily providences of the Lord are noted in the life. As the goodness of the Lord is observed in the various directions in which it is manifested, the desire becomes stronger in the heart to draw nearer and nearer to God; and such increasing desire is a manifestation of hunger and thirst after righteousness which the Lord expects to see, in order for Him to make good His promise that those who hunger shall be filled.

As it is manifest that none can draw close to the Lord except through this full assurance, neither can they have that assurance unless their hearts are kept "sprinkled from an evil conscience," or a consciousness of evil, for as the Apostle also declares, "If our heart condemn us, God is greater than our heart, and knoweth all things." We may be sure that if our course as New Creatures in Christ is condemned by our own conscience it would also be condemned by God.

Therefore, if the child of God would draw very near and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men -- a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in harmony with my covenant of sacrifice and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him.

Cause and Remedy for Lack of Faith

He who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few children of God, comparatively, have this "full assurance of faith" which is our glorious privilege! How few can say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever"! Surely, by God's grace I shall ultimately gain the Heavenly Kingdom and the glorious things which He has promised to those who love Him. The few who can thus enter fully into sympathy with the Apostle Paul and the Prophet David in their expressions of confidence have therein a great joy, a great blessing, a great rest of heart which none others possess.

Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to others, and how can these hindrances be removed? How can each one of the children of God enjoy fully this, His blessed patrimony? Many say, or think if they do not say, Oh, that I could feel sure that God's goodness and mercy would continue with me to the end! Oh, that I could remove my doubts of gaining the Kingdom, of being ultimately "more than conqueror!"

What is the difficulty with these? Why do they not have the "full assurance of faith" of their acceptance? The answer is that their difficulty is a lack of trust in God; and such a lack is not pleasing to Him, for "without faith, it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (Heb. 11:6.) Moreover, this lack of faith is a constant hindrance to their overcoming; as it is written: "This is the victory that overcometh the world, even our faith." (1 John 5:4.) The Christian who has not the shield of faith, and a large one, is continually at a disadvantage before the Adversary and all the hosts of evil.

Let Us Claim the Promises

To those who thus realize their lack and weakness of faith, their insufficiency of assurance, we know of no better advice to suggest than that they earnestly pray as did the Apostles of old, "Lord, increase our faith." And then acting in harmony with this prayer, let these earnestly endeavor to cultivate such faith in their own hearts. The exceeding great and precious promises should be frequently reviewed, so that they become very familiar and real.' More and more let all such endeavor to remember that having made a covenant with the Lord, these promises are theirs. They should so strive to walk before the Lord that they can truly claim these promises, not only with the lips, but also in the heart.

When trials or sorrows come, the true disciple of Christ should call to mind these precious promises, remembering that they belong to him because God has given these promises to such as love Him and prove their love by keeping their covenant and walking in His ways. He should resolve that henceforth he will trust the word of His Heavenly Father implicitly. If some seeming accident befall him, let him call to mind the promise, "All things work together for good to them that love God, who are the called according to His purpose." Let him thus assure himself that the seeming. events and accidents of life could not occur had God not seen a way in which to make them the channel of a needed lesson or blessing to him.

Until Faith Is Exchanged for Sight

Another important consideration to remember is that our Father who is infinitely loving and thoughtful of the interests of His children and who is abundantly able to carry out all His good purposes toward them, is unchangeable; and with Him there is no shadow of turning. It remains then for all of those who at the present time would possess full assurance of faith, and in the future inherit the glorious promises of God, to press on in the exercise of implicit confidence and trust, holding steadfastly to the great truth concerning the atonement made for sin, and to definitely preserve the attitude of full consecration and full surrender to God. If this state and attitude be fixed, faithfully persevered in, full trust and full assurance of faith will be the present heritage. And such as enjoy this happy relationship with the Lord will be enabled to rest in the Lord and wait patiently for Him and His due time. Such shall possess the peace of God that passeth human understanding, because they shall ever have the consciousness that God is for them and that none greater can come against them, until they shall share in the great deliverance which will be wrought for all the faithful by the power of the First Resurrection. Passing into the scenes of the heavenly rest in the presence of God, the faithful shall have no further need for exhortations to full assurance of faith, for then, faith will be swallowed up of sight.

Let us then, dearly beloved in the Lord, come with full assurance of faith in the sense that we shall have no doubt whatever that God's promises are true and for us; even though the world sees no cause for sacrificing in the present life, and count true disciples of Christ, fools all the day long. Nevertheless in full assurance of faith, let us go on. Let us loyally press forward unto the end of the way, until we shall be joined to our great High Priest, and enter into His rest!

"Think it not strange, beloved,
When fiercely burns the fiery flame!
Think it not strange, but, praise His name;
Who counts thee worthy to partake
Of painful sufferings for His sake.

Nor think it strange
When loved ones scornful from thee turn,
The truth reject, the Message spurn;
Consider Him who thus endured,
And Immortality secured

CHRIST OR MAMMON, WHICH?

*"Labor not for the meat which perisheth, but for that meat
which endureth unto everlasting life,
which the Son of Man shall give unto you." -- John 6:27.*

MOST appropriately did our Master designate the way to joint-heirship with Himself, the way to the Divine nature and immortality, a Narrow Way. He stated that it was not only a way having a gate difficult of entrance, but that the way itself would be found by those who would pursue its course, a way confined and narrow. The word narrow expresses exactly the proper thought. It signifies a road or way that has limitations. Those who enter this way agree to place themselves under restraint, to give up many liberties, to permit themselves to be confined to a certain manner of conduct, of living. We get the thought more vividly if we have before the mind a picture of a narrow lane in which are many stones, pitfalls, and obstructions, making the way difficult to travel. In this lane there is not much room for liberty or for wandering about. The individual is admonished to look only ahead and press on, denying himself the gratification of the desires and cravings that he would enjoy outside of that Narrow Way. A severe contrast is to be noted as we picture before the mind, a general, broad, easy highway. It is so broad that one hardly realizes there is any confinement. Various attractions and objects of interest are there, and the individual runs about with full liberty to engage his interest and attention at any point and in a general way to do as he pleases. Such is the life of self-indulgence -- the life of the natural man, and it is designated by the Lord as the broad road that leadeth to destruction; that is, it is the road, the tendency of which is toward destruction, death, and as long as the individual remains in that road or way he is traveling in the opposite direction to that of the way of life.

The Test upon God's People

The Narrow Way, to the contrary, the end of which is life, is the way of self-denial, which signifies the cutting off of liberties and privileges of the natural man. It is a life of cross bearing. Such are the tests that have been placed upon all those who shall share the honors of the Divine nature and of the heavenly Kingdom. As the world has not understood the lives of the saints; not being able to accept the Divine viewpoint of faith, it has not been "a friend to grace to help them on to God." The world has generally, therefore, had only scorn and contempt for the true followers of Christ. "Marvel not," said Jesus, "if the world hate you. Ye know that it hated Me before it hated you." This situation continues down to our day; and by way of

stating the question that has been in the minds of the unbelieving world, the poet has written:

"What poor, despised company
Of travelers are those,
Who walk in yonder narrow way,
Beset by many foes?"

The answer based upon the sacred words of inspiration is immediately forthcoming:

"Ah, they are of a royal line,
All children of a King,
Heirs of eternal life Divine,
And lo! for joy they sing!"

The test that has been upon the people of God all along the line has indeed been a severe one, and over and over again they have had to settle the question of their determination to follow and persevere through evil and through good report, midst a crooked and perverse generation, among whom they have shone as lights in the world.

Though we live in a time greatly in advance of the past, when enlightening influences and civilization have brought in many changes, yet the spirit of the world has not changed, the spiritual darkness in the world has not been lifted; and the conditions of acceptableness to God are the same as they were when announced by Jesus and the Apostles. It is the same Narrow Way of bearing the cross and of bearing about in the body the "marks of the dying of the Lord Jesus."

Perils of the Last Days

While in some respects the Christian's course may appear to be easier than heretofore, yet when the circumstances are considered, the difficulties are seen to be not less; rather, to the contrary, we observe that there are certain dangers and perils to which the faithful are exposed today that did not confront the saints of earlier time. The great increase in knowledge along all lines, the remarkable developments, the achievements of man, the inventions of our day all furnish far more to entertain the human mind, to give pleasure and power to enjoy than was ever possible to previous generations. And as the world's knowledge of and faith in God are no greater than before, it means that the spirit of worldliness, of money making, of pleasure seeking, abound to a degree also unthinkable. Constantly we are observing the mad rush here and there to gain possession of these new pleasures, in every direction. Humanity is laboring for the "meat that perisheth." All of these circumstances have come about in connection with the closing days of this Age, when evidently the Church is completing her course; at a time, too, when the Lord has seen wise to permit general confusion and many strange and conflicting doctrines, teachings and opinions to be propagated amongst His professing people. Truly these are perilous times predicted for the last days.

They That Will to Be Rich

Jesus said, "Ye cannot serve God and Mammon." Probably no other period of the world's history ever had as great need, as our own, for this word of counsel. The spirit of our times seems to lead directly to the service of Mammon -- wealth, earthly advantages and comforts. The attainment of Mammon's reward would appear to be the main object of life, to which every other interest is made subservient, so far as Christendom is concerned. As we look into the Far East this is less so; the millions of India and of China know far more contentment in their ignorance, than do the millions of Christendom with their large degree of knowledge. Knowledge evidently is not conducive to peace, happiness, contentment: "Godliness with contentment is great gain."

What is known as the progress of civilization is in many respects good, excellent; but it has a wrong motive power. The motive power of modern progress is selfishness -- mammonism -- and increasingly so. Nor can we imagine that the civilized world, intellectually awakened but not in heart regenerated, not possessed of the spirit of Christ, the Holy Spirit, the spirit of love, could be in its present condition moved by any other spirit than that which possesses it -- the spirit of selfishness, the spirit of Mammon. We are not, therefore, surprised to see what we do see on every hand -- a mad rush and struggle for wealth, and for position and fame which are wealth of another kind and bring financial wealth. The spirit of selfishness in the millionaire stirs him to activity and to the use of his opportunities, not because he needs more, but, because he is possessed of the spirit of avarice, the spirit of Mammon: the same spirit exactly takes hold of the artisan who, with a moderate income, has secured for himself and family a modest little home and a frugal competence. Many of these are now reaching out after wealth, and finding by experience the truth of the Apostle's words, "They that will to be rich [whether they succeed in carrying out their will or not, if they have the will, the Mammon spirit] fall into temptation and a snare, and into many foolish and hurtful lusts [desires and habits] which drown men in destruction and perdition. For the love of money [the Mammon spirit] is a root of all evil: which, while some coveted after, they have erred from the faith [crowding out the spirit of love and wisdom from above, and losing the spirit of the truth, also the letter of the truth and the faith], and pierced themselves through with many sorrows." -- 1 Tim. 6:9, 10.

Wherein Lies the Difference?

It is impossible for us to read each other's hearts and to know positively the mainsprings of activities in each other's lives; and hence the Lord's people are likely to be misunderstood by the world. The child of God is commanded to be "not slothful in business, fervent in spirit, serving the Lord"; he is also commanded to provide things needful for those dependent upon him: thus required to labor for his daily bread, he is brought in contact with others not begotten of the heavenly spirit like himself, but who have as the mainspring of activities the love of money -- Mammon. It may be difficult from the world's standpoint to note the difference in the spirit of the two classes, for both are active, energetic, patient and persevering; and both are paid at the end of the week in the same coin, and both are counted by the world as sere-ants of Mammon. Wherein then lies the difference? Which are the servants of God? and how can we know them?

"By their fruits ye shall know them," said our Master. What will be done with the proceeds of the labor, is the only outward evidence we could have respecting what was the motive of the laborer. If the proceeds of the labor are merely accumulated in property or in banks or in old stockings, or if the proceeds of the labor over and above the necessities of life are merely used in gratification of the flesh, in trinkets, bric-a-brac, or other forms of self-gratification, or for evil purposes, the only reasonable deduction would be that the laborer was inspired to his energy by the spirit of selfishness, and that he is a servant of Mammon. But if on the other hand the proceeds of energetic labor, after appropriating for the necessities of life, are used benevolently in the Lord's service, in the service of the Lord's people, in "distributing to the necessities of the saints," either temporally or spiritually, or to the necessities of the "groaning creation"; if this be the use to which surplus moneys are put, the reasonable inference is that the laborer was energized not by a spirit of Mammon, a spirit of selfishness, but by the spirit of the Lord, the spirit of love; because the use of the same in the Lord's service would be a proof of the motive and object of the laborer.

Subtlety of the Spirit of Mammon

This simple rule (by which we may all test ourselves, even if we may not measure others by it too carefully) would seem to show us that the great mass of mankind are servants of selfishness, servants of Mammon, and not servants of God, whose main object in life after providing things decent, and honest, for themselves and their dependents, would surely be to use earthly possessions to glorify God and to bless their fellow creatures. Let each one who has named the name of the Lord judge himself very carefully along this line: scrutinizing his own objects and methods, and determining according to this lesson whose servant he is -- a servant of selfishness and of Satan, or the servant of love and of God.

Nothing in the foregoing is intended to imply that it would be wrong for any of the Lord's people to own his own home or enjoy some of the comforts of life; nor to make a reasonable provision for tomorrow, with a view to the necessities of his family, and for such uses as he may consider to be the Lord's will respecting him and the means entrusted to his stewardship. (2 Cor. 8:21.) But it would be a great mistake for the child of God to make, should he conclude that he must spend no money in the service of the Lord and of humanity until he has attained a certain competency in life. Whoever adopts this theory and plan will almost assuredly find by the time he obtains a competency, that he has gained so much of the spirit of Mammon as to be less satisfied, less contented than ever; and that he has lost so much of the spirit of the Lord, the spirit of love and, generosity, that, he has little disposition to spend his strength for anything that will not selfishly minister to his personal comfort or the gratification of selfish aims. And if he who earns \$1,000 a year should have the spirit of devotion and is sure to be blessed in its exercise, the same is true of the man who earns but \$100 per year; even if he have difficulty in obtaining the necessities of life, he will be blessed in heart, in mind, in spirit, if he will deny himself, sacrificing, something of earthly gratification, in order to render some thank-offering to the Lord.

Take No Anxious Thought

The great argument which the Adversary uses to enlist servants for Mammon, and to get the servants of God to attempt to serve both God and Mammon, is fear: fear of want, fear of distresses. In the lesson, therefore, that Jesus gave (Matt. 6:25-34), He takes up this feature first, urging his followers, not as verse 34 would appear to represent the matter, to be thoughtless, indifferent and careless in respect to our food and clothing, but, to be without worry-not anxious and fearful and troubled about tomorrow and its affairs. The plowman, when he breaks up the land, and the sower, when he scatters the grain, are taking thought for the morrow, in a proper, legitimate manner that has the Divine approval: if they are God's children they are to plow in hope, and sow in hope, and wait for the crop in hope; and to trust that, if the Lord should permit some blight or drouth to render their labors unfruitful, He nevertheless will not leave them destitute, but will care for them and provide for them in some way. And they are to exercise their confidence in His goodness and to expect that all the lessons of life are profitable ones in preparation for the eternal life; if they will be rightly exercised by them.

The Master's words in which He encourages confidence and trust in the Heavenly Father, are not addressed to mankind in general -- not addressed to the "children of wrath," but to those who have become "children of God" upon the terms of His Covenant. This point cannot be too strongly urged: it is very necessary that those who have never made a covenant with the Lord should know that the promises and blessings of the Divine Word are not theirs and will never become theirs until such time as they come unto God, in His appointed way, and take upon them His prepared covenant. All His promises are yea and amen only to those who are in Christ Jesus.

This class, while just as busy, just as active, just as fervent in spirit as any of the worldly, have not the fret, have not the worry of the others; because the Lord Almighty has covenanted with them that He will do for them according to heavenly wisdom what would be for their highest welfare. So then, these can rejoice

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth."

Seek First the Kingdom of God

The Lord's people, while active in the affairs of life, are not working for the things of this life, but are seeking the kingdom of God: it is the first thing, the principal thing, the principal object of life and energy. God has promised His people a share in an everlasting Kingdom which shall bless the whole world, and this exceeding great and precious promise fills the heart, fills the mind and constitutes with love and hope the mainspring of every question in life. And in seeking the Kingdom, they are also seeking God's righteousness; because no one who loves unrighteousness will love God's Kingdom which will be the foe of all unrighteousness and sin. And only those who love righteousness and who labor for righteousness are in any proper sense seeking God's Kingdom and its reign. An earnest Christian traveling salesman was once asked the question: "What is your business?" He replied, "I am preaching the Lord Jesus Christ, and selling hardware for _____ & Co., to meet my expenses." This is the relationship between God's people and

their earthly occupations that should be recognized and fully lived up to by all who win the prize.

Our Lord assures us that if the main thought of our hearts is His service and the promotion of righteousness and an attainment of the Kingdom which God has promised to them that love Him, then we need carry no anxious cares respecting the future. As His disciples we will have trials and tribulations enough, day by day, and will need daily to lean upon the Bridegroom's arm as we seek to walk in the Narrow Way. Sufficient for each day will be the evil of itself: and thanks be to God also, we have the promise that daily His grace shall be sufficient for us.

"FULL CONSECRATION"

"O sacred union with the Perfect Mind!
Transcendent bliss, which thou alone canst give,
How blest are they this Pearl of price who find,
And, dead to earth, have learned in Thee to live.

"And thus, while dead to human hopes I lie,
Lost, and forever lost, to all but Thee,
My happy soul, since it has learned to die,
Has found new life in Thine infinity.

"With joy we learn this lesson of the cross,
And tread the toilsome way which Jesus trod;
And counting present life and all things loss,
We find in death to self the life of God:"

PRAYER

[Contributed from outside the Editorial Committee]

*"Ask, and it shall be given you; seek, and ye shall find;
knock, and it shall be opened unto you." -- Matt. 7:7.*

(Continued from last issue)

AS THE air and sunlight are vitally important to the natural man, so is prayer and the sunshine of God's love to the Christian. Well knowing this fact our Divine Master gave the admonition above.

Such is the instruction of the great Teacher to His pupils; the regulations of the Master to those who serve Him. The important question is, Do we exercise implicit faith in the Lord and believe that He is both able and willing to make good His promise to respond to those who ask, seek, and knock?

Note the positiveness of His promise: He does not say, Ask, and you may receive; seek and probably you may find; knock, and it may possibly be opened unto you; but, ye **shall** receive; ye **shall** find; it **shall** be opened unto you. There is no doubt at all implied on the part of the one who taught us these things, and He Himself well knew and had experienced the power of prayer and had authority to instruct and advise those who should be chosen to be His disciples and footstep followers.

The Lesson of Importunity

There is here a threefold admonition, and it might be supposed that it was so expressed for the purpose of giving emphasis, but we believe this is not the thought. The emphasis is found in the succeeding verse, where we have again the threefold expression. In the verse under consideration there is an encouragement to an increase of zeal and faith; not emphasis but graduated development is implied. Ask, then seek, and still further knock -- be persistent. The lesson of importunity and perseverance in prayer is elsewhere illustrated by the Master.

We have here a lesson and a rule; the lesson is, be persistent; and the rule is you will be rewarded according to the amount of your faith and zeal. The deeper, the more earnest the petition, the more sure the answer. In other words, according to your faith be it unto you. If we ask for little, we shall receive little; if we ask for much, we shall receive much. Let us then have an increase of earnestness and of faith in the Lord. Let us take Jesus Christ, our Master, at His word and all will be well. We do not say that there will be no distress or suffering; for there surely will be in connection with fulfilling the obligations of the Christian life. But there will be the compensating blessings, grace to bear and relief from suffering at times. From the parable in Luke 18, it is manifest that He will in time avenge His elect who cry day and night continually. If the waiting seems to be long, still let us not faint. Men ought always to pray and not to faint, is the lesson from our great Teacher.

Prayer from the Heart Versus from the Lips

An important consideration in this connection is that we receive what we ask for. It is not only according to our zeal, but according to what we request He will answer. (Matt. 7:7-11.) If we ask Him for bread, He will not give us a stone. If we ask for a stone, He will not give us bread. But whoever asks for a stone? No one in his right mind literally makes such a request. But then we have this lesson to learn; our prayers are not always the words that come from our lips. The words expressed may not really represent the thoughts of our hearts. Do we, at any time, when we say, "Give us this day our daily bread," believe our words by our actions, showing that we desire all the time something to help us in our selfish ambitions, something to increase our earthly advantages, attainments, wealth, etc., excusing ourselves perhaps by saying that we could be of greater service in the Master's cause if we had more with which to do.

If a heavenly messenger were sent from God to offer us our choice of a million dollars, or the Holy Spirit, what would be our reply? As Christians our answer would of course be, the Holy Spirit. But would we be giving sincere utterance to our heart's desire? We fear it is often the case that Christians request certain things with their lips, spiritual blessings and gifts from a sense of duty, while the real prayer and desire in the heart is for earthly things and selfish considerations. And some have appeared to regret their choice of spiritual things as later on they found themselves in hard and difficult circumstances. But such regret only betrays a lack of faith and surrender to God in connection with their prayers.

Your Heavenly Father Knoweth

Before we ask for earthly things, let us be sure that our motive is holy and spiritual and that we will use the earthly things aright if they are granted. But above all, we should be exercised by a spirit of resignation to the will of God, and rest in His Hands the matter of the time and way of bestowing His gifts, trusting Him to give them to us when and how He wills. "Seek first the Kingdom of God and His righteousness and all these things shall be added unto you." Do we believe from the heart these words? If so, then according to our faith and our degree, of understanding, so shall we realize answers to our petitions and shall have peace, joy, and trust in the Savior. Matthew 7:11 mentions that our Father will give good things to them that ask Him, whilst Luke 11:13 says the Father will give the Holy Spirit. The lesser is included in the greater, and if we can only see and realize that in asking for the greater, all the rest will be added unto us, according as the Father sees fit, then there will be no need for us to have any anxieties about the cares of this life at all. When the cares and perplexities of life are upon us, we shall indeed feel the tendency to question the situation, but if faith and hope are firm and strong we shall rely upon the Master's assurance that, "Your Heavenly Father knoweth ye have need of these things." He did not say, Take no thought at all, or do not ask. It is proper to take thought and it is proper to ask.

"If Ye Abide in Me"

One might remark on how often he had asked and been refused; sought and not found; knocked and the door was not opened unto him, and yet feel he was a child of God. The statements in our text need to be viewed in the light of the Spirit's revelation elsewhere. We read, "If ye abide in me [if ye are Christians], and My words abide in you [if ye are obedient Christians] ye shall ask what ye will, and it shall be done unto you." "Ask the Father in My name [by My authority -- as My representative]." Again in John 14:13, 14, the instruction is, "in My name." In John 16:23-26, we have a similar modification. As we have seen, in the Lord's prayer the expression "in My name" does not occur, for Christ was with His loved ones then, but as He is about to leave the world and go to the Father (John 16:28), He admonishes them as His representatives to petition in His name. James 4:3, shows us we can ask amiss, but the reason is given too. The true disciple must be instructed so that he may know what he may definitely pray for. He must not indulge in selfish prayers. He must not wish in his heart for things that he dare not ask for with his lips. Christ's instruction must be followed, His words must be ours, and we must be obedient in order to understand what the will of God is concerning us (Rom. 12:1, 2), and when we have learned what it is, we must ask within the limits of that will, and what we ask for, we shall receive; what we seek for, we shall find; and when we knock, it shall be opened unto us.

If Any of You Lack Wisdom

What then should we pray for? Younger Christians sometimes ask their elders the question and are told what they should not pray for. It is well of course to know what we should not pray for, but the Christian life is a positive one and not merely negative. For example, Do unto others just that which you would like them to do unto you; not, Do not unto others that which you would not like them to do unto you. We observe this very sentiment (ver. 12) is expressed in conjunction with our text and forms á

rather peculiar ending to the section: (Ver. 7-12.) This verse seems to have some thing to do with our petitions. Why did our Lord make such an abrupt change in His discourse in verse 7? The previous six verses do not appear to be connected with it at all. Dr. Plumptre has reasonably suggested that the whole section (Matt. 7:1-12) is beautifully connected, and forms a clue as to the nature of the petitions referred to in verse 7. The first six verses contain advice bearing upon our attitude toward each other, and toward all men. There is the admonition to judge not. It is a serious matter how we judge others, and how we judge ourselves. The question would then naturally arise: Where shall we receive the wisdom whereby to exercise proper discretion. Then comes verse 7 -- Ask and ye shall receive. If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. (James 1:5.) The suggestion in the context is that we can hope to judge aright only by asking God for the necessary wisdom, and putting into practice the golden rule: hence the need of verse 12, which reads "Therefore [connecting. it with the previous group] all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets." According to our actions toward others, we shall be able to judge of the actions of others toward us, and thus increase in spiritual wisdom. We have learned then that one of the things we may pray for, is wisdom in our attitude. towards each other and toward all men.

Praying in Behalf of Others

The Scriptures assure us also that we may pray for the spiritual enlightenment, peace and joy of others: "Making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know, what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe." (Eph. 1:16-19.) "And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ; being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God." (Phil. 1:9-11, R. V.) "We . . . do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God," etc. -- Col. 1:9, 10.

We should read these Scriptures and their contexts repeatedly, so that we can fix them in our minds, and remember them when we pray. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." (Col. 4:12.) This is a case of a member of a congregation, who remembers it in prayer when he is absent from it. This is good advice for us all. "I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ." (Philemon 4-6, R. V.) Here we find we can pray, not only for communities, but also for individuals.

"Strive Together With Me in Prayer"

Can we pray for anything else? Yes, we can pray for the work of the Lord. According to Matthew 9. and Luke 16, there is a principle that we can adopt: "Pray that He will send forth laborers into His harvest"; and in addition pray for their success. Although the work is one, there are various phases of it according to the times. It needs very careful watching and prayerful consideration to recognize what special work is demanded of us, not only as individuals, but as a Church. "Praying . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel." (Eph. 6:19.) "Praying also for us that God would open unto us a door of utterance, to speak the mystery of Christ, for which I also am in bonds." (Col. 4:3.) The Apostle was not troubled so much about the bonds, but the hindrance to the work he loved. "Finally, brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men." (2 Thess. 3:1, 2.) Pray for the work of the Lord. Pray that the work of Christ may be done, and done well. It may not be the Lord's good pleasure to answer every detail of our prayers, as they are expressed to Him, but He knoweth the hearts of His people, and will never fail them. It will often be found that we will not pray for a thing very long, before we can find some way or means by which we can co-operate in bringing about the desired end.

Other petitions entirely becoming and appropriate to the devout follower of the Lord, are such as relate to privileges of fellowship with the saints. Sometimes there is the fervent longing to meet and converse with a well known fellow traveler in the Narrow Way from whom we may have been separated for many months or years. There are hindrances in the way; we may long for deliverance from these, that we may meet with and behold the face of a loved one. Such heart desires are really prayers for blessings and privileges, for others as well as ourselves. For example, Romans 1:9-13, "Making request . . . to come and see you"; and Romans 15:30-32: "Strive together with me in your prayers . . . that I may come unto you." But in each of these two quotations we find the expression "by the will of God," and it was well that St. Paul did say this, for although the prayer was answered, it was in a most unexpected way.

"Thus God grants prayer, but in His love
Makes times and ways His own."

The Spirit Guides in Prayer

If we feel sincerely that our bondage is preventing us from doing the will of God, we may pray for relief, but should rest the answer with Him. This form of petition is most likely to be heard, if it is offered with a genuine desire to do good to another person. "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." (1 Thess. 3:10.) "Without ceasing I have remembrance of thee in my prayers night and day: greatly desiring to see thee." -- 2 Tim. 1:3, 4.

Is it possible that our prayers for each other for deliverance will be answered? "For I know that this shall turn to my salvation through your prayer." (Phil. 1:19.) "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you." (Philemon 22.) This confidence depends largely upon a close and personal contact with the Lord, and its resultant interpretation of the Lord's will. The Spirit guides us what to pray for. "Be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.) "Be

ye not unwise, but understanding what the will of the Lord is." (Eph. 5:17.) This correct understanding comes through practice only, either of reading the Word of God, praying continually, or of character development along the lines of Christian holiness. St. Paul was certain that the prayers on his behalf would result in his release, and in order that the saints should demonstrate that they really meant what they were praying for, as well as that they might be encouraged in their efforts, he advised them to prepare him a lodging.

We should not be shocked if God answers our prayers. It may seem strange to make such a remark, but consider the record in Acts 12. Peter was imprisoned (ver. 4); the saints prayed for him (ver. 5); the Lord released him (ver. 10); the saints were still praying (ver. 12); Peter knocks at the door (ver. 13); the saints are shocked and do not believe the answer has been given to their petitions. (Ver. 15, 16.) We should not only pray, but look for replies, and be shocked only if we receive no answers to our petitions; for this would indicate something wrong somewhere.

Let Us not Ask Amiss

We can bring our trials and difficulties to the Lord. We can ask our Father for help and guidance in any thing of a perplexing character. "Casting all your care upon Him, for He careth for you." (1 Pet. 5 :7.) "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7.) Even our giving thanks in connection with our daily food is a prayer. -- See 1 Tim. 4:4-6.

We have presented here but a few of the New Testament quotations which indicate how a Christian should pray. Herein are mentioned some of the things we may pray for with certainty. Only in such prayers in which we know that we are not asking amiss, may we persevere. All requests should be made in the attitude of recognizing God's will as supreme, whether it be in great success or in great disappointment; the Christian must be prepared to submit to the Divine will, for His will is best.

Let us then practice prayer, frequently, persistently, logically; and note the answers received; for in so doing we increase our knowledge of His will, and develop that faith mentioned by the Master: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." -- Mark 11:24.

ENCOURAGING LETTERS

Dear Brethren:

Loving greetings in His precious name!

I enclose money, order for the renewal of the "Herald," as the time is due. What joy it has been to me to receive it this last twelve months. The spirit of it is just what we should show one toward another, with a desire to grow in the fruit thereof, to enrich us with the grace and favor of God, that we may be faithful to our covenant relationship with Him, and that we may receive at the close of our earthly pilgrimage that "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." But we each realize, do we not,

the trials, difficulties, and temptations we all have to pass through before we gain our crown; for without the cross there will certainly be no crown (immortality). The past experience has taught me great lessons -- that we should put our whole confidence in the Lord and not in man, nor in a set of men who have a desire to lord it over God's heritage, by making certain "rites and ceremonies," instead of following the pure teachings of our Lord and the Apostles. The true sheep will hear the Shepherd's voice and follow Him, and once more be freed from sectarian bondage and brought into the liberty of Christ.

Several of the brethren here could see how the spirit of bondage was once more creeping in. At the last we could not draw up a passage of God's Word for discussion, unless it was parallel with what the Tower said -- accepting the theory of men, instead of God's written Word, which condition as Brother Russell once said shows something must be wrong. One can not long have fellowship then. This was true with us here. But thank God, our eyes have once more been opened to see where we stand. May His Holy Spirit guide and direct each one of us in the Narrow Way, and assist us to build and instruct one another in the most holy faith; so much the more as we see the day approaching. -- Heb. 10:23-25.

May the Lord richly bless you and your labor of love in His service, instruct you in righteousness, and by the aid of His Holy Spirit enable you to keep yourselves in the love of God.

Yours in the One Hope,

F. T. B. -- Eng.

Dear Brethren in Christ:

Sometime ago I wrote you about a division that had taken place amongst the members of our class over the Second Presence of our Lord. Although in that letter I dwelt more on an article appearing in the April issue of "The Herald."

I am now writing to tell you of the strange way in which I have been exercised in thought and action also, since last time of writing.

I was meditating on the great principles underlying the character of our Father and His dear Son, and thinking of His wisdom and justice in permitting the many and varied experiences that come to the new creature and how such develop the character-likeness of the Lord, and I drifted on to my own experiences in the Church; I began to scrutinize my own heart and mind and just wondered, had I been beholding the characteristics of our Father sufficiently to imitate them? When I meditated on that wondrous Divine Plan, so complete in wisdom, justice, love, and power, and how it was possible the Father wished to develop the same in the "more than overcomer," and gave them tests for that purpose, I gradually began to see things from His viewpoint and it seemed to me, brethren, that I had run away from a "test." I had not been a "Daniel."

These thoughts took some time -- and by the time your (for which I thank you), I was feeling very humble and contrite. My new creature was asserting its authority and telling me I had followed my own will and not the will of Christ, therefore I was walking in the flesh more strongly than in the spirit and I had exhibited a pride of heart. Yes, brethren, I stood condemned, and when I read and re-read and studied your letter and thought out your thoughts -- well, I saw that I had no right to dictate to my late brethren how and when

they should look for our Lord's Second Presence. If they showed an intolerant spirit, so did I; very much so. And having made this decision I communed with our Lord and made my confession and asked God to guide me as to what I should do and direct me accordingly. Although some of the late brethren have often passed me without recognition, I now felt that treatment was merited and I was so humbled I could go back and seek forgiveness and make explanation, but it seemed as though the Lord was expecting me to tell the present brethren of my changed attitude and reasons thereof. Now this was going to be hard. However, I was determined not to pain the dear Lord again, and quietly and prayerfully awaited the opportunity. It came -- no need to go into details, but the Spirit of God dwelt strongly within my heart, and I quietly but firmly and in love, told those dear people what a mistake I had made, how I had followed the dictation of a fleshly mind and heart and I had lacked in patience, tolerance and godly love, and what was just a great Truth due to be understood I had used the same as a basis for a division, and I stood condemned before the Most High.

Last Sunday I felt lonely, few saw me. Nevertheless, I feel I have done the right thing, and I "despise the shame" for the joy set before me. May God help us to imitate the grand characteristics of Jehovah and His dear Son, our Lord Jesus Christ.

Pardon this long letter. With warm Christian love, I remain

Your sister in Christ,

SCRIPTURE MOTTOES

We have made selection of some inexpensive Scripture wall mottoes that it is thought will be well received and appreciated by the friends. In calling attention to these mottoes we are using the publisher's description, as follows:

No. 353. Size 9 x 12 inches

A series of country houses with beautiful flower gardens. With borders in gold and colors. Choice selection of Scripture verses, Mounted on strong cardboard and corded to hang.

TEXTS

1. For as many as are led by the spirit of God, they are the sons of God. -- Romans 8:14.

2. The gift of God is eternal life through Jesus Christ our Lord. -- Romans 6:23.

3. God resisteth the proud, but giveth grace unto the humble. -- James 4:6..

Ten assorted of above three designs, \$2.00.

No. 326. Size, 8 1/2 x 11 inches

A beautiful series in floral design. Sweet peas, roses, forget-me-nots twining about lattice. Colored borders with illuminated initial.

TEXTS

1. For as many as are led by the Spirit of God, they are the Sons of God. -- Romans 8:14.
2. The gift of God is eternal life through Jesus Christ our Lord. -- Romans 6:23.
3. God resisteth the proud, but giveth grace unto the humble. -- James 4:6.
4. We know that all things work together for good to them that love God. -- Romans 8:28.
5. Teach me Thy way, O Lord, and lead me in a plain path. -- Psalm 27:11.

Two each of above five designs, \$1.25.

No. 341. Size, 5 1/2 x 8 1/2 inches

Landscapes, encircled by flower clusters with gray borders, gold lined. The initials are in colors and gold.

TEXTS

1. The Lord will hold thy right hand saying unto thee: Fear not, knoweth them that trust in Him. -- Nahum 1:7.
2. For by grace are ye saved through faith, and that not of yourselves; it is of God. -- Ephesians. 2:8.
3. Except a man be born again he cannot see the Kingdom of God. -- John 3:3.
4. This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners. -- 1 Timothy 1:15.
5. The blood of Jesus Christ His Son cleanseth us from all sin. -- 1 John 1:7.

Ten assorted of above five .texts, 75 cents.

No. 343. Size 5 1/2 x 8 1/2 inches

Roses, sweet peas, and pansies in neat designs are daintily reproduced in this series. Gold borders. Initials in colors and gold.

TEXTS

1. The Lord will hold-thy right hand saying unto thee: Fear not; I will help thee. -- Isaiah 41:13.
2. In all thy ways acknowledge Him and He shall direct thy paths. -- Proverbs 3:6.
3. The Lord is my rock, and my fortress and my deliverer. -- Psalm 18:2.
4. Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee. -- Joshua 1:9

5. The Lord shall preserve thy going out and coming in from this time forth, even forevermore. -- Psalm 121:8.

Ten assorted of above five texts, 75 cents.

No. 345. Size 5 1/2 x 8 1/2 inches,

Exquisite designs of landscapes and waterside scenes in flower ovals reproduced on gray tinted stock. Illuminated initial letters.

TEXTS

1. Come unto Me all ye that labor and are heavy laden and I will give you rest. -- Matt. 11:28.
2. Thou wilt keep him in perfect peace whose mind is stayed on Thee. -- Isaiah 26:3.
3. He is able to save them to the uttermost that come unto God by Him. -- Hebrews 7:25.
4. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. -- Psalm 103:8.

Ten assorted of above four texts, 75 cents.

No. 347. Size 5 1/2 x 8 1/2 inches.

Old-fashioned gardens in exquisite colorings and settings.

TEXTS

1. Behold the Lamb of God, which taketh away the sin of the world. -- John 1:29.
2. Whosoever believeth that Jesus is the Christ is born of God. -- 1 John 5:1.
3. Except a man be born again, he cannot see the kingdom of God. -- John 3:3.
4. The blood of Jesus Christ His son cleanseth us from all sin. -- 1 John 1:5.

Ten assorted of above four texts, 75 cents.

No. 348. Size 6 1/2 x 8 1/2 inches

Rural landscapes and houses, with sprays of roses, daffodils, goldenrod and fall daisies.

TEXTS

1. I am the Good Shepherd; the Good Shepherd giveth His life for the sheep. -- John 10:11.
2. The gift of God is eternal life through Jesus Christ. -- Romans 6:23.
3. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. -- Romans 5 :8.
4. Come unto Me, all ye that labor and are heavy laden, and I will give you rest. -- Matt. 11:28.

Ten assorted of above four texts, 75 cents.

No. 340. Size 6 x 10 inches

Oblong in shape with, well chosen texts. Floral decorations reproduced in full colors. Corded to hang.

TEXTS

1. As for me and my house we will serve the Lord.
2. God shall supply all your needs.
3. Lead me in Thy truth, and teach me.
4. God is love. Keep yourselves in the love of God.

Ten assorted of above four texts; 50 cents.

SCRIPTURE MEMORY HANGERS-

No. 630. Size 4 5/8 x 7 7/8 inches

Landscapes, flower garlands and Scripture verses, ingeniously designed and lithographed. in full colors on finest quality heavy art board. Fancy lettered texts with gold outlined colored initials. All Memory Hangers are furnished with gold edges and colored borders

- A. The 103d Psalm (Verses 1-11). B
- . The 121st Psalm.
- C. The 31st Psalm.
- D. The Beatitudes.
- E. Love never faileth (I Cor. 13:1-7.)
- F. The 23d Psalm.
- G. The 24th Psalm.
- H. Ho, every one that thirsteth.
- I. The 91st Psalm.

10 cents each, with envelopes for mailing.

In ordering please specify which group you desire by referring to the number at the head of the group.

SUITABLE CHRISTMAS GIFTS

Approaching that season of the year when it is the general custom to remember friends and relatives with Christmas tokens, we remind our readers that a set of "The Revelation of Jesus Christ," or a copy of "The Divine Plan of the Ages," is very suitable for this purpose. Thus you may be an instrument to bring the light and comfort of the Truth to some one.

THE EMPHATIC DIAGLOTT

This work, widely and favorably known, is a Greek New Testament with a literal, word-for-word, English translation, under the Greek text. It also gives an arranged English translation in a side column. Furthermore, it indicates

the grammatical emphasis of the Greek text, so important yet so little appreciated, and not shown at all in the common version.

It is printed on thin Bible paper, in imitation leather binding, price \$2.50.

CHOICE SCRIPTURE POST CARDS

We have procured a new lot of choice post cards of various styles -- beautiful and attractive. One design is specially appropriate for use during the Christmas season; another for sending New Year greetings; another with Christmas and New Year greetings combined. Still others are for general use, appropriate all through the year. In ordering please indicate just which designs you desire and how many of each; 20 cents per dozen, post paid.

The Herald of Christ's Kingdom

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FAITHFULNESS

*"Be thou faithful unto death, and I will give thee a crown of life.
-- Rev. 2:10.*

(Contributed from outside the Editorial Committee)

FAITHFULNESS is a quality of character that has always been esteemed amongst men as essential to a permanent social life. To the thoughtful observer of today one of the evidences of the approaching end of the present social order is the rapid disappearance of this estimable quality, which may be defined, in one aspect, as faith in one's duties or responsibilities. This definition will help us to distinguish faith and faithfulness. The former is concerned chiefly with persons, the latter with service. Today work is not performed by the majority in order to produce something worth while, but in order to get the wherewithal for a livelihood; with the introduction of machinery, indeed, many never carry the production of an article through to completion, but merely turn out "parts" all their lives. Manufacturers, again, generally speaking, care nothing for the finish and beauty of their manufactures except so far as these qualities will increase their selling value and swell the dividends. Hence there is little interest in the work being done nowadays except the financial "interest," and as a necessary consequence there is little faithfulness in work. But without faithfulness, there can be no mutual confidence; and without such confidence, society can be held together only by rules and regulations, with an ever-increasing number needed to enforce them. Not until the promised Shiloh comes, and the peoples gather to Him in humility to be taught of Him, will society be reconstructed on a better and more permanent basis.

The Faithfulness of Jehovah

As this quality of faithfulness is esteemed amongst men, so also it has been recognized by all devout people, from the beginning of human history, to be one of the outstanding characteristics of God. Whilst faithfulness in man is generally associated with faith in God as its real basis, we experience the faithfulness of God without perhaps always appreciating its corollary,

namely that despite repeated failures and stumblings, **God has faith in humanity**, and so abides faithful. Indeed, Moses describes Him as "The faithful God" (Deut. 7:9), and the great leader of Israel was upheld in all the long wilderness journey, with its burden of responsibility upon him, by continual reminders of the faithfulness of Him whose house he served. -- Heb. 3:2.

The Faithfulness of Jesus

And all His precious promises coming down to us through the Ages are yea and amen in Christ Jesus, the, first general proof of His faithfulness being the sending of His Son to be the Redeemer of the world. As the years have slipped by, we have been led to wonder whether we who are "in Present Truth" as we say, do not forget at times in our search for "still new beauties and still increasing light," what, after all, is the basis of all our blessings, both enjoyed and prospective, namely "that faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners." And it will do us good, too, if, looking back upon the past, and knowing ourselves as only God and we do know -- knowing ourselves so much more thoroughly than we know anybody else -- we can say, "to save sinners -- of whom I am chief," and to once again bow in humble reverence before Him whose name is Holy, for that great Gift of His love! If in our midst there has been any lack in "adding to our faith virtue, and to virtue knowledge; and to knowledge self-control, and to self-control patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love" -- if these things be not in us and abounding; it is because we have become blind, and have forgotten that we have been purged from our old sins; and we need very humbly to go back in the spirit of our minds to the starting point again to "the cross, where flows the blood that bought my dying soul for God" -- and renew there our vow of consecration, praying for grace and strength to fulfil it.

"Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health, and peace possessing,
From the sinner's dying Friend."

And that blood is the evidence of our Master's faithfulness -- faithful unto death, faithful as a Son in His Father's house, in all that was appointed Him, so that He has now entered into His reward of glory. We are reminded afresh of the Apostle's statement of the faithfulness of Jesus, and of his exhortation to us to be like-minded in Phil. 2:5-11.

Be Thou Faithful unto Death

In these beautiful messages of encouragement to the "overcomers" we are exhorted to be faithful unto **death** if we would receive a crown of life. And yet how tenderly the Master deals with us! Faithful **until** death indeed, but how few of us in these days are called upon to seal our testimony with our blood as the martyrs of old! Our death is indeed a daily one -- death to self -- but as we are reminded in the Epistle to the Hebrews, "we have not yet resisted unto blood, striving against sin," and we are exhorted in the closing chapter to "go to Him outside the camp, bearing the reproach with Him"-in other words, we must be tested regarding our faithfulness, before we can enter into His glory. In Rev. 17:14, we have the picture of the Lamb overcoming the kings of the earth, and those associated with the Lamb are

"called and chosen and **faithful**." We are of those we believe whom the Lord our God has **called** in one hope of our calling; we have responded to the call and having received the evidence of our acceptance will: be **chosen** as members of His Bride if we prove **faithful**.

Our faithfulness is being tested in respect to our duties and responsibilities as new creatures, to whom the old things have passed away, and to whom all things have become new. No better definition of such responsibilities can be found perhaps than the following quotation: "To us the Scriptures clearly teach . . . that the present mission of the Church is the perfecting of the saints for the future work of service, to develop in herself every grace; to be God's witness to the world; and to prepare to, be kings and priests in the next Age." At first sight, some of these statements appear to mean practically the same thing, but on closer analysis, and viewed as applying to the mission of the Church **individually**, we notice a difference. As regards the first two, we apply the one to the privilege of building up fellow-members of the Body, and the second to the duty of assisting in the work of our own development. We propose to take this latter duty first, as our own growth in grace must precede any real helpfulness on our part towards others.

To Develop in Ourselves Every Grace

This duty, to perfect in ourselves every grace, is a fourfold one.

1. **It is a duty we owe to God, whose workmanship we are.** As the Shorter Catechism says, "Man's chief end is to glorify his Maker." God is not glorified by our failures, but by our victories; not by our blemishes, but by our virtues; only as we attain more and more to the standard set before us, as copies of God's dear Son, can we be to the praise of His glory in the Ages to come, and show forth His praises here and now. The Apostle, referring to the Jews, God's people of old, says that the name of Jehovah was blasphemed amongst the Gentiles through them. What a responsibility to take upon ourselves His name! Let us be faithful, brethren. -- Rev. 3:12.

2. **It is a duty we owe to ourselves.** In the Divine wisdom, all growth proceeds as a result of assimilation of suitable nourishment, usually, in nature, by instinct. The higher the form of life, as a rule, the more helpless is the organism in its infancy, and the more care and attention therefore it requires. The new creature has the instinctive desire for the food which alone can satisfy, but so high in the scale of life is it, that it needs constant care and attention. New creatures, then, owe it to **themselves** to give diligence to bring the new character to full development and fixity, in readiness for the new birth in the First Resurrection.

3. **It is a duty we owe to the Church of God.** "God hath set every member in the Body as it hath pleased Him." He has set you and me in our places there, with responsibilities of love and service for the fellow-members around. Our faithful service is necessary to their well-being, and, in the interests of the Body as a whole, an unfaithful member must be cut off. No matter how insignificant a member may seem to be, such a one is **necessary** to the welfare of others, and if one member becomes sickly and unwell, the whole Body suffers correspondingly. A most insignificant member, never specially noticed perhaps in good health, may cause grave inconvenience or severe pain in ill-health. Let us then seek to be so healthy as to be unnoticed -- so useful to the end as to be never missed.

4. **It is a duty we owe to the world.** "The whole creation groans and travails in pain together until now, waiting for the manifestation of the sons of God" - waiting in all their misery and pain for you and me to make our calling and election sure. Humanly speaking, our failure prolongs their misery. Surely this is what the Apostle Peter meant (2 Pet. 3:11, 12) when looking forward to that glad day coming. He asks, "What manner of persons ought we to be in all holiness and godliness, looking for and **hasting unto** the coming of the Day of the Lord." We say "humanly speaking" advisedly, since from the Divine standpoint, the times and seasons of the Plan of the Ages are fixed and unalterable, having been framed by Divine wisdom. Let us then cultivate that sympathetic love for the world, which will be so desirous of blessing them as to form an additional inducement to our perfecting in ourselves every grace, thus fitting ourselves for eternal usefulness. (Rev. 2:26.) In order to be faithful in this work, we need to avail ourselves, to the extent of our opportunities, of all the means of grace; that is prayer and communion, study of the Word, fellowship with those of like precious faith, work "that keeps faith sweet and strong," etc. We need to deny ourselves, mortifying the flesh and keeping the body under, as the Apostle exhorts.

To Perfect the Saints for the Future Work of Service

As worded, this work is practically the same as the fourth clause, which reads, "To prepare to be kings and priests in the next Age"; we therefore confine our attention at this stage to the consideration of our privilege of assisting the fellow-members of the Body to grow in grace and knowledge. We remember the dictum of the Apostle, to the effect that "no man liveth unto himself," and faithfulness in developing ourselves is followed, as a necessary corollary, by faithfulness in helping to develop others. The added grace and knowledge is ours for the Master's use; and it is His will that it should be for the Body's use.' And as each individual, day by day, and year by year, grows thus, the Body grows, and all are correspondingly enriched. And faithfulness in such service on behalf of the Body brings its own reward, and he that waters is himself watered. "There is that which scattereth, and yet increaseth ; and there is that which withholdeth, but it tendeth only to poverty." May the Lord keep us from such poverty and grant us the true riches.

Faithfulness to this work will take us among the brethren as frequently as other duties and circumstances will permit. It will bring us to the meetings, not merely with the somewhat selfish desire to go away with a blessing and encouragement for the ensuing week, but with the strong desire to impart a blessing to some one else before we leave -- **then** we shall find ourselves departing with a double blessing; for it is one of the laws of Christ that "it is more blessed to give than to receive." It will develop in us an interest in the brethren, since our ability to bless them will be in proportion to our knowledge of their needs and circumstances -- an interest, not in the strong only, from whom we ourselves might receive the greater benefit, but from the weaker ones, to whom we can be of correspondingly greater service; and thus to carry out the Apostle's injunction to "encourage the timid, help the weak," whilst seeking to provoke all to love and good works. Let us not forget, in this regard, the ministry of prayer on behalf of others who may be in the vanguard of the fight, on the one hand, and those in pain and weakness, laid aside from active service, temporarily or even permanently, on the other. Character shines out, in the sight of our Heavenly Father, in the faithful performance of the otherwise unseen duties and responsibilities,

which elicit no commendation from those around. It is this quality of faithfulness in the little unseen duties that is so rare in the world today; let us see to it that we are found faithful in that which is little, and then we have assurance that we shall have opportunity of faithfulness in greater things in the not far distant future.

It is in the faithful performance of this feature of our responsibility, namely of building up the Body of Christ, that we oftentimes experience the privilege of suffering with Christ, since misunderstandings amongst the brethren cause more pain to the humble follower of Christ than the more open opposition of the world; even as love of the brethren sometimes seems more difficult of attainment than love for the world. We find it easier perhaps to have a sympathetic love for the latter, because we can so readily discern that they are in darkness, but, more or less unconsciously, we expect more, far more, from the brethren, and sometimes we are disappointed. Just as the most bitter persecutions of the Church of God in the past have come from erstwhile "brethren," so in the providence of God every generation has its own peculiar sifting of the brethren, accompanied with those peculiar sufferings, trials, and disappointments that outwardly mark the pilgrim way of the Church. Happy they whose inner life flows serene and unchecked by such experiences, which often divert those not firmly rooted, from the prize of the High Calling; those who endure progress from strength to strength and each such storm weans them the more thoroughly from earthly props and demonstrates that their faith and hope is centered in God Himself. Thus does the Lord our God prove us, to see whether we love the Lord our God with all our heart and mind and soul and strength, or whether we have been leaning upon some arm of flesh, some outstanding personality; some prop which the Lord saw necessary to knock away, so that we should either stand alone strengthened by the very necessity, or fall, unworthy of continued favor and increasing blessings.

This privilege of building up the Body of Christ affords opportunity, not only for suffering for the name of Christ, but also, for self-denial. "We ought to lay down our lives for the brethren," and faithfulness to this in the daily life is as severe a test of character as the more intermittent, if more noticeable special tests. Indeed, faithfulness in the continuously endured little trials and opportunities, ensures victory when the more spectacular tests come upon us; and if an apparently sudden defeat has come to us in some special test, let us humbly look for the reason further back, in some laxity in the daily responsibilities of a Christian. To lay down our lives for the brethren means to subordinate other interests to the supreme one of developing the New Creation. It will make demands upon our time, our money, our plans; but faithfulness here will bring its own reward, and a rich blessing from the Head, who notes the faithful service of each member on behalf of the Body, and esteems such service as done unto Himself.

To Be God's Witness to the World

This, which in our consideration of our subject comes third in order, is usually put first with many of our Christian friends; indeed too frequently, it represents the sole conception of Christian duty. If only a young man or young woman is seen to be busy in "Church work," all is well, and it seems to matter little whether character is developed as the years go by or not, so long as they keep busy. And, conversely, for any one not to be outwardly busy in some "good work" (so called) is to such people a very serious

dereliction of duty. The religion of today is almost entirely a system of "salvation by works." We have often pondered over the spectacle, in a country like India for instance, of great organizations and many busy workers trying, and in the case of the younger, more enthusiastic and less-disillusioned ones, **hoping** to "convert India." Do such ever stop to think seriously of the effect of their so doing? Would India be happier, wiser, more Christlike, more loving, if "converted" to the condition of "Christian" Europe today?

But to be God's witness in the world is quite another matter. His ways are so much higher than ours. His thoughts so incomparably deeper, that when by faith in His Word, illuminated by His spirit, we begin to catch a glimpse of the glorious Plan of the Ages, and grasp the fact that all human history is spread out before us as a country viewed from some lofty peak, and that this knowledge is the key to all the struggles of nations in the past, and to their destiny in the future, as well as unlocking the significance of the, to us, still more important present, with all it portends of good and ill, we see at once that "His Word shall not return unto Him void, but it shall prosper in the thing whereto it was sent." And of course a key from the hand of our Heavenly Father is a key of hope, not of fear; of encouragement and confidence, not of despair; of hope, however, centered in Him; not the hope of the present generation which is largely hope in themselves and their ability to ride out the threatening storm.

From this standpoint, apart from any other, we see ourselves to be "a peculiar people" -- we cannot share in the world's hopes and ambitions, even as we have no share in that fear which even now is causing men's hearts to fail them, because of the distress of nations. And that fear must grip them more and more, and spread, to all classes, until their pride and self-confidence have been entirely displaced; not until then will they welcome the King of God's appointment and hail Him "Lord of All" -- "The desire of all nations." Meantime we must expect to be misunderstood now, as we seek to enter into the plans of the Most High and be approved of Him rather than to have the praises of men. And herein lies the test of our faithfulness; the opportunity of taking up the cross and enduring the misunderstanding and may be in the world's extremity, ignorant opposition and persecution, **in the right spirit** -- the spirit of rejoicing towards God and of sympathy and forgiveness towards those who, like their forerunners, will be doing they know not what. The test will not lie merely in our endurance of suffering, except it is a cheerful endurance and for the right motive, namely for the name of Christ.

To Prepare to Be Kings and Priests in Next Age

This follows naturally on the previous duty of witnessing to the world now. If we have borne faithful witness to God's Plan in this "present evil world," we shall have the great privilege of sharing in the blessed work of uplifting the world in the next Age, now dawning. And we are prepared for this great work of the future in the same way as, was the Captain of our salvation, namely by suffering; "For it became Him," etc. (Heb. 2:10.) For the sufferings endured by the faithful followers of Christ are not, in themselves, peculiar sufferings, but such as the world itself experiences, only for a different reason. Hence in our sufferings, we learn sympathy for the world's sufferings, and as we ourselves experience comfort and consolation, we should be, in turn, better fitted to administer comfort to others. And as we have not an High Priest, who cannot be touched with a feeling of our

infirmities, so, likewise the world will have the same assurance of sympathy and helpfulness on the part of the Anointed Body, raised up by Jehovah to be the great Seed, of blessing for the world. In this respect we stand amazed at the wonderful wisdom of Jehovah, in calling out the Bride of Christ, not from Jews only, but from every nation under heaven -- Jew and Gentile; Greek and barbarian; bond and free; civilized and uncivilized; brown and white; black and yellow; rich and poor; educated and ignorant, though the latter are wise toward God. Thus, when all races of mankind are being dealt with, and the willing and obedient are being uplifted out of sin and death, they will have the glad assurance that their peculiar needs and circumstances are fully understood by some members of that great priestly King -- the Anointed Company. Meantime these same sufferings are proving us worthy of being exalted with Christ as faithful footstep followers, developing our characters and giving us such experiences as will fit us for the position of priests and kings in the next Age.

Viewed from this standpoint, we see the significance of the Apostle's statements, that the Hebrews will have a High Priest, touched with a feeling of their infirmities, tempted in all points as they will be, and yet without sin; because the members of that High Priest will have ceased from sin, being dead in the flesh, and yet having such an experience of its power and effects, as could not be true, in the same way, of the Head Himself, always holy, and never made so after experiencing the other condition. And it will be to the Hebrews that this great Priest, intrinsically sinless, as regards the Head, and sanctified as to the Body, will stand forth to speak peace and comfort, after the long period of blindness and chastening that the ancient people have endured. Not until **they** have been brought into covenant relationship with the God of their fathers, will restitution blessings flow out, through them, to still other nations, until finally all nations shall be blessed, and Abraham, the father of the faithful, will have indeed become the father of many nations blessed through his seed. For it is to the Jew first, and afterwards to the Gentile, that God's blessing comes, whether heavenly or earthly; and the gifts and calling of God are not to be repented of. How encouraging then in this connection to read in the daily press of the awakening of the Jewish people, their increasing interest in Zionism, and their strong desire to be back in their own land, stimulated by the opportunity of having some voice in the government of the newly formed State, in that country promised long years ago to their ancestor Abraham. Truly we are living in most wonderful days, when history, read today of all men in their morning newspaper, records the fulfillment of the prophecies of old.

The Faithfulness of the Apostle

Whilst our Lord is pre-eminently our great Example, whom we are striving earnestly to copy day by day, the Apostle Paul is also a noble incentive to faithful living. In one respect, indeed, he seems to be a better example, that is, in that he was of like passions as ourselves, so that we feel he is one of us, in a sense different from our Lord--as what the Apostle was we can and ought to be, each in our own sphere; whereas we may be tempted to make excuses for our not living up to the standard set before us by the Lord, and hence, unconsciously, strive less earnestly than we should do.

1. **His faithfulness to his mission even under trial.** There are various aspects in which St. Paul's faithfulness is clearly revealed as we read the Epistles to the Corinthians. These Epistles of St. Paul are written, as it were,

in the furnace, and throw interesting sidelights on his fervency of spirit and grandeur of character. With no thought of boasting, on the one hand, or of seeking for pity on the other, he nevertheless gives us valuable information regarding his sufferings for the cause of Christ, at which the calm and measured words of the historian Luke only hint in the Acts. And while he, the Apostle, is thus enduring a great fight of afflictions, these recent converts in Corinth, the city of licentiousness, are seeking and apparently enjoying an easy time of honor and luxury, bordering at times even on looseness of morals, justifying their course on the grounds that they were called to reign as kings, and that to them, above law, all things were lawful. Even as the Jews before them sought for kingdom honor, without the previous necessary training in affliction to prepare them to exercise that honor wisely. The Apostle is stirred at the contrast between their conception of the Christian walk, and his own experience of it, and his words are penned red-hot from the fiery depths of his earnest soul. And we benefit by the tumult aroused in him by the news of Corinth. We catch a glimpse of his circumstances, as he writes to these easy-going converts of his! Let us read 1 Cor. 4:8-13 and 2 Cor. 11:22-28. What a catalogue of sufferings endured; a brief analysis of them will surely be profitable to us, if only to see wherein we have come short of the evidences of faithfulness on the part of this great soldier of the cross.

(a) There was **mental suffering**, and this of two kinds.

First, no man likes to be esteemed a fool and to be despised as weak; much less when he is naturally of a refined disposition, and endowed with gifts of no mean order, which, if cultivated along worldly lines, would have speedily lifted him far above the level of the generality of his detractors. There is abundant testimony to the fact that St. Paul was as sensitive as he was gifted, and to such a nature the scorn of the crowd was hard to bear. It tested his faithfulness through many a weary year, and proved that he was loyal to the innermost fiber of his being.

Second, He suffered from the uncertainty of what next day would bring forth. He endured, as he tells us, perils of all kinds and from different classes; his plans had at times to be altered because of plots against his life, and, in very truth, in the midst of life he was in death. Had he not strong faith in the Lord whom he served, he might well have faced each new day with dread, and each darkening night with horror; to break down at length under the strain.

(b) There was **physical suffering**, also of two kinds.

First, he often experienced privation during his constant travels in inhospitable countries, to reach the scattered communities of those days -- hunger; thirst; cold; insufficient clothing; sometimes awake all night watching lest wild beasts, or even more merciless enemies might destroy him unawares; in long journeys trying his feeble frame, with resting places far distant from one another; exposure in the sea, even to the extent of a day and a night in the deep -- surely enough here to satiate the most adventurous of men! And St. Paul was not a seeker after adventure; he was a student, and doubtless would of himself have chosen a quiet, placid life, had the will of His Master permitted it. He endured all these trials because he was faithful to his commission; what glory will be his in the ages to come!

Second, he endured the pain of scourgings and beatings. Five times he was beaten with a Jewish scourge, even as his Master was on one occasion before him; three times he experienced the more brutal punishment of the heathen

Romans, being beaten with rods; once, he was stoned and left for dead at Lystra. But every fresh experience served to knit him still closer to the cause he had espoused, and to demonstrate still more clearly his faithfulness under all conditions, when a weaker character would at the least have been turned aside from openly propagating such an unpopular message any longer.

Dreadful, however, though such experiences would be, they would be far less trying to such an one as St. Paul than the keener mental anguish before noted. These open sufferings, painful and shameful though they were, brought with them the needed strength for endurance in the conscious realization that such sufferings were for Christ and visible evidences of acceptance, with the accompanying assurance of future glory. Truly St. Paul rejoiced in tribulations, and that this was no mere rhetoric or empty boast to the Romans, the memorable scene at midnight in the stocks of the innermost prison at Philippi abundantly testifies,

(c) Temptations to self-seeking.

That this was more than a possibility can be readily understood, when we read of so many others who claimed, like St. Paul, to be the Lord's ambassadors, and yet were more busy in seeking to gain followers for themselves than glorifying the name of the Master. At the same time, the attitude of the generality of brethren themselves encouraged such heady self-seekers, since in their humility of heart and desire to be teachable and loving, they were, perhaps, inclined to pay too much reverence and honor to those they esteemed as ministers of Christ, and to accept their teachings and suggestions too unquestioningly; thus stimulating the desire of the teachers for pre-eminence and intolerance of critical examination of their statements, such as characterize the clergy of today. And, dear brethren, we are fain to admit that the Christian society of today reveals a similar condition of things. On the one hand, a few putting forth the same impertinent claims that have always characterized those seeking pre-eminence in the Church, and casting forth those who opposed their presumptuous claims, like Diotrefes of old (3 John 9), and on the other hand a large number of earnest and well meaning brethren, who in their anxiety to be meek and humble, fall in with the schemes of these "lords over God's heritage," and by their tacit acceptance of their claims, and their continued support, become partakers of their wrong doing. Teachableness is exhorted in the Scriptures, but surely not credulity and unquestioning obedience to fellow-members of the "Body" claiming to "be some great ones"; meekness is good, but not peace at any price; "holding the Head" is essential to continued growth in grace and ultimate acceptance in glory, but the recognition of some earthly head, held to represent the unseen Head of the Church, and whose dicta are binding upon the Ecclesia of God, has ever been Satan's surest method of corrupting the "simplicity which is in Christ," and robbing God's people of their dearly bought liberty. Truly "eternal vigilance is the price of liberty," and you and I today have the great privilege of grasping the torch of liberty, as our fathers grasped it before us, and, in, to outward seeming, less heroic and more prosaic times, to again "fight the good fight of faith and lay hold on eternal life." Strange that those who have tasted the good Word of God and experienced something of the freedom wherewith Christ makes free, should be entangled again in a yoke of bondage so near akin to that of the great Antichrist.

2. His faithfulness to his converts. While St. Paul is brought to our attention as the great Apostle to the Gentiles, carrying the Gospel, with its message of peace and joy, far and wide, he was also a faithful pastor to those, who, under

the power of the Holy Spirit, had been "translated out of the power of darkness into the Kingdom of God's dear Son" by his untiring efforts. How he yearned over these converts of his! rejoicing as he watched their progress, earnestly rebuking them for their too frequent departures from the faith and practice. he ever sought diligently to inculcate; striving with false Judaizing teachers who sought to turn the wheels of Christian liberty into the deep rut of an effete ritualism -- all that remained of the faith of their fathers given to them at the hands of Moses at Sinai. Now he was commending a faithful co-worker to the loving care of another community to be visited; again we find him rebuking one whose conduct constituted a blot upon the Ecclesia and tended to bring the name of Christ into open shame. Teaching, exhorting, correcting, advising, encouraging, checking, praying; how seriously he regarded his responsibilities as a Christian pastor! "The care of all the churches!" What an example of Christian ministry.

3. His faithfulness to his co-workers. Such a man as we have seen St. Paul to be, could not be otherwise than faithful to those who had the privilege of working with, or alongside, the Apostle. He was so selfless himself that he never stinted to express his appreciation and approbation of any service rendered to the cause he loved. "In honor preferring one another" was indeed no trite maxim with him, but the expression of his own character, and throughout his Epistles we constantly come across tender references to those who at one time or another shared the triumphs --and the trials -- of his journeyings. That he was fond of companionship is evident when we see how many at times accompanied him on his tours, and how lonely he was when alone at Athens. And again, when at the close of his ministry, nearly all, for one cause or another, had left him -- St. Paul the prisoner -- and "only Luke was with" him, he pleads pathetically for Timothy to come to him speedily. And how he loved Timothy! more deeply even than a son in the flesh. And of course such love was returned with ardent devotion by his convert and companion. The devotion of his companions encouraged him, and the faithlessness of any caused him deep pain and added to his weight of care.

4. He was faithful to principle. Because he was so faithful himself, and valued so highly the faithfulness of others, he could not tolerate any faithlessness in his co-workers. His uncompromising objection to again taking John Mark as a helper when the latter had apparently failed Barnabas and himself on a previous occasion, may, perhaps, have been unnecessarily hard. We do not know the reason why Mark left them, as it were, in the lurch, nor the exact need of such a helper to the Apostle, and the effect his thus leaving them had upon the results achieved during the remainder of that tour. We do know, however, that St. Paul's **motive** was good and that he would not be influenced even by his friend Barnabas, who was possibly inclined to put his relationship in the flesh to John Mark before the real interests of the Lord's work. Or perhaps Barnabas had a better insight into Mark's character, and stood firm, feeling that his being put aside by both of them might work irreparable injury, and turn him aside from "this way" altogether. We are glad to know, on the other hand, that St. Paul would not give way on what he evidently considered a matter of principle, even though it cost him the fellowship of Barnabas, his companion for many a long year, and his patron -- when first he diffidently joined himself to those whom just previously he had been bitterly persecuting; and on the other hand, that John Mark's later service for the Master elicited in after years the commendation of St. Paul.

His disagreement with St. Peter on a matter involving a still more important principle, is too well known to need elaboration here, and we merely refer to it in passing as still another evidence of the Apostle's faithfulness. In fact, the great lesson of St. Paul's life' is that of faithfulness in the varied aspects of Christian living. God is looking for the same character in every member of the Body, and only those who are called and chosen and **faithful** will find a place there, when the body of our humiliation will have become the Body of glory. We are, as stewards, striving to be found faithful; if these few words of ours are helpful to this end, they will have been written to the glory of God, in the building up of the Body of Christ. That this may be so, is our prayer; and to Him be all the glory! Amen.

THE CONVENTION AT TORONTO

The following report is received from one of the brethren who was in attendance at the convention recently held in Toronto, Ontario.

The assembly of the brethren in Toronto, November 6 and 7, was one indeed that was fruitful in those experiences and results most desired and appreciated by such as have come to know the meaning of the new life in Christ. The purpose of the gathering was for the encouraging and stimulating of Christian fellowship and spiritual upbuilding in holy things. The dates chosen by the local brethren, as previously announced, synchronized with the annual Canadian national Thanksgiving season, and in the arrangements and preparations for this two day conference, it was desired that the thought of thanksgiving should be emphasized and be the predominating spirit of the occasion.

The sweet fellowship enjoyed by those who were privileged to attend; the sincere testimonies heard, relating evidences of the faithfulness of the Lord to His people; the joy experienced and manifested by some who have been deprived of much of their liberty and peace of mind in recent years, by reason of unscriptural tests, .all contributed to make it a season long to be remembered with thanksgiving.

The speakers chosen to minister the Word came from widely separated sections of the country, but evidently all had been dwelling much together in the Master's presence in the preparation of their messages, since these were all so similar in spirit and rich in that spiritual food, so sweet and refreshing to those who hunger for the Bread of Life. It was not expected that the number present would be particularly large, nevertheless, the attendance was about all that could be desired, and quite representative of a very considerable number of brethren throughout the country. By this wide representation it is hoped that the spirit and helpfulness of the gathering may extend to many others not privileged to be personally present.

In the discourses of the brethren the effort was made to engage the thought and attention of the friends on the things of supreme importance to new creatures in Christ Jesus -- lessons drawn from the love and power of God displayed in His dealings with the subjects of His grace; the privileges of the life of faith; the special reasons for thankfulness on the part of God's people; the love of Jesus for His Church, expressed in His messages of commendation, reproof, or warning contained in the closing message of

Revelation; seeing Jesus as our Peace, and kindred themes furnished all present with food for future assimilation and profitable meditation.

The One whose presence at this gathering was most fervently hoped and prayed for was felt to be very near and precious, and though hidden from human eyes, His voice was heard and His healing, invigorating touch brought renewed energy and fresh inspiration to receptive hearts, made ready by prayer and that hunger of soul He so delights to satisfy.

The perplexities, fears, and discouragements of some to whom this was a first convention with us, gave place to expressions of confidence and courage, as they voiced their happiness in finding that "the precious truth we have loved so much is still to be heard" and that "the sweet spirit of fellowship of former days may still be found amongst the brethren."

In separating, the friends were urged to prolong the benefits and blessings of this gathering together by each seeking to appropriate and use the blessings and benefits derived from their coming together and listening to the words of life, putting to practical use the truths that warmed their hearts as they feasted together in His presence. Additionally, it was urged that the spirit of mutual love and helpfulness that characterized the two days of personal contact be maintained by remembering daily at the throne of grace, for the remainder of the week at least, those with whom we fellowshiped, particularly such as expressed a desire to be included in our petitions at the throne of grace. Then in the solemnity of His presence all hearts were lifted up in that fervent prayer-hymn, "Abide Sweet Spirit, Heavenly Dove," so expressive of our deepest desire.

THE PRINCE OF PEACE

"And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." -- Matt. 1:21.

HOW sweet the name of Jesus sounds in a believer's ear," wrote the poet, and to this all experienced followers of Christ agree. No marvel indeed if all such realize a burning interest in everything pertaining to the life and conduct of this holy One, and particularly in the occasion of His birth and the commencement of His existence amongst men.

When it is remembered that this One whom the Scriptures repeatedly refer to as the Son of God, has received a Divine appointment to be the Redeemer of mankind and to, abolish sin and death, it is recognized that the pages of history contain no other name that for an instant can be placed along side that of Jesus of Nazareth under any one single aspect of His marvelous character and career. His advent marked the commencement of the fulfilling of all previous prophecies: As the Seed of the woman He is to crush the serpent's head; as the Seed of Abraham He is to bring blessing to all the families of the earth; as the Seed of David He is to found a Kingdom that shall never be overthrown; as the Messiah of Israel, He is to "finish transgression and make an end of sin," and make reconciliation for iniquity and bring "in everlasting righteousness." In fulfilling a mission of such momentous a character He is proving Himself to be the Prophet of whom Moses spoke as the great Deliverer for all people. In presenting a most interesting discussion of the truths of the atonement, the Apostle introduces the subject by eloquently referring to this glorious One: "God, who at sundry times and in divers

manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

Final Outburst of Prophetic Light

It has been well said that "with the First Advent of Jesus Christ our Lord, came the final outburst of prophetic light as yet granted to our world. Through Him personally, and through His Holy Spirit in the Apostles, were revealed things to come—the closing section of the Divine program of the world's history as far as it is at present unfolded. What additions may be yet made to it in the ages to come, who shall say? The infinitude and eternity of God forbid the thought that the section we have now to consider is the last in any absolute sense, but it is the last at present published to mankind.

"Previously to the first century of our era, the voice of prophecy had for four hundred years been perfectly silent, and it has been similarly hushed ever since. The century of the First Advent stands thus as the only one in the course of twenty-three hundred years during which the Omniscient condescended to reveal the future, and exhibit His Divine prescience for human consideration in future ages. Prophecy has no more been granted lavishly and at all times than miracle. Both have been restricted to special eras when they were needed to attest Divine intervention in the affairs of the human race, and when they could best subserve their all-important ends."

The prophecies concerning the First Advent of our Lord run like a golden thread through every book of the Old Testament, describing in minute detail every feature relating to His person -- His birth, His childhood, His character, His ministry, His miracles, His rejection by His own nation; and many details connected with His sufferings, death, resurrection, ascension to heaven, and with the outpouring by Him of the Holy Spirit of God. From the predictions in Eden to those of Malachi, each succeeding Prophet added more and more to the weighty facts of His coming, until the plains of Judea trembled with the swelling music of angelic testimony -- "Unto you is born this day in the City of David a Savior which is Christ the Lord." As another has expressed: "The trend of thought upon this overwhelming subject accumulated in power and volume until the voice of the wilderness crier heralded the presence of the long expected Messiah."

Many seem not to realize that every prophecy from the first one in Genesis to the last one in Revelation relates either directly or indirectly to the great Redeemer. In so far as the Old Testament is concerned, this fact was not only stated, but strongly emphasized by our Lord when He gave utterance to the words, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." His words after His resurrection to the two disciples whom He met on the way to Emmaus further establish this thought: "O thoughtless and slow in your hearts to repose faith in all things which the Prophets spake! And beginning at Moses and through all the Prophets He thoroughly explained to them in all the Scriptures the things concerning Himself."

In Expectation of the Messiah

It was evidently because the Old Testament Scriptures contained so many predictions of the Prophets respecting the coming Messiah, that about the time of our Savior's birth "all the people were in expectation of Him." And in

this connection Mr. Guinness observes that "wherever they dwelt, and however much they were Grecianized, the scattered Jews in east, west, north and south, were all one in their expectation of a coming Messiah. This especially united them amid many diversities of languages, custom, and thought. The links which bound them together were a common creed, a common life, a common center, and a common hope. They all believed in the God of Abraham, in the law of Moses,, in the observance of the Sabbath, and feasts and fasts of Leviticus; and they all maintained synagogue worship. Jerusalem was the center of the world to the Jew, whether he lived on the Euphrates, the Nile, or the Tiber; and thither, whenever possible, the pilgrim proceeded, at least once in his life. The advent of Messiah to deliver and restore them all to Palestine was the common hope of Jews both in the East and in the West, and never was that hope stronger or so full of expectancy as at the time of the First Advent. The unrest and expectancy were heightened by the fact that the chronological prophecy of the seventy weeks from Artaxerxes pointed to the near future as the time of Messiah's manifestation. The hour at which the great Deliverer was due would soon strike. Daniel's prophecy was, it was true, mysterious, and did not say much about the glorious Kingdom which they anticipated from other sacred promises and predictions. But still it fixed the time for Messiah's advent; and when He was come, He would restore all things. This prophecy of the seventy weeks would not seem to have been generally understood, but it was influential with the pious few who looked for redemption like the godly Anna; and waited like Simeon for the consolation of Israel.

"Such then was the condition of the chosen people at the time when the last section of the prophetic program was published. There was a vast dispersion in all lands: the Hebrew or Eastern one, speaking Aramean, intensely conservative, ritualistic, and learned in Rabbinic and Talmudic lore; the Western one, progressive, liberal, Hellenized, and philosophic; and between the two the nation, in its own home, Palestine, gathered around its restored temple, yet oppressed by aliens and under tribute, hating its Gentile rulers, though unable to oppose them, and waiting impatiently for Messiah to deliver them and destroy their foes

All Hope Centered in Him

"More than four hundred and fifty passages of the Old Testament are by ancient Rabbinic writings applied to the coming Messiah; 75 from the Pentateuch, 243 from the Prophets, and 138 from the Hagiographa. To the Jewish mind every hope and expectation centered in the Messianic, age. The present night might be dark, but the coming day would be glorious, and meantime the midnight sky was illuminated by the brilliant stars and constellations of Messianic prophecy. Their expectation was of a Messiah King, however, rather than of a Messiah Savior, and their hope was of One who should be the glory of His people Israel, rather than a light to lighten the Gentiles. Their own national exaltation was the great result to be attained, for there reigned among them an overweening idea of their exclusive Divine privileges. In the glory of the prospect of their own universal domination they to some extent forgot the great Deliverer who was to raise them from their low estate to the pinnacle of earthly glory. Yet there are passages in the writings of the Rabbis which intimate that some of them realized that Messiah would be more than human and even super-angelic, and also that through Him reconciliation for Israel's sins would somehow be effected. With passages like Isaiah 53 and Daniel 9, it would indeed have been

impossible that such thoughts should not have been forced on some minds. But Jewish understanding of these evangelical predictions was hazy, confused, and even contradictory, and the national mind rested only on the contrasted and more numerous predictions of the glorious earthly Kingdom which Messiah was to found."

The Gospel Key

The Gospel or Good Tidings announced by the heavenly messenger to the noble shepherds on Judea's plains, stated the philosophy of the Divine Plan, "Unto you is born this day a Savior, which is Christ [Messiah] the Lord." There we have the key to the entire Gospel statement of how God could be just and yet be the justifier of sinners who accept Jesus. The word "Savior" here signifies life-giver and how beautiful is the thought that as death is the wage of sin, the curse upon the race, this Messiah who was born is to be the one who will rescue the race from the sentence by giving them life again. The explanation of how He would give life was not given, nor was it necessary at that time; but now, in the light of developments, and with the explanations furnished through the Spirit in the New Testament, we see how our Lord's voluntary sacrifice of His life, dying the just for the unjust, settled the claims of Divine justice against Adam and thus incidentally against all who shared his sentence.

Truly the more we see of the Divine Plan for our salvation, which began to take shape in the birth of Jesus, the more we feel like shouting with the angelic choir praises to the God of heaven, thankfulness for His mercy to the children of men. It mattered not that the babe born in Bethlehem was the Savior only in prospect, that He could not even be anointed to do His work until He reached manhood's estate thirty years later; it mattered not that even then it would be necessary for Him to lay down His life gradually through three and a half years of His earthly ministry, to be finished at Calvary; it mattered not either that the resurrection was still three days after that, and His ascension forty days later, and that the blessing in general would be deferred for nearly nineteen centuries thereafter. As the angels could sing and rejoice at the first budding of the Divine Plan of salvation, so also can all who have faith in the ultimate outcome rejoice with joy unspeakable and give praise to God in the highest and to His Son our Lord.

"Saved by Hope"

Although nearly nineteen centuries have passed since that angelic message was delivered, it has not yet been fulfilled except in a limited measure, by faith to those who have the eye of faith and the ear of faith, in all a "little flock." But the tidings of great misery for nearly all people has been spread abroad in the name of Christ, much to the discredit of the Divine Plan and to the dishonor of the Divine character. Instead of carrying joy, the message has very generally carried grief and sorrow, especially to the kind-hearted and more generously disposed. Indeed we may say that no message of the Lord Jesus, either true or false, has ever reached all people. Even today, after long centuries of heralding and preaching, only a comparatively small portion of the human family have ever heard of the only name given under heaven and amongst men whereby we must be saved -- "nor is there salvation in any other." -- Acts 4:12.

What, then, shall we say of the salvation which is come to those who have truly accepted Christ as their Savior, and who are today rejoicing in Him as

such, and who by faith are seeing the salvation of God begun in their own hearts and yet to be fully accomplished under the whole heavens? This the Apostle calls the salvation by hope. His words are, "We are saved by hope." (Rom. 8:24.) We are not saved actually; we are still surrounded by sin, pain, sighing, crying, and dying; the curse is not yet rolled away. All that the best of the Lord's people have received is salvation by hope, by faith. Yet this anticipation of the future salvation, of the resurrection from the dead, of a participation in the glory, honor, and immortality of the Divine nature promised to the faithful, is so strong, so clear, that those who possess it are enabled to rejoice with joy unspeakable and full of glory, even in the midst of sorrows and sufferings and weaknesses and unfavorable conditions incident to the curse which still rests upon the race.

A Prophecy of Good Things

Yes, the angelic message was a prophecy of good things to be accomplished for the Church and the world during the Millennial Age. The Church is to have the first blessing. The First Resurrection is to be composed only of the blessed and holy who shall live and reign with Christ during the Millennium, the thousand years in which Satan shall be bound, and when the good influences of truth and righteousness shall enlighten the whole earth. The declaration of the Scriptures is that the deliverance of the Church will come early in the morning of that Millennial Day, as the Prophet declares, "God will help her early in the morning." -- Psa. 46:5.

But much as we rejoice in the glorious hopes of the Gospel set before us who see, who now believe, who now rejoice with joy unspeakable, we are glad that the Divine mercy and love are of such lengths and breadth and heights and depths as to encompass the entire human family, and to provide a blessing for every member of Adam's race through Him who loved us and bought us with His precious blood.

It will be during the Millennial Age that this prophecy of the angel will have its fulfillment, and the great Savior who has already redeemed us by His sacrifice will stand forth as the King, the glorified Messiah, and establish His dominion of righteousness in the world for the blessing and uplifting of every member of the race. In harmony with the words of the Apostle, those will be times of refreshing, "times of restitution of all things spoken by the mouth of all the holy Prophets since the world began." (Acts 3:19-21.) If the Lord had based the hope of the world upon some works of merit or righteousness of the world's doing, then indeed we might have feared--indeed, the more we know of the world the less hope we would have. But, on the contrary, the Lord has based the entire proposition for the future blessing, not upon our worthiness, but upon the worthiness and sacrifice of His Son -- To you is born a Life-giver, which is Messiah the Lord.

How it adds to our enjoyment of the coming Age blessings to know that the trials and reverses of this present Gospel Age are subject to the Divine supervision in the interest of the Little Flock that is now being gathered in advance from amongst men--the "Elect," the Church. We see how the present trials and tests of faith are the chiselings and polishings necessary to our development in the fruits and graces of the Holy Spirit in the character-likeness of God's dear Son, our Lord, our Hope, our Bridegroom. How joyful the thought that soon the elect number called from the world to be the Bride, the Lamb's wife, will be completed and enter into her glory. How precious the thought that then they shall be privileged with their Lord and

Master to extend the Divine favor of blessing and uplift to the world. What higher honor or privilege or blessing could possibly come to any?

The Angels' Song

It was after the giving of the message of good tidings and great joy by the heavenly one that a host of angels appeared to the shepherds, saying, "Glory to God in the highest, and on earth peace, good will to men." This, too, is a prophecy. It is not yet true, but will be fulfilled in every particular in God's due time, which we believe is now nigh, even at the door. Not yet does God receive glory in the highest, not yet is there peace amongst men. Quite to the contrary!

Noting that peace on earth and good will to men have not followed the Savior's birth thus far, and discerning that this is a prophecy of what is to be accomplished during the Millennium, many have been inclined to change the translation of this verse so as to have it read, "On earth peace amongst men, in whom He is well pleased." However, by thus changing it the statement would not be true, for even the Lord's people have no peace on earth. Whatever peace they have is in their hearts, and based upon their faith in the Lord and in the glorious things which He has promised. Our Lord Himself and the Apostles testified to this, assuring us that whosoever in this present time would live godly should suffer persecution, that a man's foes would be they of his own household, etc. (2 Tim. 3:12; Matt. 10:26.) Let us not confuse ourselves nor abridge the testimony of the Word, but with the eye of faith look forward to the day of Christ in which all these glorious things shall have their fulfillment, 'in which truth shall indeed fill the whole earth with the knowledge of the glory of the Lord, bringing Divine favor and rolling away the curse from the entire groaning creation, as pointed out by the Apostle. -- Rom. 8:22.

Not even with the inauguration of the Millennium will this prophecy be fulfilled; not until its close, when the human family shall have been lifted by the Kingdom regulations out of sin, sickness, pain, sorrow, and death, up, up to all that was lost in Adam-not until then will there indeed be glory to God in the highest, not until then will there be peace amongst men. Nor are we to understand that the entire race will be appreciative of the Divine love and favor even after they have fully seen the righteousness of God in Christ manifested. On the contrary, the Scriptures seem to clearly teach that there will be a class who will then prove unfit for life eternal, unappreciative of the Divine favor, and who will be utterly destroyed from amongst the people in the Second Death. Thus eventually by the close of the Millennium, Satan and all willful wrongdoers having been destroyed, the time will come as declared in the Scriptures when all voices in heaven and in earth and under the earth shall be heard praising God, Him that sitteth upon the throne, and the Lamb forever and ever. Hosanna! Glory to God in the highest! Peace and good will to men! will be the final shout of a redeemed race when the great Plan of Salvation shall have been fully outworked according to the Divine Plan set forth in the Scriptures.

ENCOURAGING LETTERS

Dear Brethren:

Once again I have the pleasure of sending you, from our Class in _____, a contribution towards the work in which you are engaged. It gives me very great satisfaction to be able to do this, for we feel sure that the Lord is directing you in your work and blessing it.

We appreciate the fact that you are endeavoring to keep the higher, the spiritual things, and the means of their attainment very prominently -- indeed chiefly -- before the minds of the Lord's people to help them to overcome the influence of present, earthly things and, thus assist them in making their calling and election sure. And I do not see how you could do it better than in the articles which are constantly appearing in the "Herald." It seems to me that this is most necessary at the present time. The world is in evidence on every hand, and everything connected with it seems peculiarly calculated in these days to draw the mind off the contemplation of the higher things, so that there is a very great danger of these being lost sight of largely, if not altogether, unless we are constantly on the alert to keep in close touch with the Lord through His Word, and through the various helps He is providing, of which I am sure the "Herald" is one, and one of great value. We have appreciated very much indeed the articles that have been appearing lately on "The Heritage of Them that Believe." They are very stimulating and helpful in deepening our appreciation of the heavenly hopes set before us. But after all, this series is only one of numerous articles which have been very helpful indeed.

You and your good work are never absent from our prayers, and we feel sure that the Lord will continue to bless and guide you, and enable you to continue His work in the same humble spirit. The bank draft I am enclosing is for \$_____; this includes \$_____ for the renewal of the "Herald" subscriptions for the following: . . . The balance of the draft is intended to be used for your work in whatever way you think best.

The members of this Class wish me to assure you of their Christian love, and their prayers for your guidance and blessing in connection with your work. Please accept also the assurance of my own personal love and prayers on your behalf, in which Sister M. heartily joins.

Your brother in Christ, C. F. M. -- Aus.

Dear Brethren:

Another year has passed and once more I wish to express my appreciation of your journal, "The Herald of Christ's Kingdom." The articles are ever helpful, encouraging, and much to be desired, especially in this day when so much is said on all other subjects and so little on the real things that help in Christian living. Even in most (if not all) of the religious journals, the tendency is to urge toward thrift drives, big things, etc., instead of the development of a meek, and quiet spirit, as we use our opportunities with appreciation.

Though your report for the year does not show any great work being accomplished in such as distribution of literature, etc., or numbers being attracted by the message to forsake the world and follow God, yet I rejoice to see a steady, gradual growth, promising lasting results. I believe the feature of the work that gives me the most joy is that many of our dear brethren, who are still, we believe in a measure of bondage, have gained help through the "Herald" and thus been enabled to once more stand in the liberty wherewith Christ makes free. May the good work continue. God always takes time for

all things. We human beings are so prone to always be in a hurry, and hence take things into our own hands rather than wait the Lord's time and way.

Personally I do not feel I have made the progress during the past year that I desire. I realize the standard is very high and I have been mostly alone as regards fellowship, but that should make no difference, and only make me seek the fellowship of the Father and His dear Son the more. I do, however, feel most grateful to my Heavenly Father for all His benefits toward me and all His many blessings. I am thankful for the faith and love and the desire I still maintain in keeping with His precious promises.

I am enclosing my subscription for another year, also another for a friend, a dear child of God, though her views are not identical with mine. I wish all the dear brethren identified with the work at the Institute and elsewhere, much joy and peace in the Lord during the coming year and always.

Your sister by His Grace,

Mrs. S. M. A. -- Colo.