

# The Herald of Christ's Kingdom

VOL. XI. July 1, 1928 No. 13

## FELLOWSHIP WITH JESUS IN EFFECTUAL PRAYER

*"These words spake Jesus, and lifted up His eyes to heaven, and said Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: . . . I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." -- John 17:1, 4.*

AMONG the outstanding portions of the Bible's inspired message to men, gems that stand out in special brilliancy of composition and depth of meaning, a favored place has quite generally been given to the sublime prayer of Jesus preserved for us in chapter 17 of St. John's Gospel. In its comprehensive adaptation to the deepest needs and the greatest aspirations of the heart, no statement contained in the Bible can be more beautiful. As a combination of fervent petition and unquestioning trust, its flawless humility and perfect reverence impart a fragrant incense that must surely mingle in the petitions of every meditative heart. For language expressive of unparalleled love and devotion to the objects of the Father's pity and grace, nor tongue nor pen of saint or sage has ever approximated the splendor of this prayer. Here as Jesus with uplifted eyes, in a consuming love and submissive faith, commends Himself and His beloved brethren to the protection and blessing of the Father, whose love enfolds them all, prayer has reached its grandest, sublimest expression.

Other circumstances associated with its utterance also combine to give it a special significance. Besides being the longest prayer of His ministry recorded for us in the four Gospels, it was a feature of one of the most solemn occasions the earth has ever known. It is believed that what might be designated the closing message of Jesus to His immediate disciples, has been preserved for us in chapters 13 to 16 of this Gospel. After the sop had been given to Judas, and he had gone out into the night, Jesus appears to have instituted the memorial of His death, and then immediately began to speak more plainly to the remaining eleven, respecting His departure, and their future joys and sorrows, responsibilities, and privileges.

### Unchangeable Love for His Own

The possibilities are that this wonderful discourse was begun in the upper room and continued as they walked with Him toward the Garden of Gethsemane, reaching its conclusion on the banks of the Cedron with those

words of consolation so befitting the occasion and calculated to establish their hearts in that quietness and confidence that is the foundation of courage, fortitude, and strength: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." -- John 16:33.

Then in the stillness of the night, in the open air, with these words fresh in their minds, Jesus lifts up His eyes to heaven in the prayer of chapter 17, and there falls upon their ears a prayer at once so profound, so full of reiteration of His love for them, so replete with assurances of the Father's oneness with Him in this solicitation and care, that its power and inspiration re-echoes still in the heart of every soul, that in faith and love and full consecration enters the company of His disciples.

As we today observe the beauties and sense the meaning of this prayer, what joy it brings to us to have it so clearly revealed that we too were included in the thought and love of Jesus. We are of those who have believed through the word of those immediate disciples, therefore the prayer belongs to us as truly as to themselves. We too may experience its influence and power as effectively as if we had heard it from His own lips in that solemn hour, for is it not true that in the recording and preservation of this prayer for us, Jesus is still breathing out its petitions with all the fervency and freshness of that unchangeable love He ever feels for His own. But the real value of this prayer to us can be appreciated only when we understand its very practical application and relationship to the daily effort made by us to live in accord with the will of God. It is only when we discover in ourselves the same yearnings, and experience the vital, need of these selfsame blessings for which Jesus has petitioned the Father for us, that we can get beyond the mere superficial admiration of the composition of this prayer and realize its searching, cleansing, life-giving power.

### **Praying and Watching Thereunto**

How important it is that we have a correct understanding of the underlying principles of acceptable prayer -- to realize that it is only true prayer when our petitions represent the sincere desires of our hearts, when we come, not with empty words, or vain repetitions on our lips, but with a definite request to present in submissive faith, believing that He hears and answers our every prayer according to His wisdom and love. Then we can say with Jesus that we know the Father always hears us.

But this is not all that is necessary to make our prayers effectual. We are taught that more is required of us than the making of such proper requests; for we are instructed by the Apostle that earnest prayer and subsequent watching thereunto are both essential in order to secure the blessings desired. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." (Eph. 6:18.) Such praying is the "effectual fervent prayer that availeth much," because it possesses that element of importunity and strength of desire, that will not faint. The principle of true prayer then is, that the measure of our sincerity and faith will be determined by the degree of watching and effort characterizing our subsequent actions. If

this principle were more clearly seen this prayer of Jesus, with its practical lessons for us, yea, and our own prayers also, would take on a meaning that would lift prayer out of the realm of stereotype phraseology into the atmosphere of reality, where we speak to God, telling Him how earnestly we desire His blessings, and how energetically we will apply ourselves to the task of securing them.

Concisely stated, God's blessings in a multitude of ways can come only when we ourselves act in harmony with our prayers, when we seek to secure the blessing by our co-operation with God to that end. To illustrate the point: An individual recognizes a deficiency of the Holy Spirit in his life, and properly makes it a matter of prayer. He may remind the Lord of the assurances of Scripture bearing upon this need, and His expressed willingness to supply it. He may pray indefinitely in this way, and yet fail to receive any perceptible increase of the spiritual power for which he prays. Like many, he may expect some special outpouring of the Spirit, just because he requests it. He may expect to have some extraordinary illumination of mind or some special exuberance of spirit, but he will wait in vain, until he has discovered God's part and his part in prevailing prayer. On the other hand, if his request for this infilling of the Spirit spurs him to action, and he becomes absorbed in a diligent study of the Word of God, and it becomes his meditation day and night; if he is faithful in his use of all the means of grace, including the fellowship and service of the brethren; if he recognizes that the trials and difficulties of the Narrow Way are all a part of his education, and are necessary to his mature development spiritually, and seeks therefore to be rightly exercised thereby, he will assuredly receive increasing measures of the Holy Spirit; for his prayer and effort combine to produce the receptive condition of heart necessary to obtain the blessing.

### **God First in All Things**

With this in mind let us then think of ourselves as standing in the presence of Jesus, hearing this prayer fall from His lips and acknowledging that He has made request for the very blessings we long to experience. With His closing words we voice our oneness of desire with Him in a fervent amen. Then let us consider what a task we have set ourselves to by our appropriation of this prayer.

About seven direct requests -- two for Himself and five for us -- are contained in the prayer. Notwithstanding the fact that our dear Redeemer was now facing the dark shadows and bitterness, agony and shame of Gethsemane and the cross, His mind is not preoccupied with these. Here, as always, His thought and prayer is centered, in the Father's glory and in solicitation for His beloved brethren.

Two petitions that might be said to apply wholly to Himself are found in verses 1 and 5. Yet even here we find Him putting God first: "Glorify Thy Son, that Thy Son also may glorify Thee. Glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." What lessons are contained in these two opening requests! Lack of space forbids our enlarging upon them here, and we must, for the present, confine

ourselves to an examination of one or two points in these two texts. Herein we see the beauty and necessity of putting God first in all our ways, our service, our hopes, present and future. We witness the good confession of Jesus -- He who experienced those extremes of suffering, who divested Himself of heights of honor and glory and found Himself fashioned in the lowest place of humiliation, and withal bearing testimony to God and His followers that reinstatement in His former position would be entirely satisfactory to Him, a sufficient reward for delighting to do the Father's will. Could we imagine Jesus approaching God in a prayer that would be characterized by reminders of how greatly He had humiliated Himself, and with rehearsals of what His consecration had cost Him in suffering, self-denial, etc., and interspersed with suggestions that these would, be willingly borne if the outcome would certainly be exceptional exaltation? Surely not! Then let us note the example He has left us.

## **To Catch the Influence of His Love and Life**

The manifest need of this lesson to His followers today may be emphasized by recalling the words of one who, after listening to a discourse on consecration wherein it had been set forth that consecration and subsequent service must represent first of all, such supreme gratitude and delight as would eliminate all mercenary motives, or thinking primarily of the special rewards accruing to those who take this step, made this observation: "Since hearing the presentation tonight about putting God first in everything, I have been thinking, and recalling my years in the Truth, the general tenor of discourses I have listened to; and I believe I can truthfully say that the larger proportion of conversation, and nine out of every ten discourses have been about who we are, the work we are doing, the reward we are going to get, and little about the Lord Himself. Some may consider this criticism extreme, but before we hastily conclude that it is, let us honestly examine the general situation amongst the professedly consecrated, and our hearts will be saddened with the conviction that since the abundance of the heart is revealed on the lips, the gifts are more often enthroned there than the Giver. O that all who do this might be brought near enough to Jesus to hear Him pray, to catch the influence of a love and life so immersed in the will of God as to kill these lurking motions of the old self-life, and find in His presence their highest joy! Such would experience (when now, that weight of gratitude that truly longs for ten thousand tongues and the whole realm, of nature to lay at His feet in service and, praise:

This is the lesson Jesus teaches us in these two petitions. As the Father was so completely enthroned in His affections as to make the doing of all His will a joy and delight, a privilege so highly appreciated that even reinstatement in His former position would have been entirely satisfactory, so it must be with us. True love and pure devotion to God will find little inclination to put the stress chiefly on the expected gifts or rewards to be received at the end of the way, but the Giver will always be such a blessed, living reality in their lives that God Himself in His blessed person will be their exceeding great reward, and the sunshine of His favor and approval the most priceless possession to be attained. To such the words of Jesus, "When ye have done all; still say, we are unprofitable servants," will always be sweet and precious reminders that it is all of grace; that God never becomes a debtor of whom we may demand payment equivalent to the value of service given, but "O to grace how great a debtor" will be the deep wonder of the heart that finds itself responding to this self-effacing prayer of Jesus.

## **"Keep Through Thine Own Name"**

The first of the five petitions more directly associated with our special needs, is found in verse 11 : "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are." How carefully the Lord has safeguarded us from any superficial understanding of this request!. If we should experience any difficulty in defining His terms, we

have only to reflect on His previous words to discover just what is implied in this petition. There can be no question about His intending it to be a definite desire and its fruition a real tangible blessing to those for whom He prays. He would therefore deplore its being dismissed with a mere acknowledgment of its beautiful composition, or with an indolent assent that it must imply some blessing, but as to how it may be realized in living reality seems shrouded in such indefiniteness that we are incapable of penetrating into its mysteries. This is the conclusion of the overcharged and superficial mind, but the soul awakened to the force of Jesus' words will remember that He has said, "My words they are spirit and they are life," and such will realize that this request represents a vigorous, vitalizing power, assuring positive, recognized results to all whose reactions toward it are in accord with the mind of Jesus.

"Keep through Thine own name." Did He mean merely to focus the mind on the name of the Father? Did He mean that reflection on the various appellations given to the Father such as "Jehovah," "I am," "The Almighty," etc., would be sufficient to convey the thought of this prayer to us? Rather, we believe His purpose was to state it in such practical terms that we might learn how large a part we ourselves must play in appropriating the blessing He so tenderly requested for us.

In verse 6 Jesus reveals that the significance of the term "Thy name" has a very direct reference to character. "I have manifested Thy name unto the men which Thou gavest Me." And He has prepared us for the correct understanding of this term by the words previously spoken to Philip: "He that hath seen Me, hath seen the Father"; that is, he has beheld in My righteousness, sympathy, love, words and actions, the reflection of the Father's character, for I have done exactly as He would have done under similar circumstances.

Thus we catch the practical meaning of the Savior's words: "Keep through Thine own name," by remembering that God's character combines in its perfections those all-comprehensive attributes, Wisdom, Justice, Love and Power. The petition simply stated would then mean, Keep My beloved brethren through, or by, these elements of your character. We inquire, How shall it be done?

### **Impresses the Will of God Concerning You**

It is not difficult for any mature mind, instructed in the principles of the Divine government, to understand that such requests demand the fullest co-operation on the part of the one who desires to be the recipient of such priceless blessings. At once the need of such a clearly defined course of action on the part of such a one, is recognized as imperative. When it is earnestly sought, then He who has taught us to pray, reveals the way. He teaches us to acknowledge our need of wisdom and directs us to the Word of encouragement: "If any of you lack wisdom, let him ask of God, that giveth to all liberally and upbraideth not; and it shall be given him." (Jas. 1:5.) The source of this proficiency in wisdom and understanding is just as plainly stated to be the "all Scripture given by inspiration of God" which is sufficient to thoroughly furnish and equip for every need.

Thus we see that our prayer to be kept by God's wisdom demands, as an evidence of sincerity, first, our grateful acknowledgment of the Word of God and the work of the Holy Spirit in its unfolding, and secondly, our whole-hearted appropriation of that Word in constant application to our needs. As we attempt a classification of these needs, we discover them to be numberless, yet all maybe comprehended under the two aspects of true discipleship, namely what God wants us to receive and to do. Or, as expressed in another way, there are two sides to the cross of Christ: on the side of the sinner and the beneficiary, it invites, "Come and receive"; on the other side, its message is, "Go and serve." To understand the full meaning of both, what wisdom we need!

The simplicity that is in Christ Jesus guarantees to even the weakest saint, such a power of spiritual discernment that of even him it may be said: "Ye have received an unction from the Holy One and ye know it." That unction in its effectual working indelibly stamps so deeply this vital truth upon the mind, "This is the will of God concerning you, even your sanctification," that it becomes the pivotal hub of the subsequent life of personal appropriation, fervent meditation, reverent study, prevailing prayer, spiritual fellowship, and grateful service, and only such teachings, activities, and fellowship, as will serve that end are permitted a place in the life and conduct of those who truly abide in Christ.

### **Kept by the Wisdom from Above**

This is being kept by the wisdom of God as respects what He desires us to receive of Him through His grace. The one who keeps this principle fixed in his mind will have comparatively little difficulty in discriminating between truth and error. The spirit of the truth will rivet the affections and aspirations on the perfections of the Divine character, and absorb the mind with the desire to possess them in all their unspeakable fullness. The spirit of error in all its diversified forms invariably occupies the mind with lower standards, human ideals, self-righteous comparisons of themselves with others who think or act differently. Such, the Apostle says, are not wise, are not being kept or governed by the wisdom from above, since the character of the individual can never rise higher than the habit of thought he cultivates. The measure of every man's spiritual stature is confined to the limits of this Scriptural rule, "As a man thinketh in his heart, so is he."

O that all who in these days would instruct the Church, whether by word of mouth or by the printed page, might grasp the importance of this fact and henceforth weigh their message and ministry in the scales of Divine wisdom, judging of its value to the Church by its effectiveness in stamping upon the mind of the hearer or reader the true character of God, giving him visions of greatness, holiness and majesty that exceeds present powers of comprehension and expression, leading him like Job to exclaim: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:5, 6.) And with St. Paul confess: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable His judgments, and His ways past

finding out! For who hath known the mind of the Lord? or who hath been His counselor?" Then indeed, instead of the numberless caricatures of a little god full of idiosyncrasies, fluctuating methods, and trifling preferences, conjured up in the minds of over-confident teachers, the Church leadership of today would catch the refrain of the angels, "Holy, Holy, Holy," and "holiness unto the Lord." "Be ye holy for I am holy," would be the clarion call in every quarter and the character of God be reflected in His people.

### **History Presents Picture of Deplorable Failures**

Our confidence then; that we are being kept by the wisdom of God, which predestined, primarily, our sanctification, rests on the witness of the Spirit that we have been taught of God, that our first duty is to feed upon His Word, and so receive of its spirit of power, and of love, and of a sound mind, that we may experience that personal transformation of character befitting those who shall by and by adorn the heavenly courts. Such as continue to remember and to act in harmony with the thought that the special work of the Church is the perfecting of the saints, the building of each other up in the most holy faith, until the word goes forth, "The marriage of the Lamb has come and His wife hath made herself ready," will enjoy the precious assurance that they are being kept by the wisdom from above as respects their character.

By the same rule our service may be tested and kept in accord with the wisdom of God. Church history presents a picture full of deplorable failures, persistent neglect of the Lord's explicit instructions regarding the nature of the service permitted His followers. Few indeed have recognized the wisdom embraced by the simple commands of the one Head of the Church, as He appoints her twofold service, primarily the adornment of her own character, and incidentally her witness to the world. How, impossible that she should understand from these instructions that the conversion of the world, or its enlightenment, either in the Gospel Age, or in its harvest period, was the prerogative of the Church. In the beginning He gave the command: "Go ye into all the world and preach the Gospel to every creature" as a witness. Then in the end or harvest He speaks just as plainly-the seed has been sown, the witness given, now "gather the wheat into My barn." How strange that such terms should be forgotten and set aside for unauthorized schemes of men, times without number. Yea, how appalling the neglect of these instructions today, when the truth shines so clear on the duty of the Church, and history thunders with warning voice against every innovation that does violence to the clear commands of our great Lord and Master.

But while it might seem comparatively easy to recognize these general principles as they apply to the past Gospel Age and to the special ingathering of the faithful wheat class during all the harvest time, it seems much more difficult for many to grasp the fact that these same simple instructions hold good today. Some there are who will direct attention to many statements contained in the typical and prophetic portions of the Scriptures, and conclude from these that important changes in message and methods must now be looked for. It is even held that failure to recognize such changes constitutes evidence of falling from Divine favor, the absence of the wisdom



of God in the heart as a guiding power, and the sure precursor of the forfeiture of one's membership in the glorified Church. Indeed, perhaps one of the greatest problems of many sincere devoted souls today stands related to the proper understanding and use of the typical and prophetic portions of the Scriptures as these have to do with the final expressions and work of the Church in the flesh.

### **The Touchstone of Instruction and Teaching**

With such problems before them, many feel the special need of being kept by the Father's wisdom, and feel encouraged by this request of Jesus. Having learned that they must understand their part in this prayer in order to secure the blessing they desire, they are interested to know how to proceed in practical accord therewith.

One of the simple lessons that form a part of our primary instruction in Scripture interpretation is the recognition that since the Scriptures are written in typical, figurative, parabolic, and literal statements, the rule of correct exegesis of Scripture is to always seek for the foundational facts, doctrines, and commandments in the plain literal statements of the Word of God, and then proceed to interpret the more difficult symbolisms and prophecies in harmony therewith. The application of this Divine order simplifies the matter, and makes possible as no other method can, a real positive assurance of being kept by God's wisdom. It at once puts a curb on ingenious manipulations of texts and abuse of types, and demands a clear, "thus saith the Lord," for every element of faith, and requires the testing of every teacher by the teachings of Jesus, and the whole counsel of God as set forth by His inspired Apostles.

When it is remembered that Jesus has said the hearing and keeping and doing of His words would assure an established character-structure that would withstand the assaults of wind and storm because of being built on His permanent rock-like words, and when it is further remembered that St. Paul repeatedly emphasized the preeminence of the Gospel which began to be spoken by the Lord and reiterated by himself and his fellow Apostles with an accuracy that forbade even an angel from heaven to alter or amend, it is at once recognized that the touchstone of all teaching is the words of Jesus and His Apostles, with which every prophetic truth and typical lesson will be found in full agreement.

### **Are We Seeking to Love One Another as Jesus Loves Us?**

If we are faithful sheep the first and only voice to which our ears will be atuned will be that of the Good Shepherd. Under all circumstances and before every advance step we must and will wait for that voice; and obedience to the Father's command, "This is My beloved Son, hear ye Him," and to the Apostle's profound utterance: "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," will mean being kept in and by the wisdom of God. All will then recognize the force of those statements as did the servant especially used of the Lord in these last days to bring the harmonious Plan of God out of the confusion of conflicting interpretations of the past. When the Plan of God respecting the call of the Church, the future privileges she would enjoy, and the present work of preparation and her incidental witnessing were clearly seen as the definite purposes of God, and the nearness of the Kingdom brought suggestions of changing methods, etc., departures from the clearly defined instructions of Jesus and the Apostles, he stated, "If the Lord has anything like that for me to do [the smiting work] He will have to make it very plain." Surely time and bitter experience on the part of many have demonstrated that he was kept by the wisdom of God.

The same principle applied to the attributes of justice, love, and power, will secure our full measure of the blessing Jesus desired for us. As we recognize that love and justice are virtues of character to be appreciated, cultivated, and crystallized in the present life in order that we may be made meet for our future inheritance and qualified for Kingdom responsibilities, we can easily understand the meaning of present trials, tests, etc.; whereby these qualities of character become established in our hearts. We will be filled and kept by justice, love, and power, as we maintain receptive, teachable hearts and apply ourselves to the exercise of these qualities in our relationships to the brethren, the world, and to our enemies. Are we judging others now just as we would be willing to have the Lord judge us? If our judgments and decisions are unjust and in violation of the Golden Rule we are not being kept by His justice. Are we seeking to love one another as Jesus loves us? If we entertain bitterness, uncharitable feelings toward the brethren or others we are not being kept by that love Divine, all love excelling. If the power of His grace has knit our souls to Him, and the depth of His mercy and love predominates in our lives, and His loving commands have our joyful, obedient response, we are being blessedly kept through His name. What a task we have assumed in our appropriation of this first petition! May we realize it fulfilled in our lives.

*(Continued in Next Issue)*

## **FOUND UNTO PRAISE AND HONOR AND GLORY**

*Blessed is the man that endureth temptation:  
for when he is tried, he shall receive the crown of life,  
which the Lord hath promised to them that love Him." -- Jas.-1:12.*

THE INVITATION extended during this dispensation to become members of the royal family, the Kingdom class with Christ, is what is styled, "the High Calling of God in Christ Jesus." (Phil. 3:14; Heb. 3:1.) But the call or invitation is not the decision that we will be of that class; it is merely an invitation with certain definite terms or conditions. We are called, not only to righteousness, but to walk in the Master's footsteps of loyalty to God which will entail suffering and self-sacrifice. These are the only terms on

which any are received as disciples of Christ. The Scriptures teach that during the Millennial Age there will be other conditions of acceptance with God, offered the world. But there is no other way to life open now than that of becoming disciples of Jesus and of following in the narrow pathway that He opened for us.

The Apostle James intimates that temptations may overtake these followers of Christ, temptations into which they will fall as into a snare. As for an army, traps are set by the enemy, so our wily Adversary sets traps and snares for us. He endeavors to misguide our minds and to lead us away from proper conceptions of duty, of truth and righteousness. We should be very careful to avoid his snares. Nevertheless, in spite of diligence, we may temporarily stumble.

### **The Trial of Faith Precious**

The Apostle says we are to rejoice when we fall into various temptations -- which does not mean that we are to rejoice if we fall into sin when tempted, but that we may rejoice if we find ourselves suddenly precipitated into temptation. Temptation is not sin. If we could but keep in mind the fact that every temptation, every trial, every persecution, every difficulty in life, permitted to come upon us who have made the covenant of sacrifice with the Lord, is intended to prove us, to test our love, to see whether or not our characters are fixed, rooted and grounded in righteousness, and being built up in love, it would put all these trials, reverses and temptations in a new light before us, and greatly assist us in fighting a good fight and overcoming. When we find ourselves suddenly in temptation, trial, we should say, If by these temptations, or trials, the Lord is proving my love and devotion to Him, then however trifling they may be or however important, I will diligently use them as favorable opportunities to demonstrate to my Lord the fullness of my love and devotion to Him and His cause. I must fight a good fight against this thing -- the world, the flesh, or the Adversary -- whatever it might be that had brought the snare.

Thus viewed and thus met we can rejoice in every such experience; every trial and every difficulty will prove a blessing; for we shall, first of all, have an opportunity to show the Lord that we will endure, and not compromise His cause or our own position as His servants. We can rejoice also because we know that under such trials our characters will make advancement toward crystallization, if we overcome; and because we know that the Lord would not let us fall into any temptation which He would not cause to work out for us a blessing if we are wholly loyal. Let us give due consideration to the faithful words of admonition: "Beloved, count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season ye are in manifold temptation, that the trial of your faith, "being much more precious . than of gold that perisheth, though it be tried by fire, might .be found unto praise and honor and glory at the appearing of Jesus Christ." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory" -- if rightly utilized; if we are rightly exercised by them. -- 1 Pet. 1:7; Jas. 1:2.

## **"He That Endureth"**

We are assured that those who love the Lord, and who because of this will receive the Kingdom, will be those whose love will have been tested by trials and temptations on the way. Those who do not love the Lord with all their hearts -- in whom self or some other idol has first place -- will be seduced by the world, the flesh, or the Adversary, into some form of rebellion against the Divine Word or Divine providences. They will have schemes and theories which they will prefer to the Lord's Plan. These when analyzed will usually be found to be based either upon selfishness or upon ambition or an evil spirit of envy, hatred, etc. The Lord's leading and the Lord's words lose their attraction to such, and they lose their interest correspondingly. Like those who turned away from the Lord at the First Advent, declaring, "This is a hard saying," they walk no more with Him.

As there are some substances which are short and brittle, so are there some which have fiber, strength, endurance. The Lord chooses for Himself such characters as have the strong, enduring qualities -- fortitude, patience, long-suffering, etc. Some there are who walk close to, the Lord, who will not be driven from Him by any of the arts and wiles of the Adversary. They are such as are at heart fully the Lord's -- not their own; they follow wherever the Lord may lead, because they have no will except the will of God. These will follow the Lord in the Narrow Way of trial, discipline, and testings during the present life, and by and by, as He has declared, "They shall walk with Me in white; for they are worthy." -- Rev. 3:4.

He who escapes all tests, trials and temptations has every reason to doubt that he is really in relationship to God as a son. If he were a son, the Lord would surely find it necessary to give him trials and difficulties. If he does not have these, he should go to the Father and make sure that there is no impediment on his part--make sure that he has put himself in the proper place where he can be prepared for the Kingdom. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." -- Heb. 12:6.

## **Failures as "Stepping-Stones"**

All will rejoice when all the sorrows, trials, and testings are over and we are accepted as overcomers to share with the Lord in His Throne. But patience, trust, and love must first do a refining work in our hearts, making us mellow, submissive and obedient to God. Let the good work go on! Let us rejoice if our trials have made us stronger in character, more humble and Christ-like, more aware of our blemishes and imperfections, more watchful and earnest in our endeavors to correct them so far as possible.

Even the conflicts in which we have had only partial victory may have resulted in blessings to us. And in those experiences where we have suffered absolute failure, there may be, through the humiliation and the pain of defeat, a strengthening of our character, a firm determination for greater watchfulness in that direction, and a more fervent prayer for the Lord's

sustaining grace, the need of which has been more deeply impressed upon our hearts. Thus even failures may become "stepping stones" by which we rise toward God and Heaven. Only through much tribulation shall we enter the Kingdom of Heaven at all. If, therefore, the Lord's people find themselves involved in temptations, tribulations, instead of feeling downcast they are to rejoice and say, These are evidences that the Lord is preparing me for a place in the Kingdom. This should give one courage to fight the good fight against the world, the flesh, and the Adversary. The flesh is suffering; but the new mind, the new will, has this joy; and the New Creature can rejoice, knowing that these trials are not for his harm, but for his good. -- 1 Pet. 4:13.

### **A Way of Escape Provided**

Our gracious Father will with every temptation provide a way of escape. Hence when we find ourselves in trouble and distress we are to say, God is permitting this trial -- the Lord Jesus will help me, and so I will rejoice in the fact that the Lord will not allow me to be overthrown; for He has promised that all things shall work out for my good.

As the Apostle expressly says, We are to count it all joy when we fall into temptations -- not when we walk into them. In our own fallen condition, with the Adversary alert to do us injury, we know that there will be plenty of temptations without our walking into them. But if we fall into temptation we are to say, I have been striving against this thing, but the Lord has permitted it; and there must, therefore, come some blessing out of it for me. Even temptations that come through negligence are not to be disesteemed. Some of our greatest lessons in carefulness have resulted from the effect of our own carelessness.

Our joy is largely dependent upon our study of the Word and our knowledge of the precious promises contained therein for those who overcome. The Lord wants those who will endure a great fight of afflictions, who will endure patiently, though the temptations continue long and the tribulations become more and more severe. But if they should lose faith, all their previous good resolutions and standing for what is right would not make them overcomers.

These testings and trials through which God's people are passing are intended to develop in them patience -- that this quality may be deeply ingrained. We are building character for all eternity; and patience could not be thus developed and maintained except by repeated reverses; tests -- by our resolving again and again to be stronger and firmer in building the character-likeness of our Heavenly Father and our Lord Jesus Christ.

### **A Word of Warning**

To those who are of this anointed company and who are striving to attain the glory promised to the faithful follower of Christ, the Apostle Peter issues a

word of warning. He urges the Church to add quality after quality, of character-preparation, that thus they may be fitted for the glorious things that God has promised to the faithful. He specifies **faith** as the primary qualification. To this he says that we are to add fortitude, knowledge, patience, self-control, godliness, brotherly kindness, and a broad, generous love for all mankind. The reason why the Scriptures declare that our judgment will be according to our **faith** is that while in the flesh, we shall never be able to perform **works** such as God could approve as grounds alone for our justification.

What God approves is the New Creature. By exercising faith and by demonstrating loyalty these New Creatures will be able to please Him, and to work out the proper character as enjoined in His Word, developing the fruits and graces of the Holy Spirit. "If ye do these things," says the Apostle, "ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior, Jesus Christ."

Faith is necessary all along the line; and without it we could not have courage to press on; for there would be no source of encouragement. The fall mentioned by the Apostle Peter, is evidently a fall from the position to which we have been invited and to which invitation we responded. If we are obedient to the Word of the Lord and are properly exercised by the experiences which are given us in the School of Christ, we shall gain His approval; for "Faithful is He that hath called us." If there is a fall in our case, it will be due to failure to do our part. If we fail to cultivate character, we shall fail to gain the Kingdom.

### **Causes Inducing a Fall**

Among those who fall some will fall more seriously than others. Those who fail to go on will receive certain tests which will determine whether they will turn back to the world or will continue in the Narrow Way. Some will fail of the reward of the Kingdom in that they will not manifest sufficient zeal and loyalty toward God. These will be made to pass through special discipline. If by these experiences they are brought to full loyalty to the Lord, they will be granted everlasting life, but will not be given the high station of honor as if they had not failed in their manifestation of zeal for the Lord, and of faith, energy, and perseverance in doing the Lord's will.

Again, from lack of zeal in the Lord's service or because of cultivating a spirit of bitterness, one may deteriorate until he becomes an enemy of the Lord, loving sin rather than righteousness.

Dear brethren, let us take heed to our ways. Let us earnestly cultivate the fruit of the Spirit, that we may indeed be presented "faultless before the presence of *His* glory with exceeding joy."

## **STEPHEN THE MARTYR**

*"Be thou faithful unto death, and I will give thee a crown of life."*

-- Rev. 2:10

PERHAPS no finer compliment could be paid to any man of God or disciple of Christ than that which was said of St. Stephen, that he was "a man full of faith and of the Holy Spirit." In addition to this distinctive commendation, St. Stephen has the honor of being the first Christian martyr subsequent to the formation of the Church at Pentecost.

The first mention of the heroic Stephen in the New Testament is in connection with the choosing of the first deacons. Evidently many persons of small means were amongst the believers and composed the early Church in Jerusalem, and the poor widows especially needed care. Their more fortunate fellow Christians in conjunction with the twelve Apostles had charge of the distribution of food which was assumed as a daily responsibility. This matter involved so much time and work that the Apostles were impressed to call the Church together and suggest a plan by which they themselves might be relieved of attending to such items, so that their own time and strength could be devoted to the ministry and the more spiritual affairs in the Church. Seven men were chosen who were called deacons, to have charge of the distribution of food; and amongst these was Stephen. He was a Greek and his name significantly means "a crown:" But Deacon Stephen was not to remain in the capacity merely of dispensing the natural or temporal food in the service of Christ. Being a man of full and deep consecration to God, he purposed to use for Christ all the powers of mind and heart which were given him.

### **Promotion in God's Service**

In the case of this noble character we have an illustration of the Lord's methods of advancing His children step by step in His service. Stephen was first honored with a knowledge of the Truth; faithful in his acceptance of it and zealous toward the Lord, he soon manifested these qualities, and under the guidance of the Holy Spirit was chosen a deacon. Next, faithfulness in this office, serving tables, prepared him for further opportunities and we find him exercising the gift of healing and performing signs, in attestation of his ministry. of the Truth, which implies that he had actually attained to the position of an elder in the Church though the Apostles residing in Jerusalem perhaps made unnecessary an election of elders, for they were all elders. (1 Pet. 5:1.) Fired by the Spirit .of the Lord with holy zeal in support of the great Message of redemption, Stephen spoke eloquently, "full of grace and power," and substantiated his claims for Christianity by working great miracles before their eyes. Because Stephen was so full of the spirit of the Truth and devotion to its service, he had the high and excellent honor of being the first one of the brethren to follow in the Master's footsteps in a sacrificial death.

Here surely was an advancement in service and in honor that may well quicken and energize all the Lord's people to greater effort to serve and please the same Master. He who had thus accepted the consecrated Stephen and promoted him step by step in His service, is ready and willing today to take and use those who are similarly consecrated and burning with heavenly

zeal. He is willing to make of such burning and shining lights in the Church, if they in turn are willing to suffer with Him, that they may also be glorified together in due time.

### **"Full of Grace and Power"**

Stephen's faith and power and opportunities for service came to him along the same lines as faith and power have come to the Lord's people since whole-hearted devotion to the Lord, to His people, to His Truth. "He that humbleth himself shall be exalted." Had Stephen been self-seeking and ambitious for honor of men or of the brethren, we may be sure we would have heard little of him, unless, like Ananias, his approbateness had resulted in his being made an example of evil doing. This is a danger of course which besets every brother chosen by the Church to any service. Hence the Apostle cautions, "Be not many of you teachers, brethren." Hence also the necessity that the Church chose for its servants only those of humble mind; and the need of care amongst these servants that they fall not into the snare of the Adversary and after having preached to others, they themselves become castaways. -- Jas. 3:1 ; 1 Tim 3:6, 7.

Tradition has it that Stephen's ability as a speaker (verses 9, 10) brought him into special prominence and that as a religious logician he met with the learned men of his time, amongst whom it is said Saul of Tarsus was one. In brief, so able was his preaching that his hearers "were not able to withstand the wisdom and the spirit by which he spake." Surely Stephen was a model for Christian workers and teachers of all ages since. The Jews while in a general sense one in religious matters, were nevertheless broken up into various little cliques and schools of thought, much after the manner of the denominations of Christendom today. The classes here mentioned as disputants with Stephen are supposed to have represented the advanced philosophies of that day, combined with Judaism; but all of their philosophy could not cope with the wisdom and spirit of the truth which were with Stephen. Naturally, this led wicked hearts to envy, malice, and hatred; for those who are not, above all things lovers of the truth, are always moved to more or less hatred when successfully opposed by the truth. Stephen did not meet his death at the hands of a mob. Those who were his enemies because unable to resist the force of his arguments had no authority to stone him, nor did they wish to appear before the people in the light of persecutors of their opponent. They therefore suborned or procured witnesses outside their own cliques to bring charges against Stephen before the Sanhedrin and then while he was disputing with them the official representatives of the Sanhedrin came upon him and "caught him" and brought him before the council -- as though caught in the very act of blasphemy.

At the trial the witnesses testified falsely in the sense that they misrepresented the words and arguments of Stephen, putting them in a false light. There was, nevertheless, probably considerable truth in the charge that Stephen said that Jesus of Nazareth would destroy their city and change the customs of Moses. Had they confined themselves to a strict statement of the matter as Stephen represented it, they would not have been false witnesses; but, evidently anxious to serve those who employed them as witnesses, they



exaggerated Stephen's statements to the extent of misrepresentation of certain connecting facts and statements in his discourse.

## **As It Had Been the Face of an Angel**

It is recorded that when the Apostles, Peter and John, stood before a similar council, a short time previous, their judges marveled at their courage in view of the fact that they were unlearned men. So also Stephen was courageous. Notwithstanding the fact of his arrest, and that he was on trial, and that if found guilty the punishment would be death by stoning, according to the law, Stephen was not daunted. Instead of a look of fear and servility, or of anger, malice, hatred, and defiance, the record is that they beheld his face "as it had been the face of an angel" -- a face beaming with love, kindness, interest in their welfare, desire to do them good, of purity and holiness of motive, combined with humble confidence in God and fearlessness of men. We believe that to a greater or less extent this is the case with all who receive the Holy Spirit, in proportion as they progress in the knowledge, faith, love, zeal, and character of Christ their Lord. This change does not come instantaneously; it comes gradually. The spirit of the world places the marks of selfishness and hardness upon the countenances of all the slaves of sin, in proportion as they are faithful thereto. But when the spirit of the truth is received and these become freed from the slavery of sin and become the servants of righteousness, the result is a proportionate displacement of the marks of slavery upon the countenance and an illumination instead, which more and more approaches the angelic. Look the worldly man or woman in the face, and see how the cares and battles of and for sin have left their traces: look then into the faces of those who are fully and intelligently the Lord's, and notice how the marks of care are superseded by a look of confidence and trust and peace proceeding from the hearty acceptance of their new Master's spirit. And this illumination will be found most remarkable and conspicuous when such saints are actively engaged in telling the Good Tidings, and particularly when opposing the error.

Well would it be indeed for all elders of, the Church of Christ everywhere and for all the brethren who attempt to bear the Message publicly or privately in the name of Jesus, if Stephen's beaming face might be impressed upon their memories. If such could be the case and if every time we stand forth before men publicly or privately as the representatives of our Lord we could so realize His blessing and our privilege as His servants, that it would fill our hearts, and beam forth from our faces, in gladness, in thankfulness, for the privilege of serving, then indeed we would have the highest degree of blessing to ourselves and doubtless also would bring the largest degree of blessing to all those whose hearts would be prepared for the truth, and also for those not yet ready for it, but who are under the Lord's discipline and guidance, in preparation for it as was Saul of Tarsus.

## **Stephen Used the Sword of the Spirit**

Full of zeal for the Lord and for a proper use of his privilege as a minister of the truth, Stephen was courageous-seemingly to the extent of ignoring all thought of personal, safety. His defense displays a clear insight into the past

history of his people, and a clear appreciation of the lessons inculcated through their experiences. In a word, it gives evidence that Stephen was a Bible student workman who needed not to be ashamed, rightly dividing the Word of truth." In all of this, the beloved Stephen was a most worthy example to the Lord's flock, the lesson still being appropriate. With us also the first thought should be the privilege of showing our loyalty to God, and, if the will of God be such, the privilege of laying down life itself as an evidence of our complete devotion to Him.

Passing by the charges, Stephen went into a history of the Lord's leading of Israel from the time of Abraham down to his own time; and thus showed his full faith in the holy places and in the promises and presence of God, which made them holy. His familiarity with the facts, and the reverent manner in which he stated them, and the conclusions which he drew from them, must have shown his judges clearly that so far from being a blasphemer of Moses and his institutions and holy things, he was a firm believer in these, and a zealous advocate of them. So with us: when discussing holy things there may at times be those who, intentionally or ignorantly, will attribute to us evil conditions or evil motives. With us, as with Stephen, the best manner of dealing with such charges is to show, without ostentation, and by deeply reverent manner, that we are trusting implicitly in the gracious promises of God, and that we appreciate fully his various providential leadings and dealings in the past, not only as respects ourselves, but with all His holy people. Now, as in Stephen's case, the best answer respecting our fidelity to the holy things is represented in our knowledge of them, and in the reverent manner in which we mention them.

The example of Stephen is further inspiring: We see no attempt to defend himself, except by showing up the truth. He evidently relied upon his course of conduct and teaching corroborating the history which he was now delineating. Let us also, in our intercourse with others whom we would lead into the truth, pay less attention to self-defense than to a presentation of the Divine Word. As the Apostle declares, the Sword of the Spirit, the Word of God, is sharper than any two-edged sword.

### **They Were Pricked to the Heart**

Apparently, some manifestation of impatience on the part of the Court caused Stephen to hasten to his conclusions abruptly, saying, "Ye stiff-necked and uncircumcized in heart and ears, ye do always resist the Holy Spirit; as your fathers did so do ye. Which of the prophets have not your fathers persecuted, and they have slain them which showed before the coming of the just One; of whom ye have been now the betrayers and murderers; who have received the law by the dispensation of angels, and have not kept it." It is not necessary to suppose that these simple, true words were uttered in any harsh tone or strifeful manner; for everything about Stephen's attitude seems to imply gentleness, forbearance, love. It was the truth, and it was the right time to tell it. He evidently knew what was likely to be the result anyway, and wished to give his testimony, that as those who had foretold the Just One had been killed it was no more remarkable that those who afterward bore witness to Him should be killed also.

His persecutors were thwarted; their attempt to traduce him and show him an enemy of the Lord, of the nation, and of the law, had abundantly failed. He stood before the Sanhedrin, a great teacher, reproving them, and showing from their own Scriptural records that they were now intent on doing toward him as their fathers had done toward the Lord's faithful in every Age. His hearers were "cut to the heart." This expression reminds us of the record (Acts 2 :37) of those who heard St. Peter preach on the same theme-they were "pricked to the heart." But people can be pricked to the heart, and yet have very different results follow. Much will depend upon what is in the heart when it is pricked. If it be good the results will be good ; if it be evil the results will be evil. Out of the abundance of the heart the mouth speaks, and the course of action is guided. These men were in a wicked condition of heart, and the truths uttered :by Stephen were to them stings, rebukes, arousing their hatred to a pitch of frenzy "they gnashed on him with their teeth:"

### **Given a Vision of Heavenly Glory**

Undaunted by their manifestations of hatred and malice, Stephen was so filled with an appreciation of the Lord's goodness, and of his being a servant of the truth, that he was all aglow with interest in his theme, and his face illuminated with a angelic expression, such as truth only can impart. It was then that looking away from his own surroundings -- away from his enemies' faces -- he was granted a glimpse of the Lord at the right hand of the Father. Whether it was a mental vision such as any of us can awaken in our minds, such as the Apostle referred to when he said that we should be continually "looking unto Jesus, the Author and Finisher of our faith," or whether it was actually a vision granted to Stephen at this particular time, we know not -- most probably it was a vision.

He of course did not see in reality what he described, as that would be an impossibility -- "No man hath seen God at any time," and the Only Begotten of the Father is now the express image of His Person, and He also would be invisible to humanity; even the light of His glory would have smitten Stephen down, as it smote Saul of Tarsus a short time afterward. But that Stephen should have had a vision or revelation of his Master and His high exaltation is entirely reasonable; he told what he saw, and this furnished the occasion of his death. His adversaries could have found nothing against him in anything he had said, or that any witness could have proved, but now, effecting great indignation at the thought that Jesus, whom they had crucified, Jesus the imposter, had become exalted to heavenly glory, next to Jehovah Himself -- this furnished an opportunity for the claim that Stephen was a blasphemer, and therefore ought to be stoned to death. All being in a wrong attitude of heart, the same impulse affected all and they rushed upon the faithful servant of the truth, pushing him out of the city to a secluded spot, where they stoned him to death. Let all who would be finally victorious likewise be faithful to the Lord, and they also shall have revelations of their Lord's glory-not, probably, visions or dreams, but such mental pictures as are clearly delineated before us in God's Word, which now is commonly in the

hands of His people; and under the leadings of the Holy Spirit reveals to us the deep things of God which human eyes have not seen nor ears heard.

### **Lord Jesus, Receive My Spirit**

The attitude of Stephen in receiving his persecution was eminently noble. He prayed for himself and for his enemies -- that the latter might be forgiven, so far as he was concerned; they will have enough to answer for and to receive stripes for just retribution. For himself his prayer was that the Lord would receive his spirit. This expression may be one that is open to question. The thought however seems to be, that believers recognizing the fact that whosoever accepts Christ as his Redeemer, receives through Him a new right to life -- that to such the spirit of life is no longer reckoned as forfeited, but considered as being restored to them again, and that unto eternal life, if they are faithful. Neither is it that Christians are privileged to retain their hold upon the spirit of life now, and thus avoid dying, but that God has promised us through His Word that he who has the Son has life- has received back .again by faith through Him a future right to life, to be fully attained through a resurrection. Nevertheless, it is explained to us that "our life is hid .with Christ in God," and will not be ours actually until "He who is our life shall appear," and grant, according to the Father's Plan the new spiritual life and ;body by the power of the First Resurrection. (Col. 3:3, 4.) It seems apparent then that Stephen meant to express to the Lord his confidence, his trust, in a future life through a resurrection, when he made this expression, "Lord Jesus, receive my spirit -- receive my life, preserve my life, that it may be granted to me again in the resurrection, according to Thy gracious promise; I commit my all to Thee, in hope."

Stephen's attitude under persecution may well commend itself to us: our love for the Lord and our benevolent sympathy with all the gracious features of His Plan should lift us above any and everything like vindictiveness or spitefulness against our enemies and should permit us to see that their mistreatment of us, is largely because they are blind to the truth. They know not us, even as they knew not the Lord; and, as He said, if they called the Master of the house Beelzebub, and said all manner of evil against Him falsely, we must not be surprised if the salve should be our lot. We know, to .count it all joy when we fall into such matters; and should rejoice that we are counted worthy of a share with the Lord in the trials and difficulties of this present time, that in due time we may be made partakers also of the glory to follow.

With us also the one thought should be the pleasing of our Lord and the attainment, through Him, of the life everlasting -- having Him to care for our spirit of life, and to revive us again in the resurrection in due time. That life which the Lord has promised to His faithful, the resurrection life, is beyond the power of man. It is the eternal, the invaluable life. If we gain it, no matter what the cost may be, as respects the present life, and mortal body condition, we shall have made a great bargain, we shall have gained a great prize. All who really appreciate it see it to be a "pearl of great price," for which they, like the Master, are willing to lay down all, to sell all that they have, that they may attain it.

## "He Fell Asleep"

In the midst of his prayer, the beloved Stephen fell asleep -- he died. Commenting on these words, another has very appropriately observed: "Though the pagan authors sometimes used sleep to signify **death**, it was only a poetic figure: When Christ, on the other hand, said, 'Our friend, Lazarus, **sleepeth**,' He used the word, not as a figure but as an expression of a fact. In that mystery of death in which the pagan saw only nothingness, Jesus saw continued life, rest, waking -- the elements which enter into sleep. And thus in Christian speech and thought, as the doctrine of the resurrection struck its roots deeper, the word 'dead,' with its hopeless finality, gave place to the more gracious and hopeful word, 'sleep.' The pagans' burying place carried in its name no suggestion of hope or comfort. It was a burying place, a hiding place, monumentum, a mere memorial of something gone; but the Christian thought of death as sleep brought with it, in the Christian speech, the kindred thought of a chamber of rest, and embodied it in the word cemetery --the place to lie down to sleep."

Many, however, who use the term sleep, and who place it upon the tombstones in their cemeteries, overlook entirely -- the fact that it implies that the sleeping one is unconscious, that he will not be conscious until the waking time, the resurrection. The figure is a beautiful one, viewed from the right standpoint, the standpoint of Divine revelation, which shows us the blessings of mankind, restitution, which are to be expected as soon as the morning of the new Millennial Day shall have been fully ushered in.

## How Saul of Tarsus Was Probably Affected

Does someone ask, how Saul of Tarsus was affected by this tragic scene and by the almost supernatural conduct of Stephen? It is difficult to believe aught else than that he received impressions from the example of Stephen that remained with him to the end of his days. Who can say that the beaming and angelic face of Stephen was not one of the "pricks" against which Saul of Tarsus had been contending for sometime, when the Lord interrupted him en route to Damascus? Another has interestingly remarked on this incident: "Stephen's death powerfully affected Paul. That light on the martyr's face; that evident glimpse into the unseen Holy; those words; that patience and forgiveness -- he could never forget them. Not only did he mould his own great speeches on the model of that never-to-be-forgotten address; not only did those conceptions of the spiritual nature of Christ's Kingdom affect his whole after-teaching and ministry; but the very light that radiated from that strong, sweet, noble character seemed to have been absorbed by his spirit. It is thus that the martyr Church has ever overcome by the word of her testimony, because the saints have loved not their lives even unto death."

Doubtless there were some who considered the martyrdom of Stephen a great calamity to the Church, a great loss of influence; a cutting off of one of the

ablest exponents of the Gospel, but we are not sure that they took a correct view. Viewed from God's standpoint, quite possibly the testimony which Stephen gave at the close of his life was a most beneficial one; first in its influence upon the believers, in teaching them by precept and example faithfulness, even unto death; and that the Lord's people could die as they lived, joyful through the faith that is in Christ. His death also probably bore a valuable witness to some of his enemies. Quite possibly the Apostle Paul's first favorable impressions toward Christianity were received through his witness of the courage and zeal of this noble martyr, whose spirit of Christ he doubtless witnessed in others of the hated "sect, everywhere spoken against."

So with us; we know not which act in life may glorify the Lord most, or whether- our living or dying would be most helpful to His cause. We are to leave this in the Lord's hands, and to remember that our course in any event must be one of faithfulness, and that if faithful nothing can by any means harm us, but all things must work together for our good.

## **A STUDY IN ISAIAH'S PROPHECY**

**Isa. 2:2-4; 11:1-9**

*"Come ye, and let us walk in the light of Jehovah." -- Isa. 2:5.*

THE CAREFUL student will observe that Isaiah's prophecies repeatedly mingle and commingle the events of his day with the events of our day -- God's providences toward His people then, and His subsequent deliverance of them to Babylonian captivity, and His later judgments upon Babylon, all of which were accomplished literally within two hundred and fifty years of Isaiah's vision, are interspersed with declarations, respecting Messiah and His everlasting Kingdom, and the blessing of the remnant of spiritual Israel, and the eventual healing and recovering of all Israel to Divine favor. An illustration of this intruding of the Messianic Millennial Kingdom into the prophecies which specially related to natural Israel and the condition of things present in the Prophet's day, is afforded in this study; also in chapters 8:14-18; 9:1-7; 32:1-4; 33 :5-24 ; 52 :7-15 ; 60:1-5 ; 61:7-11; 65:17-25.

In the prophecy under consideration the Lord pictures natural Israel as entirely cut off, leaving nothing behind but the root of Divine promise, and yet He shows that out of this root shall ultimately come all the blessings originally promised to Abraham, and confirmed unto Isaac; unto Jacob, and unto David, the last confirmation reading, "I will set up thy seed after thee, which shall proceed out of thy bowels, and will establish the throne of his kingdom forever: I will be his father and he shall be My son." (2 Sam. 7:12,13.) This prophecy seems, indeed, to have a fulfillment in Solomon, but only because Solomon was a type of the greater son of David, who was the Son of God. Solomon indeed built the typical house of the Lord, but Christ, the antitypical son of David and Son of God is now building the true, the antitypical Temple, the Church which is His Body, a temple of the Holy Spirit, a house of sons. David himself prophetically grasps the truth of this promise, saying, "Jehovah hath sworn in truth unto David; He will not turn from him; of the fruit of thy body will I set upon thy throne." (Psa. 132:11.) The Apostle Peter, moved by the Holy Spirit on Pentecost, refers to this same promise, and definitely applies it to our Lord Jesus. -- Acts 2:30.

## **The Vine of His Own Planting**

In the prophecy our Lord is not spoken of as the root out of David, but as the root out of Jesse, David's father; because David himself is a type of Christ, his name signifying Beloved. Hence also the fact that in many prophecies our Lord's Millennial reign is spoken of as the reign of David, the reign of the Beloved.

It is worthy of note that the Scriptures, in speaking of the Gentile governments, symbolize them as trees, and their destruction as the cutting down of those trees. Many trees do not sprout again from their roots when once cut down, as for instance, the cedars of Lebanon to which great Babylon was likened. On the contrary, the Lord speaks of Israel as a vine of His own planting; and one peculiarity of the vine is that it seems to thrive the better in proportion as it is pruned. Thus our Lord also speaks of spiritual Israel as branches of Himself, the true Vine, and declares that the Father prunes the vine to the intent that it may bring forth more fruit. It is said that amongst the vine-growers of Palestine it is customary to cut back the vine clear to the roots yearly, in order to get fresh sprouts therefrom. And so we find that the Lord, with fleshly Israel, frequently pruned them by disciplines, captivities, etc., cutting off many of the branches, and preserving only a remnant. This process was followed at the First Advent in the cutting off of Israel from all further share in the spiritual features of the Abrahamic promise -- except the remnant which received the Lord and on this account were granted privileges to become members of the house of sons. (John 1:12.) During this dispensation the Lord deals with His people, not collectively, not as a nation, but individually; each branch is pruned, and every branch is expected to bring forth fruit, or else it will be entirely lopped off.

Here, then, we have the thought of the Lord, expressed through the Prophet, respecting Christ Jesus, our Lord, that He from the time of His baptism and anointing with the Holy Spirit, became the new spiritual shoot out of the Abrahamic promise, and out of the roots of Jesse. But they greatly err who see in this study our Lord Jesus only, and who fail to recognize the fact that He is the Head of the Church, which is His Body. The true vine is therefore the entire Body of Christ, as our Lord explains. (John 15.) This stem or new Vine had its start in our Lord Jesus and has grown and prospered and had branches which have borne their fruit under the great Husbandman's care in all these centuries of the Gospel Age. But neither the Vine nor its fruitage have been specially delightful either to the fleshly Israelites or to nominal spiritual Israelites: on the contrary, our Lord's prophetic declaration has been accurately fulfilled

"Ye shall be hated of all men for My name's sake." Our Lord and the Apostles were hated by the chief religionists of their day, not because they were evil, but because of their faithfulness to God; because that faithfulness, as a light, rebuked, as darkness, the unfaithfulness of those who hated them.

## **The Sufferings of Christ, and the Glory to Follow**



Suddenly passing from the perfecting of Christ, Head and Body, under the influence of the spirit of the Father, down to the time when these graces which are supplied in this present Age (and under which the Body of Christ groweth unto a holy temple of the Lord, by the fitting, molding, polishing and fashioning of each member), shall have been perfected, the next suggestion of the prophecy is the exercise of these graces of the Divine spirit by the complete Christ in the Millennial Kingdom -- in judging, blessing, correcting, and assisting humanity, or so many as will avail themselves of their help, to return to Divine favor. The thought is that as soon as the entire Christ (Head and Body) has been prepared for the work to be done, the work itself will be commenced. It is in full accord with this that the Apostle says that the Prophets spake beforehand of the sufferings of Christ, and of the glory that should follow. Not that the sufferings of Christ were completed more than eighteen centuries ago, and the glory failed to follow; but that the sufferings of Christ, which began in our Lord, the Head of the Body, are being filled up or accomplished in all the members of His Body, and as soon as the last member of the Body has been made perfect through suffering, and been fitted for a share in the glory, then at once the glory shall follow -- follow the completion of the sufferings. (Compare Col. 1 :24.) It is because there are some members of the Body of Christ still lacking to make up the elect and predestinated number, foreknown of the Lord (Rom. 8:29), that the glory has not yet been ushered in. And fortunate this is for us who hence, still have hopes of attaining to this High Calling of God in Christ Jesus, to become heirs, of God, joint-heirs with Jesus Christ our Lord, to an inheritance incorruptible and never-fading, reserved in heaven for those who shall make their calling and election sure.

The glorified Church, Head and Body, will be so filled with the spirit of Jehovah -- His wisdom, His love, His power -- that they will be fully qualified to do all the great work which Divine love and wisdom has purposed and arranged for, since before the foundation of the world.

### **"He Will Smite the Earth"**

The Scriptural position throughout is harmonious and consistent. It describes the present time of evil as "the present evil world," in which "the prince of this world" rules, and in which the Lord's people, "the Body of Christ," the heirs of the Kingdom, "suffer violence"; and that this violence, through suffering persecution, is working out for those who are rightly exercised thereby a preparation for the time when the entire Body of Christ, having been thus purified and prepared, will be given the Kingdom under the whole heavens, the said dominion of earth being wrested with force from the prince of this world and the kingdoms of this world, and bestowed upon the Son by the Father's power, through the great time of trouble with which this Age shall end, and in which the prince of this world will be bound.

The Lord, through the Prophet, shows the means by which the righteous reign of the Messiah shall be inaugurated -- the time of trouble such as was not since there was a nation, predicted by the Prophet Daniel, saying: "He

shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." It is evident, then, that there will be not only poor, needing assistance and equity, but there will be the wicked at the time the Kingdom is established. (Compare Mal. 4:1, 6; Rev. 19:15.) The rod of Messiah's mouth signifies the judgments which He has already expressed and which have very largely gone unheeded by Christendom. We remember His declaration, "He that rejecteth Me and receiveth not My words hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." Christendom in general has admitted the righteousness of the Lord's Word, but those who attempt to live according to that Word are remarkably few. Consequently, when the time shall come that judgement shall be laid to the line, and righteousness to the plummet, and when this judgment shall begin at the nominal house of God, the nominal system in general will fall -- will fall condemned under that Word. Only the faithful few, the Lord's jewels, shall be "accounted worthy to escape those things coming upon the world," when the Lord shall smite the earth, Christendom, the present social order, with the rod of His mouth, when, as elsewhere described, "The Lord shall speak to them in His anger, and vex them in His sore displeasure" -- when He shall render vengeance to His enemies, and recompense to those who have known the Master's will and have done it not. "Vengeance is Mine; I will repay, saith the Lord." "Wait ye upon Me, saith the Lord, for My determination is to gather the nations; that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy." And "then will I turn unto the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

"Righteousness shall be the girdle of His loins,  
Faithfulness the girdle of His hips."

The girdle figuratively represents mercy, diligence, service, and the proclamation here is that the Messiah shall be a faithful, a diligent servant of Jehovah, in accomplishing all the work entrusted to His care.

### **"The Wolf and the Lamb"**

The reference to the change of disposition in the animal kingdom, so that the wolf and the lamb, the leopard and the kid, the calf and the lion, will dwell in harmony, is in full accord with the general Scriptural outlines of the "times of restitution of all things." The restoration of mankind to that condition which was lost through sin implies naturally, therefore, a restoration of the brute creation to primeval conditions, such as are suggested in the prophecy before us. The same thought is conveyed in the statement that "A little child shall lead" or control the wild beasts when brought into their relationship with mankind.

Other prophecies speak of mankind in the restitution condition as perfect human beings, of the earth and adapted to the earth, and tell us that in the perfect condition they shall sit every man under his own vine and fig-tree, with none to molest or make him afraid, and that they shall long enjoy the work of their hands. These promises which are the lights of the world's hope

during the Millennial Age, have nothing whatever to do with the hope set before the Gospel Church of this Age -- the heavenly hope, the realization of which our Lord and the Apostles assure us will require that all who would attain to it must of necessity be changed from animal to spiritual bodies, from weakness to power, from human nature to spiritual nature; because flesh and blood cannot inherit the Kingdom of God.

After crushing present institutions under and connected with the prince of this world, God's Kingdom will not remain small, but will gradually expand until it shall fill the whole earth. This is the holy mountain mentioned in the prophecy under consideration, a mountain being a symbol of a kingdom. Nothing shall be permitted to do violence or work injury throughout all God's holy Kingdom, as a result of its establishment. Love shall be the law, and Divine power shall be the force which will enforce that law, and all who will not conform thereto shall be "cut off from among the people," as the Lord has declared through the Apostle. (Acts 3:23.) How evident it is that this Kingdom has not yet come, when we see that so far from love being the rule of mankind, selfishness is the rule, individually and nationally, and that there are many influences of evil hurting and destroying throughout the world today. This is an evidence that God's Kingdom is not yet set up, and hence we continue to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

### **God's Kingdom Shall Fill the Whole Earth**

The power by which the Lord shall accomplish the blessing of mankind, after He has crushed the power of evil and established the reign of righteousness, is stated to us in this prophecy: it is to be by the spread of a knowledge of the Lord. The Apostle assures us (1 Tim. 2:4) that it is the will of God that all men shall come to a knowledge of the Truth that they may be saved. He assures us that there can be no salvation without knowledge, (Rom. 10:14, 15); consequently the knowledge of the Lord being very limited throughout this Gospel Age, only comparatively few of earth's millions have come to such a knowledge of Him as to permit them to exercise faith in God, and in the great sacrifice and pardon for sin which God has provided in Christ. But the fact that few in the present life have come to this knowledge shall not in any degree thwart the Divine Plan, nor make the death of Christ on their behalf of no avail, for the Lord assures us that in due time the true light of the world, Jesus, shall lighten every man that cometh into the world this includes all the heathen, all those of imbecile mind, who could not grasp the Truth, and all the infants who die without a knowledge of the only name under heaven whereby we must be saved. God has thus made ample provision: first, in the redemption which is in Christ Jesus our Lord, and secondly, in the Millennial Age which He has provided through Him, in which the knowledge of the Lord shall be caused to fill the whole earth.

This prophecy points us to the Millennial Day, and seems to suggest another root of Jesse, as connected with the blessing of the Gentiles, and as an ensign or standard for all the people to pattern after. This may be understood to signify that after the spiritual seed of Abraham and David has been exalted to the Kingdom glory, then an earthly seed, out of the same root, shall come

into prominence in connection with the heavenly, and be the agent and representative of the Heavenly Kingdom in the blessing of the human race. The Apostle Paul in Rom. 4:16 seems to imply that, while Christ and His spiritual Church of the Gospel Age are **the seed** of the promise, nevertheless, there is another, a subordinate seed, which shall be used of the Lord in the blessing of mankind. This latter seed seems to be referred to also in Heb. 11:39, 40, where the Apostle, after mentioning the faithful worthies of the past as approved unto God, most positively states that they are not of the Gospel Church, not, therefore, of the Kingdom class per se, but that they, nevertheless, having obtained a good report through faith, will receive a share in the original promise, and be participants in the work of blessing the Gentile world, but not with or as a part of the Church, "God having provided some better thing for us [the Messianic Body], that they without us should not be made perfect."

## **The Herald of Christ's Kingdom**

VOL. XI. July 15, 1928 No. 15

### **THE RECLAMATION OF PALESTINE**

The following farewell address to Palestine Jewry, by Baron Rothschild, recently appeared in "The New Palestine." It is of a character to interest all who are waiting for "the consolation of Israel."

THANK and praise God who has blessed me with years and privileged me in the evening of my life to see with my own eyes the wonderful spectacle of the rebirth of Eretz Israel. When I look back on the stretch of almost half a century since I began my work and when I recall how Palestine appeared in those days, a rocky barren land, full of thorns, it seems to me that I am in a dream.

In those days I also witnessed the terrible sufferings of the Jewish people in Eastern Europe, humbled under the weight of persecutions and bloody pogroms. And though Palestine was also in a pitiable state at that time, it was nevertheless my opinion that the only salvation for Jews lay in bringing them back to the Holy Land. For I was convinced that only in that country would their moral and spiritual qualities and their ability to work be fully developed and realized. I hoped the Jewish people would start a new life in Eretz Israel.

I never thought that all the Jews could settle in Palestine. It was my belief that it was important to create a center where the Jewish genius and the great spiritual culture of our race might develop and by its development react favorably on the condition of Jews throughout the world.

In order to attain this, it was first necessary to lay the proper foundation on the land. The earliest pioneers fought bravely against the ravages of disease and against the natural difficulties of the country but they finally conquered. Small villages sprang up and these grew into large colonies.

People used to say to me in those days, "You are building on sand." But the sand turned out to be the cornerstone of the great Yishub. Fields were tilled, vineyards were cultivated, orange groves were planted, and all this was done in a desert. It proved the patience and the strength of the Jewish people and that made a strong impression on the world. The Jewish achievements in Eretz Israel made a great impression not only on the Jewish people but on world opinion in general. To this world opinion, we may largely ascribe the issuance of the Declaration for a Jewish National Homeland.

The fact that the great powers accepted this Declaration and that it was also confirmed by the League of Nations, shows undeniably that the prophecy that upheld the courage of our ancestors and enabled them to endure sufferings for so many centuries is being fulfilled. After two thousand years we witness the realization of the words of our Prophet who said:

"Happy are we who live in these blessed days when we can say, 'Ach zeh hayom shekivinu matzanu rainu.' This is the day for which we were hoping and which we saw."

How wonderful is the progress we see now! This progress has surpassed all our expectations in the course of the last four years under the marvelous administration of Sir Herbert Samuel, who has introduced order in a land where tyranny formerly ruled and who accords justice and fair treatment to all inhabitants without regard to race or religion.

How wonderful is the development of the Jewish people! Everywhere new colonies have been founded and they are prospering like old ones. Jewish towns have been built. Tel Aviv has become a great city. Private initiative is creating various industries and we can therefore say with certainty that the National Homeland stands on two foundations -- agriculture and industry.

But the true character of the National Homeland is revealed ultimately only through its spiritual and moral achievement. For only in such achievement can Jewish genius develop and therefore the opening of the Hebrew University must be regarded as a momentous event in modern Jewish history. Everywhere in the world, in all branches of science, we have great spirits like Einstein and Bergson. Why, then, should not the Hebrew University become a beacon light in all the sciences and produce many more Einsteins and Bergsons?

The language of our forefathers will be used in the University. From the time when I first visited the colonies, I continually insisted that Hebrew must be the language of instruction in the schools and I was overjoyed to see our ancient tongue coming back to life.

On the basis of what I have done in Palestine, I can tell you how, in my opinion, the National Homeland should be developed, so that it may not collapse because of difficulties awakened by false hopes. Only then can the National Home take its fitting place in the world.

You must see that the development of the present Palestine should be bound up with the past. The present and the past must be linked in the chain of our traditions. What can such a small country as Palestine, such a small spot, do in order to perpetuate its existence? You can perpetuate yourselves only by

basing your work on the foundation of our religion. The Torah -- that was the only force that kept the Jews alive. Today it is still the pillar of all modern civilization and it will sustain us in the future if we obey its commands.

The principles of our Torah are God, family, respect for parents, love for one's friend and love for the stranger. Our Prophets proclaimed the great precepts of charity and mercy. It is our duty therefore to continue to uphold these moral principles, for only then can we take our place in the world as befits the descendants of the Prophets.

I am old. My mission and my work are fulfilled, and my oldest son, Jacob, whose ideas are the same as mine, will now continue my labors and carry to conclusion the things that I began.

May God protect the National Homeland in Eretz Israel.

## **PATIENCE AS A FACTOR IN THE CHRISTIAN LIFE**

*"Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." -- Heb. 10:36*

IT IS to the overcomers that the Savior offers a place with Himself in His throne" -- even as I also overcame, and am set down with My Father in His throne." All who truly become acquainted with God and His well beloved Son realize increasingly as they follow on in the Narrow Way, the advantages as well as the wisdom of having laid all upon the altar, and of having engaged in the great endeavor to live the overcoming life. Hence our Lord said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred-fold, and shall inherit everlasting life."

Briefly, the overcomers are those who come over, surmount, or gain the mastery over certain obstructions; elements, and propensities that are adverse to the will of God; and who, throughout their lifetime are developing the godlike character as a result of enthroning the Divine will and disposition in their hearts as the controlling factor in all of their experiences. The Scriptures call our attention to several qualities that are of great importance in "working out our salvation" or in living the overcoming life. As all Christians of experience know, faith in God 'is most needful; and the Apostle declares that without this quality one cannot please God. Another essential is love; this too, is very important; for the Apostle assures us that though one might have great knowledge and faith and power and even make great sacrifices and practice self-denials, none of these would avail if the love of God was not the prompting force or influence. Another quality is humility; the Word of the Lord repeatedly declares that only the humble, the poor in spirit can secure and maintain Divine favor. "God resisteth the proud and giveth His grace to the humble." Still another quality to which the Scriptures give much emphasis and one that stands closely related to love, indeed, in some respects may be regarded as one of the very ingredients of love, is that of patience. It

is here recalled that St. Paul in expounding the great subject of love, tells us that "love suffereth long and is kind"; therefore love is patience.

## Acquiescence in the Divine Will

We believe that it will be to our spiritual profit and uplift at this time, to consider some of the Scriptural testimony that bears upon and elucidates this quality of patience and reveals to us its place in the Christian life. A critical examination of the word patience reveals that there are two quite distinct and different words in the Greek translated by our English word patience in the New Testament. The one is **makrothunia** (Heb. 6:12; Jas. 5:10; Acts. 26:3). This word corresponds in a general way to the usual impression or thought of patience, as it is used and associated with every-day affairs of our lives; it signifies merely longsuffering, and indeed, **makrothunia** is usually so translated in the New Testament. -- Rom. 2:4; 9:22; Eph. 4:2; Col. 1:11; 3:12; 1 Tim. 1:16; 2 Pet. 3:15.

But there is still another word translated patience and more generally so, throughout the New Testament. The word is **hupomonee**. An example of the use of this word is found in Rev. 3:10: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them. That dwell upon the earth."

This word, **hupomonee**, has a much deeper and fuller significance than attaches to our English word patience. It signifies rather constancy -- the thought being an endurance of evil in a cheerful, willing, patient manner. It represents, therefore, an element of character, and not merely a temporary condition or restraint of feeling or action. For instance, an unregenerate man might have a great deal of patience in connection with the prosecution of his business -- he might be very attentive to his customers, very obliging, very painstaking, and show no dissatisfaction in connection with the inconsiderateness of his customers; and "patience," in its ordinary sense might be ascribed to his conduct. But the word in the text last quoted above rendered patience signifies such a development of heart and character as manifests itself in an endurance of wrong or affliction with contentment, without rebellion of will, with full acquiescence in the Divine wisdom and love, which, while permitting present evils, has promised to overthrow them in God's due time. We believe it will be profitable for us to examine carefully this element of Christian character, of which our Lord speaks in such high commendation, that recognizing it clearly, we, as His followers, may attain to it more completely, and thus have His more abundant approval.

## Patient Endurance Necessary to Fruit Bearing

Since this patient endurance is mentioned as being the Lord's "word" or teaching, it will be well for us to glance backward to the Gospel narrative, and note the Lord's use of the word in His teaching. Twice it is recorded as a part of His utterance. In Luke 8:15, in the parable of the sower, we read "That [sown] on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." The thought here is that in order to be of the fruit bearing class which the Lord



will approve and accept to His Kingdom, it is necessary to do more than to receive the Word of His testimony, even though we receive it with joy -- for that class in the parable is represented by the stony ground, which at first gave evidence of great fruitfulness and vigor, but which, when the sun of persecution arose, withered, because of lack of depth of soil. That stony, shallow soil represents, the Lord explains, a class of hearers who rejoice greatly in the truth., but do not endure, such as cannot withstand persecution or opposition, but wither under it, become discouraged. Such cannot be of the Kingdom class, all of whom must be overcomers.

In this parable our Lord shows us that patient endurance, constancy, is the final test, following after the readiness of preparation to receive the seed; following after the seed has been received and has sprouted; following after love and hope and joy and faith have caused it to spring forth and to give fruitage. Patient endurance, then, is necessary, in order that the grain may be developed and thoroughly ripened, and made fit for the garner. Ah! how important patient endurance seems to be, in the light of this our Lord's Word -- cheerful endurance; for we cannot suppose that He who judges the thoughts and intents, of the heart would be pleased with His children, even if He saw them enduring much for His sake, if they endured in an impatient or dissatisfied or unhappy frame of mind. They would not, in that event, be copies of God's Son, our Lord, whose sentiment is expressed in the words, "I delight to do Thy will, O God!" All of the Royal Priesthood are sacrificers, as was the Chief Priest, our Redeemer and example, who offered up Himself: we, as the under-priests, have also presented our bodies living sacrifices, and are to lay down our lives for the brethren -- in the service of the truth. And God, who accepts these sacrifices through the merit of Christ, informs us that He appreciates or loves the cheerful giver, those who perform their sacrifices of a willing heart, cheerfully. And this thought, be it noted, is in the Greek word we are considering. It is cheerful endurance, patient endurance, that is commended.

### **Possessing the Soul in Patience**

The other instance in which our Lord used the word during His ministry is recorded in Luke 21:19. He had just been telling His followers what they must expect as the result of being His disciples during the present time, when sin abounds, and when Satan is the prince of this world -- they must expect tribulation, opposition from various, quarters; but He assures them that they would nevertheless be fully and completely under Divine care and protection, even though the persecutions would be permitted to reach and to affect them. Then follow the words, "In your patience [cheerful constancy, possess ye your souls."

Our faith and trust in the Lord and His gracious promises for the future life must be so strong that they will more than counterbalance the oppositions of the world, of false brethren, and of Satan's blinded servants -- so much so that these persecutions will be recognized and rejoiced in as the agencies of Divine providence in chiseling, shaping, and polishing us as the living stones for the glorious Temple Which God is constructing. And viewing our trials from this standpoint we can indeed possess our souls, our lives, and enjoy

them, even amidst tribulation, with cheerful endurance, constancy. Yea, we may realize that the soul, the real being, to which God has given the exceeding great and precious promises of the future, cannot be injured by the persecutions of the flesh, nor by anything that men can do to us, so long as we are faithful to the Lord, accepting the persecutions with cheerful constancy, as the ministrations permitted of His providence for our ultimate good.

## **Qualification for the Kingdom**

The question will arise from time to time, Why is this so? In what sense is such endurance necessary? The answer clearly is, that it is one of the conditions which God has attached to the call to joint-heirship in the Kingdom, and the wisdom of this is manifest when we consider the work to which the Church is called -- the work of uplifting and restoring humanity to the state and condition of everlasting life, as God's Millennial Kingdom, under and in joint-heirship with her Lord. That will be a work of great magnitude and it is eminently proper that the Lord should demand that those whom He would account worthy of it shall not only appreciate His goodness and His character, and prefer these to sin and iniquity, but that they should demonstrate their thorough loyalty to these principles to the extent of a joyful willingness to suffer on behalf of right, to endure patiently. A transitory endurance of one or two or three brief trials would not prove the person to have established character for righteousness; but a patient, cheerful endurance even unto death, would prove and demonstrate such a character.

We might illustrate this with the diamond. Suppose that we were able to make diamonds out of some plastic material, so that they would have the full diamond measure of brilliancy; and suppose that they became hard, but not so intensely hard as the diamond, would they have the value of the diamond? By no means. And so with the Christian; if we should suppose him possessed of every grace of character that could possibly belong to the sons of God except this one of firmness, of endurance, he would not be fit to be numbered amongst the Lord's jewels. Hence the Lord's demand is that the quality of firmness, cheerful endurance of whatever His providence may permit, shall be a characteristic of all those who will be fit for the Kingdom.

This importance of endurance in the Christian character is fully borne out by the Apostle Paul's use of the word; for on more than one occasion he ranks it as above and beyond love, which as all know is a mark of character for which we are to run. For instance, in writing to Titus, enumerating the characteristics of the advanced Christian, the Apostle uses the following order: "Vigilant, grave, temperate, sound in faith, in charity [love], in patience." Though we have all the other qualities, this final test of patient, cheerful endurance must be passed before we could be accepted of the Lord as members of the "very elect."

### **"Let Patience Have Her Perfect Work"**

Again, writing to Timothy respecting himself, the Apostle again puts this quality of patient endurance in the place beyond love, saying, "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, love, patient endurance."

It may be asked, How can this quality rank higher than love, if love is the fulfilling of the Law, and the mark of the prize of our high calling? The reply

is that patient endurance does not merely come in at the close of our race, but is requisite all the way along the race course. We need this cheerful endurance of the earliest trials in the Christian way, and as we speed along in our race for the mark, the spirit of cheerful endurance should be growing stronger and stronger at every step of the journey. It is with us throughout all the various stages of Christian development and experience. And when we have reached that point in the race in which we love not only our friends, but our enemies, it is required of us that we shall stand up to the mark faithfully, cheerfully, patiently enduring the tests which the Lord will even then see proper to let come upon us. Hence it is that the Apostle exhorts us, "Having done all stand" -- endure. "Let patient endurance have her perfect work," or "perfect her work." Let patient endurance demonstrate, not only that we have the character, the qualifications of love, demanded in the race for the prize, but also that we have it as an element of character, deep-rooted, immutable, so that we can endure oppositions cheerfully.

Ah yes ! we can see now a reason for the Lord's arrangement that we should have our trial as the Master had His, under an evil environment -- that we might not only have the qualities of character, but have them rooted, grounded, established, and that all this should be demonstrated and proved by or cheerful endurance of whatever Divine providence shall see best to permit to befall us.

### **Inspired Applications of Patient Endurance**

The Apostle Paul in our text says, "But ye have need of patience, that **after** ye have done the will of God, ye might receive the promise." Here, again, we see that it is not merely to do the will of God that is the test, but, that after having attained to that point, that mark of character in our hearts, in our wills (if only partially in the flesh) we should; by patient endurance, establish God's righteous will as the law of our hearts, the rule of life under all circumstances and conditions. Then, and not till then, will we be in the heart condition of fitness for the Kingdom. The Apostle James (1 :3) says: "The trying of your faith worketh patience [patient endurance]"; that is to say, if our faith stands the trial it will work this character of patient endurance; of course, on the other hand, if we do not attain to, patient endurance, it will mean that our faith has not stood the test satisfactorily, that we are not fit for the Kingdom.

Thus it is manifest that a great mistake is made amongst Christian people in general in supposing that religion is merely a thing that is to be gotten as an answer to prayer, or by standing up to be prayed for, or in response to some human or Divine appeal -- as one would get a dollar and put it into his pocket. On the contrary, repentance of sin and acceptance of Christ unto obedient faith, is only the beginning and not the end of the Christian way. Obedience will lead to consecration, and this also, is far from the end; it is merely starting in the school of Christ, having our names enrolled as those who desire to be pupils, and to be taught of God to cultivate the fruits and graces .of the Spirit. All these things are necessary, but much more is necessary; we must go on, not only to the attainment of the faith and the love,

but also to the demonstration of character as expressed in His Word, patient endurance.

The Apostle Paul exhorts, "Let us run with patience [cheerful endurance] the race set before us in the Gospel." (Heb. 12:1). As already observed, the race must be run with this constancy if we would reach the state of settled acquiescence in the will of God, and after reaching that state the position can only be maintained by the grace of constancy, patient endurance, that having done all, we may stand.

## **The Hour of Temptation About to Come upon the Whole World**

We are not to understand our Lord's words addressed to the Church at Philadelphia, to signify that He kept those of His people designated as the Church at Philadelphia from all trials and temptations: quite to the contrary, we may be sure that trials and temptations have been the portion of the Lord's people throughout the entire Age. As the Apostle Peter said to some in his day, "Think it not strange concerning the fiery trial which shall try you, as though some strange [new] thing happened unto you." Trials must be the portion of all who would be "overcomers." How else could they overcome if they had no trials to overcome? The Church represented as belonging to the Philadelphia period had these common or general trials; but the Lord proposed to spare them from certain special trials that were about to come upon the whole world. We are not of the Philadelphia epoch, but of the Laodicean epoch, which goes into these trials, and to our understanding this "hour of temptation," which is to try all people of the world, is already here, we are already in it, and it forms part of the testing of our endurance.

But though our Lord does not preserve the Laodicean stage of His saints from going into the trouble, we may be sure that those who keep the word of His patience now will have His keeping power, as promised to the Laodicean saints: "I stand at the door and knock; who ever hears My voice and opens I will come in and sup with him and he with

This is the special reward of those who are running the race with patient endurance in the present time, in the Laodicean period; while it was not our privilege to escape, the hour of temptation, it is our privilege to have a counterbalancing special blessing as a result of living in the time of our Lord's *parousia* (Presence). We may have His fellowship, His instruction, His dispensing of spiritual food which is now "meat in due season," in a manner and to a degree which none of the faithful of past periods enjoyed these: But as we might expect, this greatest favor is correspondingly offset by the subtlety and severity of the trials of this hour of temptation coming upon the whole world.

If ever patient endurance was necessary it is necessary now; if ever it was true, "In patience possess ye your souls," it is so now. Those running the race acceptably, and possessing this patient endurance, will be able "to stand in this evil day," and no others will be able to stand; for, as The Apostle says, the fiery trials of this day shall try every man's work of what sort it is. -- 1 Cor. 3:13.

## **The General Tendency to Non-Endurance**

The hour of temptation seems to bear specially upon and test this point of patient endurance, and throughout the civilized world we find this quality of patient endurance becoming more and more scarce. Whether we can compare conditions of today With those of fifty years ago, or forty, or thirty, or

twenty, or ten years ago, according to our experience in the matter, we will see that willingness to endure at all is growing more and more scarce. Nobody wishes to endure any Thing -- for righteousness' sake, for Christ's sake or for any body else's sake, and if endurance even be necessary it is generally with very much of impatience, very much more of complaint, etc., than formerly. And this general tendency of the civilized world to non-endurance and impatience, necessarily has its bearing and influence upon all who are seeking to walk in the Narrow Way, going against the current of public sentiment and custom; The stronger that current the greater their difficulty, and only by Divine grace can progress be made.

This necessary Divine grace is granted to us through a knowledge of the Divine Plan, and is withheld from those who are not walking close to the Lord in the footsteps of Jesus. It is for this reason that we see a growing disposition toward impatience, non-endurance, amongst the professed followers of Christ.

Indeed, we may expect the growth of this spirit in Christendom -- the feeling that in the past they have been too patient, not sufficiently aggressive -- the feeling that if they had taken matters into their own hands long ago the world might have been much better off. But those who have kept the Lord's word of patient endurance, and who have sought from Him the needed wisdom from .on high, that is first pure, then peaceable, easy of entreatment, full of mercy and good works, and patient endurance, have learned that He has a due time in which His purposes shall all be accomplished; and learning this 'has assisted them in cultivating patient endurance as their Lord endured the opposition of, evil, its malignity, its spite, its falsehoods, its persecution -- enduring all this cheerfully, patiently, as unto the Lord -- realizing that it is the program which the Lord has not only permitted, but permitted for wise purposes in connection with the call and preparation of the "little flock" who shall be joint-heirs with Christ, their Lord, in the Kingdom.

### **Subtle Trials Amongst the Brethren**

The Apostle counsels us respecting this hour of temptation into which we have entered. Its besetments and trials will be various, and some of them will be subtle; so deceptive that all who are not thoroughly rooted and grounded in the truth will be carried away from the course of true devotion and obedience, by the false arguments and sophistries of those whom Satan is now permitted to use as his agents in trying the Lord's professed people that dwell upon the face of the whole earth.

The hour of trial is not coming alike upon all; for all are not upon the same plane of development, mental-, moral, physical, spiritual. The trial, as it has come to the brethren in general, is pictured by the Apostle in his letter to Timothy. He here delineates certain characteristics of this hour of temptation, otherwise called the great "time of trouble"; and from his prophetic delineation we see that selfishness, selfish ambition will be at the bottom of the matter, and that impatience will be its weapon. The Apostle says, "This know also, that in the last clays perilous times shall come; men shall be lovers of their own selves; covetous, boasters, proud, blasphemers,

disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, [enticers to strife], incontinent [not under restraint, impetuous], fierce, despisers of those that are good, traitors [cannot be trusted, would sell out their best friends for selfish considerations], heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof."

In his letter to the Thessalonians the Apostle gives some further intimations respecting the peculiar trials of this hour of temptation, which has come upon all and which is already working, and sifting, separating -- because the judgment begins with the house of God. He says, speaking of Satan as the prime mover in the evils of this present time, and especially active in this hour of temptation with which this Age shall close, that his effort will be "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Then he explains to us the reason why it will be so, saying, "Because they received not the truth in the love of it, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie, that they all might be condemned who believed not the truth, but had pleasure in unrighteousness."

### **"Blessed are Those Who Weep Now"**

God's promise is the foundation upon which all that we hope for, either of character or coming glory, is built. Let us prize this truth so that we will not compromise it in any sense or in any degree; let us not only hold the truth in the letter but in the spirit; in the love of it, because it is true, as well as because it is beautiful and grand. Holding it thus we will be careful that no one shall twist it for us or pervert it, and equally careful that we do not handle the Word of God deceitfully ourselves, to the blinding of our own eyes of understanding, and thus to our own hindrance. And let us ever remember the importance of patient endurance, that we may not only cultivate the Christian graces, and practice them; but that we may take joyfully the trials, persecutions, or difficulties which our Lord may see proper, to permit to come upon us for our testing and for the development of this character which He explains to us is of paramount importance, and without which perfect love could neither be attained nor maintained.

As we hear from many of the brethren today, we learn of the struggles. and tears and prayers of many, some because of their own weaknesses and frailties, and some because of the frailties of others, and some because of earthly burdens which they can neither overcome nor cast fully upon the Lord. But while sympathizing with these and counseling them as best we can, we remember the Master's words, "Blessed are those who weep now, for they shall rejoice," and our hearts are specially solicitous for those whose letters give evidence that they are in temptation, but realize it not; those who are being swallowed up of ambition or business or other "cares of this life and deceitfulness of riches" -- spiritual or temporal; and with those specially, whose love for the Lord and the truth seems to grow cooler instead of hotter each year, and who see less and feel less than they did years ago. These appear to be like the Apostles, sleeping while they should be watching and praying, and the hour of trial will find them unprepared; while some who are



weeping and striving are more like our Savior at Gethsemane, and like Him will be strengthened for the hour of trial.

Nor can we pray the Lord not to permit these trials of faith and patient endurance;. for we recognize that the "very elect" must be a tried people, because of the very object of their election, that they may be joint-heirs with Christ in the long-promised Kingdom that is to judge and bless the world during the Millennium. As the Apostle says, these "fiery trials **must** try you." It is a matter of **must**, of necessity, that all who would be graduated from the present school of Christ and be exalted in His glorious Kingdom, shall pass the examination. If all could but keep this thought before them continually, how it would nerve them to will and to do the Lord's good pleasure-enduring faithfully and cheerfully whatever our loving Master sees best to permit, knowing that thus He is working out a far more exceeding and eternal weight of glory.

## "THE MORNING COMETH"

"Lo! from his Eastern heights sublime,  
I hear the herald's joyous warning;  
Day's glory deepens; far upclimb  
The rosy splendors of the morning;  
See yon triumphant steeds of light;  
Chase the retreating hosts of night;  
The valleys sing, the hills rejoice,  
And sounds aloft one cheering voice,  
'Tis coming. Yes, 'tis coming."

'Tis coming. Yes, our night of tears  
Shall fade before Immanuel's glory,  
Which now, to gild our earth, appears,  
Foretold in ancient song and story;  
Foretold in that seraphic strain,  
With notes which haunt our world again,  
For traveling through the shadowy years,  
The Just, the Merciful appears.  
Behold! the Lord of glory."

## RETURNING TO GIVE GLORY TO GOD

*"Jesus answering said, Were there. not ten cleansed? but where are the nine?  
There are not found that returned to give glory to God,  
save this stranger." -- Luke 17:17, 18.*

THANKFULNESS of heart, or the grace of gratitude, is a very sure sign of the character God is seeking, especially, in matters appertaining to the great salvation or the hope of immortality set before the children of God during the

present Age. Only the truly thankful are constrained to surrender themselves entirely to the will of God; only the truly appreciative and grateful are willing to undertake the experiences -- sacrifices, trials, and discouragements of the Narrow Way that leadeth unto life. We are reminded here that St. Paul declares of himself and of all others of similar mind, that "the love of Christ constraineth [draweth, impelleth] us; because we thus judge that if one died for all, then were all dead [yea, worse than dead in trespasses and sins and condemnations]: and that they who live [justified to life through faith in His blood] should not henceforth live unto themselves, but unto Him who died for them." -- 2 Cor. 5:14, 15.

The sacred narrative that tells of the cleansing of ten lepers of which only one was impelled to return and give thanks to God, well illustrates the course of true gratitude as well as the disgrace of unthankfulness and ingratitude. As is well known, leprosy is a very prevalent disease in eastern lands, and among the Jews, lepers were especially proscribed-separated from others -- not allowed to have intercourse with their own families nor to come near anybody, but obliged to keep at a distance, and on the approach of a stranger to cry out, "Unclean! unclean!" From the standpoint of the Law it is evident that leprosy was meant to represent sin and its loathsome, contagious, and consuming character.

A traveler in the Orient writes: "As our traveling party passed out the western gate of Nablus, the site of ancient Sechem, a group of repulsive lepers greeted us with calls for help. They showed various forms of that terrible disease: the nose or the lips or a hand or a foot eaten away; the limb distorted, and one case at least was a leper 'white as snow.' When we were fairly in our tents beyond the city westward, those lepers came, fifteen in all, and seated themselves afar off, in a semi-circle, facing our tents, with one of their number a little in advance of the others, holding out a dish for alms, and, as with one voice, they cried aloud to us to have pity on them and give them aid." Another writer describes leprous conditions thus: "The hair falls from the head and eyebrows; the nails loosen, decay and drop off; joint after joint of the fingers and toes shrink up and slowly fall away; the gums are absorbed and the teeth disappear; the nose, the eyes, the tongue, and the palate are slowly consumed."

### **Leprosy a Pre-figuration of Sin**

The horrors and loathsomeness of leprosy and its contaminating qualities, both by heredity and infection, well illustrate the disease of sin, which has taken hold of the entire human family, and which separates and alienates from God and all that are pure and in harmony with Him. The isolation of lepers was distinctly enjoined in the Law, but no cure or remedy was prescribed. The disease was treated from a religious standpoint, and in every case was made amenable to the judgment of the priests: they decided whether or not a case of leprosy had developed, they banished the leper, and in the event of anything occurring to cure him, the priests must pass upon his cleansing before he would be readmitted to society. So, in the great malady of sin, God commits to the hands of the antitypical Priesthood -- Christ and the faithful underpriests now being selected from the world -- the work of

pronouncing and making manifest what is sin, as distinct and separate from what is righteousness, and thus to separate between the clean and the unclean, between those who are in harmony with God, and those who are out of harmony with Him. And in the coming Age, when the Royal Priesthood shall be glorified and in official power to bless the world with the knowledge of God and the knowledge of how to become free from sin, and through the merit of the precious blood, to attain full restitution -- to purity and perfection of mind and heart and body-it will be this Royal Priesthood that will have the deciding of when the purification has been complete -- when sin has ceased to exist in the condemned, and they have been brought back into full harmony with God and righteousness.

Travelers tell us that within the borders of Samaria and Galilee leprosy still abounds rather more than elsewhere; and that groups somewhat like the one described in the sacred account are frequently to be seen. This group stood afar off, as they were compelled by law to do; yet recognizing Jesus as the Great Teacher, of whose miracles they had heard something, they conceived the hope that He might have compassion upon them and heal them of their loathsome, disease. Therefore They lifted 'up their voices together, crying, "Jesus, Master, have mercy on us." There is no doubt as to the meaning of their cry; although they usually begged for money, they evidently now were seeking for healing from the Great Physician.

Hearing their voices Jesus turned compassionately toward them, 'and we can better, imagine than describe, the sympathy which He felt for them in their pitiable condition, and no doubt also His mind at the same time took in the thought of the great malady of sink from which the whole world was suffering, and whose sufferings He had come to relieve, whose bonds He had come to break, by giving His own life a ransom price for theirs. Our Lord merely said to them, "Go show yourselves to the priests." This implied that the leprosy had ceased its ravages, and that they might expect to be pronounced free from contagion and permitted to return to their homes and families, even though maiming and marring occasioned by the ravages of the disease would still be with them. Thankful for such a release from their sufferings, the entire ten obediently hastened to comply with the injunction, but in the way they discovered that the blessing they had received from the Lord, was not merely a staying of the disease, but a restoration to normal conditions. Their faith had brought them far more than they had expected.

### **Only One Returned to Give Thanks**

One of them turned back and prostrating himself before the Lord rendered homage and thanks to his deliverer. The other nine passed on to comply with our Lord's words, and to show themselves to, the priests, not having a sufficiency of love, appreciation and thankfulness to return in their cleansed condition to, first of all, acknowledge the Giver of the blessing they had received. Our Lord remarked this, and called attention also to the fact that the one who did return was a Samaritan, and not one of the Jewish household of faith, saying, There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, and go thy way; thy faith hath made thee whole."

Nothing is said in the record respecting any spiritual blessing or favor which came to the Samaritan whose thankfulness of heart led him to Jesus' feet in acknowledgment. We are not told that Jesus invited him to become one of His followers, nor that he received any spiritual blessing; indeed, we know that it was not possible that he could receive any spiritual blessing, because, being a "stranger," like all Gentiles, he was debarred from any share in Divine favor until the full measure of favor was granted to the Israelites -- Cornelius, three and a half years after our Lord's crucifixion, being the first Gentile to be received into favor, and that time being the earliest at which the favor might go to the Gentiles -- the end of the "seventy weeks" of favor promised to Israel.

### **God's Favors for the Thankful**

Neither are we told that the nine who received the favor of God without being moved at heart to return and render thanks were, because of their unthankfulness, in any degree deprived of the blessing already received. We can readily imagine, however, that their condition of heart would not be favorable to them in connection with a hearty acceptance of the Lord and the Kingdom privileges He was offering. We may reasonably suppose that if they were unmoved by so great a manifestation of Divine love toward them, experienced in their own persons, they would be equally unmoved by the preaching of the Gospel which they might hear at any future time, either from the lips of Jesus or the Apostles. We may even surmise that those nine never came into the Church of Christ. These would seem to, be examples of ingratitude.

Unthankfulness is unholiness, lack of that proper appreciation which would lead to a full consecration of life and every interest and affair to the Lord--regardless of what reward He may bestow. The "exceeding great and precious promises" of God's Word are not given to inspire thankfulness and consecration, for they are given only to the thankful and consecrated who already have presented themselves living sacrifices to God. "To you it is given to know the mysteries of the Kingdom," "God hath revealed them unto us by His Spirit," which is granted only to the consecrated. These promises are to strengthen and nerve us and to enable us to "overcome," in fulfillment of our covenant of consecration. -- 2 Pet. 1:4; Matt. 13:11; 1 Cor. 2:9, 10.

The Samaritan whose gratitude moved him to return and give thanks demonstrates the grateful heart; we have good reason to hope for him, that his condition of heart was more acceptable to God and nearer to the Kingdom requirements; and that when in due time the Gospel of Christ was turned to the Gentiles and to Samaritans, this one would be a ready hearer and have a ready heart to receive the good Message and to be healed from the moral leprosy of sin, and to come into harmony with God by presenting himself before the Great High Priest of our profession who died for our sins and who accepts as clean all who come unto the Father through Him. Though we have no record of it we would be justified in supposing that the Samaritan was of the kind the Lord is now drawing and calling to sacrifice with Christ, and that receiving that Message of the Kingdom he would be ready to lay down his

life and become dead with Christ, presenting his body a living sacrifice unto God. -- 1 John 3:16; Rom. 5:1, 2.

### **What Shall We Render unto the Lord**

It is our privilege to observe around us, parallels of this illustration. There are those who have suffered from the leprosy of sin and who have appealed to Jesus for mercy and help and who have been measurably justified by faith--tentatively cleansed from their iniquities and promised the covering of the righteousness of Christ. Yet, amongst all these who have experienced such blessings and favors at our Lord's hands, how few comparatively, there are who return to Him and prostrate themselves before Him to offer thanks for release from the bondage of sin and condemnation, and lay themselves at His feet, living sacrifices -- making an entire consecration of themselves to the Lord, their reasonable service! To those who really have seen and heard and tasted that God is gracious, and into whose hearts the truth falls as the seed into good ground, it is but a reasonable service that they should present to the Lord their little all that they possess in the present life; and this becomes a still more reasonable matter when they learn that God has sent forth during this dispensation a special message of invitation to joint-heirship with His Son in the Kingdom of Heaven. Following on in the path of wisdom and obedience, all such become further enlightened which in turn leads to still greater appreciation and gratitude, enabling them to joyfully lay aside every weight, besetting sin, and earthly ambition, and to strive to attain the gracious things represented in the Divine promises.

### **Grandeur Views of Coming Glories**

The Prophet speaking for this class of holy favored ones of this Gospel Age, the consecrated, inquires, What shall we render unto the Lord for all His benefits to us? What would be the proper course for such to pursue in their relationship to God? The Lord through the Prophet gives the correct answer, saying "I will take the cup, of Salvation and call upon the name of the Lord." The cup of Salvation as our Master explained, has a twofold significance. It implies that we all share with Him in His cup of suffering, of self-denial, of self-abasement for the sake of the Lord's cause, in this time when sin abounds, when, the Prince of this world rules in the hearts of the majority, when darkness covers the earth, society, and gross darkness the heathen. We have the promise that those who drink of the Lord's cup now, will also drink of His cup of rejoicing and blessing and refreshment in the Kingdom.

In other words, in the Divine order these two features are indissolubly joined -- "If we suffer with Him, we shall also reign with Him." If we partake of the trials and sufferings and opposition incidental to faithfulness to the Lord, we shall have a share with Him in the glory, honor and immortality by and by. But if we refuse the cup of trial, discipline, experience, and suffering of this present time, we are thereby also refusing and passing by the cup of glory and blessing of the Millennial Age and of eternity. Let us take the cup of

suffering, let us appropriate it, let us render unto the Lord our God our reasonable service-an entire consecration of heart and life. This appreciation of a reasonable service will doubtless continue to increase before the mental vision -- as we go on we will perceive greater privileges and opportunities of sacrifice, and as we measure up to these, we will receive clearer and grander views of coming glories, and also of our heavenly reward. This will be as a result of the spiritual eyes of the understanding opening wider and wider, to behold lengths and breadths and heights and depths of the Divine purpose, and the riches of truth and grace which center in Jesus Christ our Lord.

Let each and all who would return unto the Lord with an offering in righteousness and who would please Him supremely, seek and cultivate more and more the spirit of thankfulness, the "reasonable" spirit or disposition. The grace of gratitude and thankfulness will in proportion as it is fervent and strong, make every trial seem small, and every sacrifice on our part easy to be offered, and it will make all of God's mercies and favors toward us proportionately grand and inspiring.

## **FELLOWSHIP WITH JESUS IN EFFECTUAL PRAYER**

*(Continued from last issue)*

*"I have given them Thy Word; and the world hath hated them because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." -- John 17:14, 15.*

HAVING noted the far-reaching principles of our Lord's first request for us in His remarkable prayer, we now examine His next petition, as noted above, wherein our additional needs are remembered. Here again we find a depth of love revealed in His solicitation for our highest good. In appropriating this petition to ourselves we will greatly be benefited by meditating deeply upon the reason why Jesus who loves His own with such intense love, should be particularly careful to remind the Father that their immediate removal from a world that hated them, and from an environment wholly at variance with their spirit, was not the burden of His prayer. Would we not acknowledge that if our preferences had been consulted, we would have appreciated, even more, a petition suggestive of His desire to have us taken away at once. Do we not sing, (and the wish is father of the thought,)

"He comes, for O! His yearning heart  
No more can bear delay,  
To scenes of full unmingled joy  
To call His Bride away."

But Jesus would teach us that His love is just as desirous of saving us kept in the world, and from its evil, until the matter of our testing and preparation has been completed, as He is to have us with Him in glory by and by. Until our faith and love and obedience have been proved, and our characters crystallized in righteousness, and our service completed, Jesus can and will bear delay and continue this prayer on our behalf, and our present joy and blessing will be in proportion to our measure of harmony with this request.

### **The Spirit's Revelings at Pentecost**

Under the guidance and illumination of the Spirit received at Pentecost, the disciples themselves caught the real purpose of this petition, and realized in their experiences its fulfillment; and through them we may learn its meaning to us. We observe the contrast between the disciples preceding Pentecost and after. Where we formerly saw them disputing about planes in the Kingdom, or burning with a zeal to be immediately enthroned in ruling power, and absorbed with questionings as to when the time would come for such things, we find that with the Spirit's revelation of the long delay, and the clearer understanding of the present call to discipleship, and the consequent suffering, testing, polishing, etc., there comes a beautiful acquiescence of spirit; and they learn to "glory in tribulation," to "count it all joy," when beset by divers temptations. They learn too, how to consider the present warfare a "good fight," "a glorious contest," and present afflictions as light and unworthy of comparison with the eternal realities beyond the veil, of which they would be counted worthy when their twofold mission had been completed, and for which it was necessary that they be kept in the world and from its evil.

Certainly Jesus desired the presence of His disciples in the earth that they might go forth bearing testimony to the facts concerning His humiliation, death, resurrection, and future reign; that they might proclaim to Jew and Gentile the unsearchable riches of Christ comprehended in the extraordinary grace peculiar to this Age -- the gathering but of a people for His name, a Bride for His Son. The command, "Go ye into all the world," has constituted the marching orders of His Church Militant through seed time and harvest, until sowers and reapers are brought together in the Kingdom's Harvest Home.

### **The Burden of Apostolic Testimony**

Surely in this feature of her mission she has been kept. True, there has existed throughout the Age along side the faithful, those who have given heed to the Adversary's suggestions, and compromising schemes, supposedly

justifying the laudable desire .to establish a reign of the Church immediately. But notwithstanding this fact, God has not left Himself without a witness in the earth; and from the day when the Apostles warned the Church against such premature efforts until the present time, there have been those who have said with Jesus, "The cup, which My Father hath poured for me shall I not drink it"; remembering that He had forewarned them of the rejection of themselves and their message by the world, even as He and His message had been rejected. Like Him they have refused to depart from the simplicity of the Father's arrangement which in itself is the essence of wisdom. For that arrangement requires that before such tremendous responsibilities can be assumed there must be a preparation and qualification. God sees wise to withhold from His Church the exercise of such high offices; involving the eternal destinies of countless millions, until, "he that overcometh" by faithfulness unto death has demonstrated his fitness and worthiness.

Is it not worthy of note that the burden of the Apostles' ministry, and their greatest heights of eloquence and argument are not found in glowing paragraphs regarding the conversion of the world, or the execution of judgments upon present unrighteous systems, or even of the resurrection and restitution to be accomplished in the coming Age, but the burden of their testimony, was of the works of holiness and grace connected with the perfecting of the saints for their future work of service -- unfolding the conditions of holiness, power and victory. There is no desire to enlarge the straight gate or broaden the narrow way by minimizing or modifying the rigid requirements circumscribing the life and character of the saints; but a setting forth in forceful language, the high standards of a holy walk. They stressed the necessity of being cleansed from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord; putting off the works of darkness and putting on the armor of light; walking in the light as He is in the light, and having fellowship with the Father and the Son; meditating upon, and imitating the attributes of God as these are mirrored in His Word, and as they shine forth in the face .of Jesus Christ. They of the early Church sought to be established, strengthened, settled in the principles of righteousness and truth, and to abound in the fruits and graces of the Holy Spirit; building one another up in their holy faith, assured that if they did these things they would be kept by the power of God and could rejoice in, the confidence of an abundant entrance into the everlasting Kingdom of our Lord and Savior Jesus Christ.

### **The True Church Kept in the Midst of Apostasy**

The beloved John in those significant words, "The marriage of the Lamb has come, and His Wife hath made herself ready," drops the curtain behind the last member of the Church to pass beyond the veil, and how beautifully appropriate they are! We seem to catch the inspiration, even now, of the angelic choirs, as heaven resounds with their anthems of welcome and acknowledgment of her worthiness to be then Bride, the Lamb's Wife. The faithful Church has been kept from earthly defilements, pure in heart and chaste in character, separated from human aims and ambitions, denying the right to many of the good things of the world, recognizing that even many -of these would be detrimental to her closest fellowship with the Lord. She has



been kept from any compromise with the pleasure loving spirit of the world, knowing that by such things her robe would become bedraggled and soiled. From pride also has she been preserved, and from those sins of presumption that produce boastfulness and self-exaltation. Recognizing the beauty of obedience she has not sought to anticipate future privileges by neglecting present duties, seeking neither the right to rule the world, or to demand its approval and co-operation in furthering her schemes. But she leaves it at last with its powers still in control, and continuing to hold sway until her companions who follow after her have suffered its wrath and rejection, and have experienced the burning of their unauthorized and unfaithful works. Her triumph is solely over the world, the flesh, and the devil, and is represented in a purified character, made meet, through much tribulation, for the inheritance of the saints in light. Then enthroned with Christ Jesus, and endowed with the Divine perfections, she shall reign until the name of Jesus and the knowledge of God flood the world from the rivers to the ends of earth.

### **Sanctify Them Through Thy Truth**

We come now to verse 17 which contains that petition that has been so closely associated in our minds with the wonderful system of truth revealed in the Divine Plan of the Ages. As we have learned to realize this unfolding of truth, our desire has surely been to know its sanctifying power in our lives. We have observed and known the injurious effects of error, and now the truth has begotten in our hearts a longing for purification, to know the lengths and breadths of spiritual life as it is hidden in God's purposes, and our heart's respond to this request, desiring that Jesus may teach us how to realize our full sanctification through, and by the truth.

Jesus, we observe, said much about knowing the truth and finding in it an entrance to the favor and approval of God. Furthermore, we find that He said much about the responsibility resting upon the one privileged to hear His Word. Again and again He gave point to His Message by reminding His hearers of that eternal principle that is always operative in God's dealings with His creatures, namely unto whomsoever much is given, of the same shall much be required. Repeatedly we find Him teaching that the premium is not to be put upon the intellectual comprehension of the truth, but upon its faithful assimilation and application, a bringing of the daily life into full accord with the high, lofty standards and principles of the truth. "Therefore whosoever heareth these sayings of Mine, and **doeth them**, I will liken him unto a wise man, which built his house upon a rock."

If then, we have been the favored recipients of these words of life, and have considered ourselves in a position to apply this prayer in a personal way, how important it is that we examine ourselves before God, to discover to what extent the work of sanctification has been accomplished. Whether we have walked in the light of the truth one or more years the question is surely a solemn one, but how increasingly important it is when year after year has rolled by and our responsibility has correspondingly increased, as the grace of God has been showered upon us, primarily and continuously for our sanctification. Well might we now inquire, Have I been truly set apart to this

holiness of life and conduct? Have I been transformed by the renewing of my mind, as God predestined that I should be? Have I been, not only a hearer, but a doer of the word? An affirmative answer to such questions should be forthcoming from all who make their professions of identification with the truth. And oh that it might be so! But alas, how clear it seems that comparatively few can bring forth the evidences of a sweeter, happier, more benevolent, more loving and kind, a more elevated and godlike disposition and character because of a knowledge of the truth. If envyings, jealousies, factions, strife, were the sure signs of carnality and unsanctified character in the days of Paul, we cannot avoid acknowledging the force of his classification as applied to the present time. And it behooves us all earth to pray with David, "Search me, God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." -- Psa. 139:23, 24.

### **A Legend and Its Lesson**

As a means of testing our individual faithfulness in the application of the truth through the years. that are past, we think of a legend wherein the story is told of three men, to each of whom a jewel was given, with the understanding that they were at liberty to use it as they each might choose. The description given of their characters is that of a wise man, a just man, and a foolish man. Each in his own way displaying his character by his valuation and use of the jewel given him:

"The fool contrived of his a lens  
Wherein to gloating eyes,  
The smallest speck that could be found  
Was magnified in size.

"The just man made of his a pane  
All clear without a flaw,  
Nor summer heat nor winter cold  
Affected what he saw.

"The wise man pondered long and well  
How best t seek to aid.  
Then taking up the crystal given  
Of his a mirror made."

The moral is clear. Have there not been those who have taken this priceless jewel of truth from the hands of Jesus, and gone forth with no higher ambition than the foolish man? Having discovered the unreasonableness and defenselessness of error, and those who hold it, and recognizing the power of the truth to reveal the absurdities and wrongs, of others; what zeal there has been to call down fire from heaven, sparing none! What satisfaction seems to be experienced in assuming an attitude of such superior wisdom, that conveys the impression of special ability, special clearness of vision and power in argument! Whether this character be displayed in the individual's attitude toward the nominal church or manifests itself inside the circle of the brethren as a general policeman, it matters not. God is concerned with

principles, qualities of character, humility and love. Foolish indeed is the one thus occupied. How impossible it is for such to be sanctified by the truth when the first principles of gratitude and humility are so deplorably absent! If their ears were open, surely they would hear the restraining message, "What hast thou that thou didst not receive?" -- 1 Cor. 4:7.

### **"Blessed Are the Merciful"**

When pity and sympathy, such as the truth imparts are permitted to flow through the mind, the language of the great Evangelist Moody will be found on the lips. Of Moody it is told that the drunken man staggering down the street was a reminder to him not of how superior he was, but of what God had done for him, and he was heard to say, "There goes Dwight L. Moody but for the grace of God." Yes, dear brethren, but for the grace of God we might be the blindest of the blind. But for His loving compassion, long since, we might have separated ourselves from all share in His favor. Had He been as ready to condemn and cast aside as we have been in our fault-finding, self-righteousness, our lot would have been a sad one indeed. "As a man thinketh in his heart, so is he," so will he certainly become. "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap." As some one has said, Sow a thought you reap, an act, sow an act you reap a character, sow a character you reap a destiny. These words, acknowledged by all to be words of wisdom, are the expression of an eternal truth. So long as God rules supreme, just so long will it be impossible to escape from this eternal law; and just so long will that one be foolish who deceives himself with the thought that he can misuse his knowledge of the truth and give himself over to a perpetual fault-finding, judging, criticizing, heresy hunting, condemning course of action, and at the same time be sanctified by the truth. Surely Jesus, who in life and teaching exemplified the lessons of love and pity, would have us remember that the one who has been forgiven most, the same loveth much, and remembering the mercy and forgiveness we have received, and realizing what our condition would still be had He not delivered us out of our darkness by such unmerited, grace, we can never forget the force of His words, "Blessed are the merciful for they shall obtain mercy."

### **Those Lacking in Spiritual Vision**

Others there are, who, like the just man of the legend, fail to appreciate the real value of the jewel given them in the knowledge of the truth. As he was pleased with his clear window pane through which he could look on the things that might come and go, without being materially affected thereby himself, so perhaps there are those who are nominally numbered amongst the Lord's people today, who see some things and, have received considerable knowledge of the truth, and manifest a measure of appreciation of its beauty and consistency. They are glad to be delivered from the errors so prevalent everywhere. Restitution with its answer to the many perplexing questions respecting the destiny of the great majority of the race is entirely satisfactory.

The present social order is recognized as being in need of a great change, and they are glad to know that eventually it will be changed and the brotherhood of man established in the earth. But with them, the present life goes on in the usual way, earthly ambitions experience no check. There is little or no vision of the more important and eternal treasures reserved in heaven for the faithful. The separated life with its deeper mysteries and higher fellowships; its spiritual communion and affinities, lie beyond their thought and purpose. Jesus met some of these in His day, and doubtless they have lived side by side with the true saints all down the centuries, and now in the harvest time they are unmistakably present in the assemblies of the Lord's people. But only He whose eyes are like a flaming fire can know their number and location.

### **He Who Looks into the Mirror**

As for those fitly represented by the wise man, the preponderance of evidence furnished in the Scriptures, and in past and present church history, demonstrates that the class who have had a true appreciation of the value and purposes of the truth, has been a comparatively small one. Few indeed have caught the depth of this desire of Jesus for their complete sanctification, transformation, and establishment in that holiness and purity displayed in God and exhibited to us in His own matchless character. But from the days when the beloved disciple leaned on Jesus' breast and enjoyed in fuller measure than others his Master's love, until the present time, there have been those who have possessed receptive minds and open hearts, and have won for themselves a special place in His affections by the exhibition of that vision and wisdom which represents a true valuation of privileges and blessings received.

Happy indeed is the one, who like the wise man, decides that the most important thing for him will be the direct results to himself from the use of his jewel. As this man's judgment led to the choice of the mirror, whereby he could see his own needs, and defects, and unworthiness, and the possibilities of improvement to better things, so is that one wise who, in humility views his priceless treasure, and reflects that its value rests in what it may accomplish in himself personally. This it is that gives evidence of that deep discernment that understands the meaning of the Master's words, "This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent"; a statement so full of meaning to Paul that he labored to establish it in the minds of the early Church as of supreme importance. As for himself, it was the goal of highest attainment. "That I might know Him. and the power of His resurrection." Again and again as he ministers to his brethren he holds this attainment before their minds as the purpose and object of the truth enjoyed; he reminds them that their maturity in understanding, their ability to comprehend with all saints the greatness of the love of God, their growth, and development, until Christ was formed in them, until they reached the fullness of the stature of the perfect man in Christ, was that he longed to see. Further, their knowing the life of faith and victory, the life hid with Christ in God, their full surrender to the powers of the Holy Spirit until the good work begun by grace was finished in glory, was the burden of love and desire he carried upon his heart for them. His life was one of praying

without ceasing, that they might be sanctified by the truth, as he was himself by the vision of Jesus. His prayer was that as from the sudden burst of glory on the way to Damascus to the closing of his eyes in death outside the city of Rome that vision of Jesus never lost its power to enthuse, mellow, and sanctify, until the once murderous, blinded Saul became the victorious Paul and meet companion for Jesus in suffering and service and in glory, so he would have them know the value and purpose of the revelation graciously unfolded to them.

### **Value of Spiritual Contemplations**

We are told that God dwells in light and delights in righteousness because he is righteous, rejoices in purity and perfection, and is revealed to His creatures as the embodiment of every beautiful grace and virtue. He has revealed Himself as one who finds pleasure in creating angelic spiritual beings, possible of reflecting His own character of light and unspeakable glory, and as one willing to condescend to men of low estate, in a revelation of love that passes understanding, revealing to such that if they will, they may partake of His holiness, His purity, His beauties, yea, even of His nature. It then becomes manifest to the one wise in spiritual understanding, that everything in life must be made to serve this one great purpose, to attain the perfection of our Father in heaven. The study of the truth must be a daily matter of meditation and application; its precepts must be assimilated and made operative in the daily life. The means of grace must be gratefully appropriated and used as indispensable aids to the growth and development of character, and as evidences of obedience to the Lord who has enjoined these things upon us.

With the mind thus occupied with the perfections of the Father and constrained by the love of Christ to study, read, learn, and inwardly digest His life-giving words, we will be putting ourselves into full accord with this petition and He whose word is true and faithful assures us that we shall be sanctified by the truth.

### **Jesus Prays for Unity**

Now we hear His further prayer expressive of His desire for the unity and fellowship of His brethren. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." How often we have felt that here was, one petition that has never been fulfilled in the Church's experience. True, at one stage of her experience it could be written, "They were all of one mind in one place." But from that time to the present it seems to have been a continual experience of fluctuating revivals and lukewarmness, truths and errors mingled in the teachings and practices of the Church, apostasies and reformations, a time of diversified leadership and thought until the present day. And today the unity here seemingly desired appears more remote than ever.

However, we believe this request, like the others, has in the past, and does still represent a blessed reality to those who are sufficiently in tune with Jesus to catch the meaning of His prayer. Mistaken ideas regarding a unity, where every mind moves in exactly the same way, where every mind adopts the same system of interpretation, and agrees on every detail of ministry and service, is looked for and required, has led to endless difficulties and sorrows. Where the unity of force has been sought and measurably secured, the spirit of this prayer has never been known or experienced, and sooner or later the fruitage is revealed in works of the flesh and the devil. Jesus could not have been so unmindful of the diversified minds of the number composing His Church as to ask for a oneness that would be an impossibility. But desiring as He did a oneness of spirit, of love, of mutual consideration, and a oneness of mind respecting the great fundamental features of the faith, His prayer was reasonable, and possible of attainment.

If the ideals and professions of liberty in Christ held by nearly all the Lord's true people today were really applied, we would have little difficulty approximating this- ideal condition of fellowship. If all who spread their banners announcing that all believers in the Ransom are welcome to their assemblies, if all who claim that the fundamentals set forth by the Apostles have been sufficient for the Church throughout the Age, and still hold good, and constitute the one basis of fellowship, if all who acknowledge as correct Brother Russell's brief statement of doctrines more or less important, will apply themselves to a practical adoption and performance of these things, the world today will have a better witness to the fact not only that Jesus came into the world two thousand years ago, but that He is still in it.

### **Love of Christ Alone Can Bring Unity Among the Brethren**

The one who prays this prayer sincerely, has set himself to the task of making a thorough study of the whole subject of membership, in the Body of Christ. He will ponder well the law of the New Creation, and the practical application of the rule exemplified in Jesus, who loved others with an everlasting love, and who laid the foundations for this oneness on the eternal qualities of love, sympathy, unselfishness, and sacrificial service, one for the other. Let us go over the Gospels again and again until we discover the absence in the teachings of Jesus of any other law governing the relationship we bear to one another, in Him, save that one comprehensive new commandment of love. If we have entered that relationship through faith in His blood and have proceeded through the door of full consecration and are now seeking to follow Him in the daily life, this one command covers everything, and will embrace in faith and brotherhood all followers of Christ.

We are satisfied that it is not accidental that we find this prayer for the oneness of His brethren following the petition of verse 17. Rather; it would seem to be suggestive of a very solemn truth, namely that to enjoy this blessing of unity in fullest measure, we must have been sanctified by the truth; this is an inevitable conclusion. Where unity and the fellowship of mutual love and service are not manifest there has not been experienced the sanctification referred to in the former petition; for it is as fixed a law as the

law of gravitation, that the sanctified in Christ Jesus will be knit together, and held together, by the constraining love of Christ, a bond that comprehends two thousand years of blessed brotherhood, enfolding all who have been under the blood, and fellow pilgrims in the Narrow Way.

If we have experienced this love in our hearts -- we will find ourselves drawn together by this constraining love of Christ. Then "with each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1 ; John 8:32), and each individual Christian united in loyalty to the Lord and to His Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies." Diversity is the outstanding law of creation. In every visible manifestation of the manifold wisdom and power of God seen in the creatures of the heavens and the earth, we witness not a monotonous, changeless, uniformity of shape and color and size, but from the atone to the immeasurable solar systems of the universe, the eye and mind are pleased with the ceaseless unending varieties. In the spiritual world we have reason to believe the same order of variety obtains. Is it not so amongst the angelic hosts? Will it not be so when the members of the Church are set in the Body beyond the veil? Will not all creation ultimately be a beautiful blending in one grand symphony of all the diversified works of God animate and inanimate? Surely so! Oh may we more and more come under the influence of Jesus, the Agent, the Author and the Finisher of all the Father's will and purpose and find ourselves with all our hearts knit together in oneness With Him and each other in this universal symphony.

### **That Where I Am They May Be**

"Father I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory": How evident it is that Jesus possessed the fullest measure of love for His own, that they had become to Him a part of His own future happiness, and eternal association with them a much desired privilege! Furthermore, how clearly He shows that impartial love that gathered them all in, and desired that all should be with Him. Peter, James, and John might enjoy special evidences of favor during His ministry, but there is now no suggestion that a choice of a part of the number, for this higher privilege, would meet the approval of His love. All whom the Father gave Him, He desires shall be with Him in glory. And while in confidence He leaves it to the Father to allot positions on the right hand o-r the left, He does make it known that He wants them with Him in the Father's presence, because the love wherewith He had been loved of the Father was in them, and He was in them.

The assurance that we have passed from death unto life, rests, we are told, on the matter of our love for the brethren. How beautifully this truth has been defined and illustrated in the life of Jesus! Having loved His own He loved them to the end. Their peculiar traits of character cropping out here and there, did not destroy His love. Under the impetuosity, the timidity, the undue

anxiety for Kingdom preferences, He discerned hearts of gold, and affections that would cling and endure even unto death. And then in gentle reminders of the depth of His love for them, and us; He leaves with them the expression of His will -- "Love one another as I have loved you," even to desiring that all shall be gathered by Him amongst His. jewels. Brethren, have we passed into this assurance of life in Christ? Have we risen above the partisan love, the sectarian love, that would concern itself only with loving those who agree with us, and are congenial to us? Can we before God, testify to a love for the universal brotherhood that will permit us to take this prayer on our lips and ask that they may be with us in the Kingdom? We can, if we have been kept by the Father's wisdom, justice, love, and power; if we have passed through our trials successfully, while kept in the world; if we have been sanctified by the truth, and its purifying power has eradicated carnality from our hearts, so that we are one with Him, and through fellowship with Him, brought into unity and co-operation in that Body which is sustained by that which every single part supplies.

Blessed Jesus, we want to live in the atmosphere of this matchless prayer, until its power to search our hearts has prepared the way for its fullest possible realization in our experience, for Thy name's sake.

## **DESIRES FILLING OF THE SPIRIT**

Dear Brethren in Christ:

Loving greetings in our blessed Redeemer's name!

Just a few lines to let you know that I am so very thankful and happy in my dear loving Lord. And O that I may only appreciate more and more all that He is doing for me. I am so grateful for the blessed "Herald of Christ's Kingdom." It is indeed such wonderful help, comfort and encouragement! The article, "Overcharged," has been so helpful to me; how easy one can be overcharged with the cares of this life. So I feel that this little article is just what I need. Yes, they all seem to be so good and growing better all the time. I thank my dear Lord for it all, because it is all from Him. My desire is to be filled more and more with that blessed Holy Spirit, that my faith may be increased.



I am especially asking the dear Lord to bless you, dear brethren, and give you wisdom and much of His Holy Spirit, that you may know just what His holy will is in all matters.

Enclosed you will find a little donation for the "Good Hopes." I wish I could do better, but my dear Lord knows all about it.

May our dear Lord's richest blessing rest upon you all.

With much Christian love, Mrs. C. H.-Wis.