

The Herald of Christ's Kingdom

VOL. XII. September 1, 1929 No. 17

"HIM WHOM THEM HAVE PIERCED"

IN the preceding issue of this journal, the article, "Signs Amongst the Jews," made reference to "The Revision of the Trial of Jesus," quoting Dr. Max I. Reich, one of the leaders of the Hebrew Christian Alliance of America. Refreshing our minds in this connection, Dr. Reich went on to say that the "condemnation of Jesus was the act of the Sanhedrin, the official representative of the Jewish nation," and that "there is considerable talk just now of reviving that institution." Furthermore; "one of its first acts will have to be the re-examination of the evidence on which the terrible verdict was made in the days of Anna and Caiaphas. Jewish Christians particularly will have to insist on this being done."

It is of more than usual interest now to learn that there is already a move under way by some prominent orthodox Jews, having as their object "the organization of a Jewish society for the promotion of the Divine Mission of Israel." And one of the principal purposes of this society will be the "assembly of our Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth."

A letter recently received from one of the brethren in Denver, Colorado, calls our attention to the matter as follows:

"Just a note to tell you that for the past two years I have been in personal contact with Mr. Solomon Shwayder, of this city, who is a prominent orthodox Jew. It has been my privilege to call his attention to many of the truths of the Scriptures as they relate to the Jew at this time and the immediate future.

"He has voluntarily taken it upon himself to do as explained in enclosed copies of letters. His correspondence from all parts of the world indicates a world-wide interest. The Public Press is giving much space to the movement:"

We submit the correspondence referred to above, which presents the details of the plan proposed

EXPLANATORY LETTER

Denver, Colorado. U. S. A.

Purim, March 26, 1929

On behalf of the Organization Committee, I am pleased to tender you the invitation herewith, and trust you will be able to accept it, and participate with us in our deliberations. A letter of explanation is appropriate at this time, and should accompany the invitation. You are solemnly assured that this enterprise is a purely Jewish movement. Loyal Jews who are earnestly devoted to the ideals of Judaism, have conceived and originated it, and only

Jewish people, who are firmly loyal to the principles and ideals of Judaism, will be permitted to become identified and associated with us.

Until the entry of the United States into the World War, the Holy City of Jerusalem could not go to the Jews.. Had the Germanic powers prevailed, Jerusalem would have been confirmed to the Turks. for another thousand years. Had the Allied Powers prevailed, Jerusalem would have gone to Russia.

The tremendous Russian Empire, far greater and more powerful than Egypt or Persia or any ancient power that ever persecuted Israel, suddenly collapsed, and abandoned her allies in the very midst of the bitterest battles of the World War. Majestic and Imperial Russia was utterly annihilated in March 1917. That mighty Russian Pharaoh, Czar Nicholas, thereupon abdicated his throne, and he and his entire family were taken prisoner, and all the Russian nobility were promptly plunged into the deepest poverty and driven from their country to become the menial servants of foreign people.

The Lord God of Hosts thrust Russia out of the War, because Russia of the Czars was not fit to become associated with the United States in a righteous enterprise; and promptly within a month thereafter, and in April 1917, the Lord God of Hosts brought the United States into the World War to save civilization. Thereafter, in December 1917, the Holy City of Jerusalem was conquered, and made a safe refuge for the children of Israel.

The World War brought about such tremendous consequences, that many years will yet be required to fully liquidate them. One of the really great events that arose from the World War, was this conquest of Jerusalem by Great Britain. This momentous event has radically altered the status and has vitally affected the religious outlook of the children of Israel. The Christian world cannot yet fully appreciate what has happened and what is now moving the Jewish soul. For the first time in over two thousand years, the Holy City of Jerusalem has now again, under the providence of God, become a free city, where Jewish people may dwell in freedom and security, and where our Great Sanhedrin may again assemble and render true and righteous judgments in the name of God, and without the fear of men.

This was not possible at any time in any generation, either during or since the power and domination of Rome over Jerusalem, until Great Britain was inspired to make the Holy Land free and secure to the Jewish people in this present generation. This freedom and security accorded to the Jewish people of this present generation involves an obligation to give a Jewish answer to the blood accusations hurled at the Jewish people. Since the destruction of Jerusalem by the Roman Power, and in every generation thereafter, and for nearly two thousand years, since the forcible dispersion of the Jewish people among the Gentile nations, violent blood accusations have been hurled against the Jewish people, holding them all responsible and guilty, our ancestors and their descendents alike, of the trial and crucifixion of Jesus of Nazareth.

And for nearly two thousand years, the children of Israel, in all generations, have been compelled to stand mute and silent to all these violent accusations, because the little bands of Jews, scattered broadcast throughout the Christian world, dared not to speak and give their answer, and defend themselves in the presence of the vast numbers of hostile Gentile peoples that surrounded them.

And now, for the first time since the trial and crucifixion of Jesus of Nazareth, the present generation of Jews has been granted the right, privilege and opportunity to give an organized and authoritative answer to the violent accusations that have been continuously hurled at us for these two thousand years. The Jewish people now have the liberty, freedom and security to give the world their solemn answer at the Holy City of Jerusalem, where the tremendous events took place, and which is the only proper place in all the world, where the Jews could give their true and proper answer.

Let us therefore initiate a movement, which shall have for its main purpose the review of the life and trial of Jesus of Nazareth. To that end, a Court of Review, made up of the Great Sanhedrin of seventy-one members, comprising the leading Rabbis, Jewish scholars, and laymen of the world, should in due time, be assembled at Jerusalem to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and domination of ancient Rome, and which was the Sanhedrin that condemned Jesus.

While the trial and crucifixion of Jesus occurred nearly two thousand years ago, the matter has always remained to every generation thereafter, a burning issue for all Jews, down to this very day. Two thousand years is a very long time in the sight of man, but no statute of limitations is applicable, where men are accused of violating the laws of God, especially when a thousand years in the sight of God is but a day.

We should therefore cheerfully and manfully face the issues raised by the blood accusations hurled at the heads of our ancestors and ourselves, and carefully review and consider and give a solemn Jewish answer to the life, trial and crucifixion of Jesus of Nazareth, that marvelous Jewish son who sprang from the loins of Israel, and who is the most esteemed and venerated of all men in the sight of hundreds of millions of Christian people throughout the nations of the world. Let us also be reminded of the fact that in the very midst of the bitterest Christian persecutions of the Jews, many of our greatest Rabbis and scholars have praised the personality of Jesus, and have certified that the propagation of Christianity was ordained through the providence of God, as a means of bringing our Holy Scriptures and the knowledge of God to the Gentile nations of the world.

Let the present generation of Jews now grasp this glorious opportunity to redeem the good name of our ancestors and of ourselves, and for the sake of our children, and of the good name of the generations of Jews who are to follow us.

Let us therefore now take the initial steps to organize and establish a Court of Review, and assemble the Great Sanhedrin at the Holy City of Jerusalem, to review the life and trial of Jesus of Nazareth. Let Christian scholars of every denomination be also invited to appear and present evidence and argument. Let us diligently and honestly search for the facts, and earnestly seek to discover the evidence, and thereupon boldly announce the truth. And if our ancestors were guilty of any crime in this matter, or violated any law or commandment of God, let the Great Sanhedrin fearlessly acknowledge our guilt, and crave Divine pardon. Let a true and righteous judgment be rendered, regardless of the consequences.

Respectfully submitted,

Solomon Shwayder,

Chairman
Organization Committee.

Following is the letter of invitation which accompanied Mr. Shwayder's Explanatory Letter

IN THE NAME OF GOD, AMEN

You are invited to attend and participate in a meeting at my home, 663 Fillmore Street, Denver, Colorado, on the Sunday of the next Passover, 5689, C. E. April 28, 1929, at 8 p. m., which meeting is hereby called for the purpose of discussing and deliberating upon the organization of a Jewish Society for the promotion of the Divine Mission of Israel.

In furtherance of that purpose, this society will in due time select a representative who shall proceed to Jerusalem to confer with our brethren there, who will thereupon issue a Call from Jerusalem to all Israel throughout the Nations of the World, for the assembly of our Great Sanhedrin at the Holy City of Jerusalem, to review the jurisdiction, judgments and decrees of the Sanhedrin acting at Jerusalem during the power and domination of Rome, and especially to consider and review the life and trial of Jesus of Nazareth.

And the Great Sanhedrin, after the impartial reception of all evidence appertaining thereto, and after the consideration of the historical circumstances surrounding these events, and after hearing every argument that may be presented by all competent Christian as well as Jewish scholars, learned upon the subject, the Great Sanhedrin shall, after due and careful deliberation, render a true decision and righteous judgment therein.

The Great Sanhedrin, furthermore, shall review the decisions and judgments of our Rabbis, issued in the centuries following the destruction of Jerusalem by the Roman power, which decisions and judgments, interpreting Divine Law, have vitally preserved the spiritual life of the Jewish people in all generations living in the past twenty centuries, but which decisions and judgments of our Rabbis may now need revision, in order better to provide for the future spiritual welfare of our people.

All of which acts, decisions and judgments, the Great Sanhedrin shall carefully review and consider in the light of the Holy Scriptures and in the light of the recent tremendous events arising from the World War, which have profoundly affected the life of all nations, and which have deeply altered the vital currents of World history, And after due and careful deliberation upon all these matters, the Great Sanhedrin shall fearlessly render true decisions and righteous judgments therein, and thereby promote the spiritual welfare of all Israel throughout the world.

May the Lord our God guide and bless all acts and deliberations serving to promote these matters to a good and righteous conclusion, Amen.

Issued at Denver, Colorado, U.S.A.
on Purim, 5689, (C. E. March 26, 1929)

Solomon Shwayder,

Chairman Organization Committee

Following is a further personal letter of explanation which was sent to one who apparently replied to Mr. Shwayder's original letter and invitation to the conference:

Prof. F. C. Jean,
c/o Colorado State Teachers' College,
Greeley, Colorado.

Dear Sir

I am highly pleased to acknowledge your letter of April 30th. Your letter is so marked with the evidences of sincerity of a truth seeker that it deserves a candid, carefully considered answer.

When General Allenby, with a prayer on his lips, walked with humble devotion and great piety through the gates of the Holy City of Jerusalem on December 11, 1917, and reclaimed the Holy Land for Britain and Israel, he did not know that he was then also profoundly moving the soul of the Jewish people of the entire world.

The conquest of Jerusalem by Great Britain is the inspiration of the movement with which I happen to be now identified. After ten years of constant conferences with representative Jewish laymen throughout our country, I proceeded to Jerusalem last year, to have further conferences with our brethren there, and the enterprise seems now to be launched, and will go forward.

While this matter has been quietly discussed among large numbers of Jewish laymen; since General Allenby electrified the world with his conquest of Jerusalem, and there is no doubt that a great Sanhedrin will, in due time, be assembled at Jerusalem, it is nevertheless true that details are yet in embryo, and await the ripening influence of time for any of us to know just how matters will develop. I think it is very desirable that such should be the situation, in a matter so pregnant with weighty conclusions.

None of us know yet who any of the personnel of the Great Sanhedrin will be. The Organization Committee feels that no less than three years shall be taken for the personnel to be selected. We feel also that the Sanhedrin ought not to be dominated by men of ecclesiastical training and thereby incur the danger of having it unduly influenced by tradition, dogma and doctrine. So we have tentatively decided that the Sanhedrin shall be made up of twenty-three Rabbis of great learning and piety; twenty-four scientists and scholars of outstanding attainments; and twenty-four practical, hard-headed business men, possessed of keen analytical minds. All of these men are of course to be Jews of outstanding honor, integrity and righteousness, so that when their names are announced to the world, every class of people, throughout the world, will concede that no finer, fairer, more intellectual and righteous body of men of like number has ever been assembled together for deliberation.

Of course, no man can predict what the Great Sanhedrin will do after they are organized and proceed with their work. Perhaps, as vacancies in membership occur, by death or otherwise, the remaining members will appoint their successors and it will thereby become a self perpetuating body, free from the accidents of passion and politics.

The present intentions of the sponsors of the movement are to confine the investigations only to the question of the life and trial of Jesus of Nazareth. What other angles will develop from this investigation and what other allied and pertinent questions will be discussed, no living man can predict. Many Jews will oppose this movement in fear, perhaps, that their cherished traditions, dogmas and doctrines will be shattered, and will fear, perhaps, that

the Great Sanhedrin will declare that Jesus of Nazareth was, and is the promised Messiah. On the other hand, many Christians will also feel that some of their cherished ecclesiastical doctrines will not be approved, and many will fear, perhaps, that the Great Sanhedrin will not approve any denominational Christianity, a Christianity about Jesus rather than a Christianity of Jesus.

However, we feel that there are enough open minded, truth seeking people in the world in this day and age, both Jew and Gentile, to give such weighty support to the deliberations of the Great Sanhedrin, that the opposition of those who cherish tradition and dogma, more than they do light and truth, will not prevail.

It is also agreed that before the Great Sanhedrin shall be permitted to function, each and every member thereof shall be separately sworn by the most., solemn oath in the Jewish ritual, that each of them has searched his conscience, and knows that he is entirely free of all bias and prejudice, and that his mind will be kept free and open at all times, to honestly seek and search for the truth, and will courageously render an impartial judgment, regardless of all consequences.

After the Court has been thus carefully organized, no less than seven years should be taken for the reception of evidence and argument from all sources-Christian as well as Jewish; and when all evidence and argument has been received, within this period of seven years, no less than four years thereafter should be consumed in calm deliberation of the record of facts, and the arguments produced in their support, before final decisions shall be made.

In view of this outline of plans, I cannot see how any investigation could be made more thorough, more fair, and more scientific. I think this is a fair answer to your inquiry.

For your information, I enclose some documents, which will interest you, and you are at liberty to show them, with this letter, to any honest, truth seeking person, who may be interested.

Very truly yours,

Solomon Shwayder

Whatever may come of this suggested move to reconsider the trial of Jesus, it may well be considered one of the signs looking in the direction of the ultimate recognition of Jesus on the part of the Jews, as the Messiah of prophecy. Verily in reading the foregoing one cannot fail to be reminded of the wonderful ,prophetic description of the turning away of blindness from Israel: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be, in bitterness for Him, as one that is in bitterness for his firstborn. "--Zech. 12:10.

When the time shall come that the fulfillment of this prophecy is realized, we may know that the Kingdom of God will then be fully at hand, in the sense of its inauguration, in power and great glory.

"TAKE HEED HOW YE HEAR"

*"Be ye doers of the Word, and not hearers only,
deceiving your own selves."--Jas. 1:22.*

THUS does the Apostle James in line with other Apostolic testimony instruct the Church regarding the importance, yea, the necessity of whole-hearted obedience to the Divine messages in order to realize the transforming effect and power of the Truth in the life, producing the Divine character-likeness. In this connection a portion of the sermon by the Great Teacher as found in Matthew 7:15-29, is called to our attention for consideration.

Evidently our Lord was most solicitous that His followers should be impressed with the importance of obeying as well as hearing the great truths that He announced. He set forth the good results of careful obedience in contrast with the unsatisfactory results to those who would fail to obey. It is evidently, not evil surmising if we are on the lookout for false teachers, who our Lord declared would come amongst His sheep to mislead them. Neither can it be evil speaking to call the attention of the sheep to such false teachers. The Master and the Apostles foretold and forewarned that there would be such, and we do well to heed their warning.

But we are to distinguish them in the manner which our Lord and the Apostles clearly indicated: however smooth, polished, educated, gentle, they may be on the surface, we must get to know them better than by surface indications before we may dare trust them as leaders of the flock--we must become intimately acquainted with them, their motives, ambitions, private life. This our Lord intimates by telling us to beware of them if they are ravenous, greedy, selfish, even though outwardly they may have a sanctimonious air. The Apostle speaks of these, saying that "grievous wolves shall enter in among you, not sparing the flock"; "And through covetousness shall they with feigned words make merchandise of you"; "even denying the Lord that bought them."--Acts 20:29; 2 Pet. 2: 1, 3.

"Know Them by Their Fruits"

Anticipating our query respecting how we may know the true from the false, our Lord says, "Ye shall know them by their fruits." He illustrates this by suggesting that grapes are not to be expected on thorn-bushes, nor figs on thistles, although it is said that there is a thorn-bush in Palestine which grows a fruit somewhat resembling grapes, and a kind of thistle with heads shaped like figs. Nevertheless, no one was in danger of being deceived thereby, nor should any among the Lord's people be in doubt respecting the character and the fruitage of the life of those who are the followers of Christ.

The thought is that the Lord's true people are of such a kind that the fruit of their lives is nourishing and refreshing toward all who have fellowship with them. On the other hand, there are persons who, thistle-like, are always scattering seeds that will cause trouble-false doctrines, evil-surmisings and errors; and there are some who, like thorn-bushes, instead of bearing refreshing fruit, are continually reaching out to impede, to irritate, to annoy, to vex, to poison, to injure, those with whom they come in contact. The intimation clearly is that the Lord's people ought to have little difficulty in distinguishing between the false teachers who would mislead them and the under-shepherds who gladly lay down their lives in the service of the flock. The one class are continually mischief makers, underminers, destroyers. The other class are helpers, builders, strengtheners, peacemakers.

Not content with giving us a word-picture distinguishing between wolves and sheep, between injurious plants and fruitful ones, our Lord next institutes another illustration still more searching--contrasting a healthy fruit-tree with a diseased or evil one, contrasting a healthy Christian with a perverted and misguided one. He declares that a sound tree brings forth good fruit, but a corrupt or diseased tree brings forth undesirable, evil fruit. How we have all witnessed this in nature--the sound apples come from good apple trees that are in healthy condition. The knotty, wormy, unsatisfactory fruit comes from trees that are diseased, under-nourished, uncared for, unpruned, attacked by worms, etc.

Dangers of Apostasy

In this illustration our Lord seems to refer to the fact that those who are His disciples, sound and proper enough to begin with, might become evil, might lose their spiritual strength and fruitfulness--their carefulness. Lack of nourishment in the soil would expose a tree to disease, blight. So the Christian who would add to his attainment in knowledge is liable to decline in spirituality unless he have spiritual nourishment of the right kind. As without pruning the tree would develop suckers, which would corrupt it and ultimately destroy its fruitfulness, so the Christian needs the disciplines, the prunings, that he may develop in character and the graces of the Spirit. Our Heavenly Father is the Great Husbandman and has promised us the proper care, yet it is not exactly with us as with the trees; for because of our higher endowment, our godlike quality of individuality, will, we are dealt with differently.

To a considerable degree it is for us to determine what nourishment we will have. The Lord supplies the good soil of Truth, the refreshing showers of grace, and the nourishment of precious promises, but it is for each of His people to use these and thereby to grow in grace, knowledge, and love. We cannot, then, blame the Husbandman if we come short, and be unfruitful from lack of nourishment. None of His good promises can fail; whatever failing there may be must be in ourselves. Likewise with the pruning--the Lord will send the chastisements, trials, difficulties; but with our independent will it is possible for us to pass these by and failing to use them, fail to correct the weaknesses, shortcomings, and wrong developments of our nature. It is possible with us, notwithstanding all the development or pruning we may receive, to set our affections on houses, lands, or earthly aims, objects or individuals, which, like the suckers in the illustration, would draw away our vitality and hinder our bearing acceptable fruit.

The sound tree cannot bear poor fruit, nor the corrupted or decayed tree bring forth good fruit. While each of the Lord's people is to examine himself before the mirror of God's Word., to ascertain his own character, disposition, likeness or unlikeness to Divine standards, nevertheless, in this matter of deciding about fruit, whether it be good or bad, each of the Lord's people is called upon to exercise judgment in regard to others as well as to himself--what are the results, the fruitage, the token of my own life, and what are the results, fruitage, token of my brother, my neighbor.

Fruitless Branches Taken Away

Our Lord's intimation is that these tests are specially applicable to those who would be leaders of His flock. They should all be examples, bearers of good fruit, and these good fruits should be looked for as a test of good, sound character--a character fully in harmony with the Lord. True, all are imperfect, and with the best of intentions we cannot do all that we would, but the weakest of the Lord's brethren must bear some fruits that other brethren could discern, and these fruits should be accepted by the brethren according to the Divine standard, namely not of the-flesh but of the spirit, the will, the intention. So, then, every true child of God should manifest before the brethren and before the world honesty, faithfulness of intention, a consecrated heart, mind, will, which would seek in all things to do the will of the Father in heaven.

It is said that in Palestine fruit trees are taxed, and hence a tree which will not bear, whose fruitage is poor, cannot be tolerated, for it would entail a loss instead of a revenue. Similarly, the assurance that the Lord will ultimately cast away every unfruitful one--"every branch in the Vine that beareth not fruit He taketh away"--while every branch that beareth fruit is purged, that it may bring forth more fruit, is a further lesson along the same line.

Our Lord used a fig-tree to represent the Jewish nation, and pointed out that it was not bringing forth the desired fruitage, and that therefore it would be cut down and destroyed. The symbolical "fire" which utterly destroyed the Jewish nation made an end of their tree. The Jews will indeed receive a further blessing at the hand of the Lord, but, as He declares through the Prophet, it will be "not by your Covenant." The blessing to come to Israel and all the nations in the future will be the New Covenant. Similarly, in the end of this Gospel Age, not only is there an individual test of the Lord's people as respect's good and bad fruit, but Christendom as a whole, as a system, is found unfruitful, unsatisfactory; and when the true saints of the Lord shall have been gathered out and glorified, the tree, the system as a whole, will go down, in the time of trouble with which this Age shall close and the new dispensation begin. Christendom will indeed be favored and blessed under the New Covenant of the Millennial Age, but the special privileges and opportunities of the present time under the covenant of grace, of sacrifice, will be forever gone.

"I Never Knew You"

Continuing His discourse, our Lord implies eventually a great number of nominal followers devoid of His Spirit, not bringing forth the fruitage that He desires, not members of His called and chosen and faithful class, though outwardly, nominally, all of these. Of this class He says there shall be many. He points down to our day, saying, "in that day"--in the closing of this Age, in the testing time, in the time when He shall come to make up His jewels and to glorify them as His Bride, His members, His associates in the Kingdom. Many at that time--in our day--will profess that they know the Lord, that they are prophesiers or teachers, that they are casting out devils, opposing sin and multitudinous forms of evil, and that as God's special channel they are carrying on mighty works, or that their particular activities are God-directed, etc., in His name. The Revised. Version gives, "by Thy name," intimating that the name of Christ is used rather as a charm, to conjure by.

How true is this picture to the conditions of our day! How many take the Lord's name in vain, associating it with their enterprises, which are often in direct conflict with the Master's Word and Spirit. Why do they use His name? Simply as a talisman to conjure by, to increase their influence, to satisfy their own minds, to make themselves believe that in doing their own wills they are working the will of God. How true this is in respect to nearly all religious institutions of our day! For instance, various churches and groups of brethren, recognizing more or less clearly the Divine opposition to their sectarian spirit, and creeds and methods and organizations--they, nevertheless, are not satisfied unless they somehow connect the name of Christ with their institutions and arrangements.

But the testing time is at hand--the Lord is inquiring respecting the fruit of His professing people; He will not be deceived; yea, He will expose the bad fruit, that all may see that His judgment is just. It will be manifest that neglect of His Word has led to degeneracy, decay--that the suckers of worldly ambition, pride, personal honor, love of position, etc., have been cultivated, notwithstanding all the trying experiences which might have served to prune these. It is being manifest that many of the prophets in spiritual Israel are unfaithful or false prophets, whose teachings are misleading many and, instead of blessing, have done injury, instead of enlightening have blinded. It is being manifested that some of them are ravaging wolves in sheep's clothing, hungry with ambition for fame and prominence and honor of men, and willing to barter the interests of the flock for their personal aggrandizement. It is being shown that much of this conjuring in the name of Jesus has been merely a cloak under which, deceiving and being deceived, sectarian fruitage, and not the love, joy, peace, and Holy Spirit, have been cultivated. The day will declare it, will show it, will manifest it.

Still the Call, "Come Out of Her"

The gathering out of the Bride class and the leaving of the remainder will be saying in effect, "I never knew you, never recognized you, never authorized you"; and these unauthorized sects will go down in the time of trouble. We are glad, however, that the multitudes who have been deceived by false teachers will have a glorious opportunity during the Millennial Age to come to a knowledge of the Truth and a right understanding of the character of God as revealed in the fulfillment of His gracious Plan.

We doubt not that there are many brethren today considerably in a state of sectarianism, in bondage to certain leaderships and organizational control; such are substantially in a state of "Babylon," confusion. To such, therefore, the Revelator's words apply, "Come out of her, My people." It is surely the mission of those who have escaped from this bondage and this confusion to render all the assistance they possibly can to all others of the consecrated who have not attained this happy state of freedom from the controllership by human heads. This assisting of others is to be done kindly and in the spirit of the Lord, pointing out to them the positive and clear teaching of the Lord's Word as it bears upon the spirit of sectarianism and intolerance that prevails among various groups of brethren today. Any who, on the contrary, are active workers amongst the brethren in support of the wrong spirit of dissension and strife, who are encouraging the disposition of intolerance and sectarianism, are hinderers and enslavers of the Lord's people, and cannot have the blessing promised at this time; but, persisting in that attitude, must share in the great disappointment of those who refuse to be doers of the

Word and are disobedient thereto. Such the Lord terms "workers of iniquity," who are refused entrance into the glorious inheritance of the great reward promised the faithful. Of what solemn import are the Master's words that we earnestly strive to bring forth the fruit of holy character and thus be meet for the inheritance of the saints in light!

On the Rock or on the Sand

The picture or parable of one house built upon the rock and the other built upon the sand refers not to the Church and the world, but to two parties in the Church. None are in the parable except "those who hear these sayings of Mine." The world hears not our Lord's message at all. As the Apostle declares the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a professing Church, and amongst those are some who are obedient to the Lord's Word while others are a disobedient. The obedient are built upon the rock, the disobedient upon the sand.

Those who build upon the rock our Lord explains to be such as not only hear His message but are obedient thereto to the extent of their ability. Let us remember the words to which He refers--they are the words or message of the Sermon on the Mount, which show the things which are blessed of God in contradistinction to the things which would not have His approval. Those who do, who strive for, who to the best of their ability obey these Divine teachings, the message from heaven, are laying the foundations which will be permanent, which will guarantee them against all the storms, difficulties and trials of the present life.

Those who hear the Master's words and say, "Yea, Lord," but who do not put the Master's teachings into practice, are not built properly upon the Rock of Truth, upon Christ. They are building their hope, their faith, their trust upon a foundation which will not stand. When the adversities of life come upon such their hopes will be undermined, their faith will collapse. Thus does the Lord teach us that it is not merely to know His will, to be doctrinally informed, but that He is looking for such character development in us as will bring us into full harmony with His teachings, into heart harmony, and to the extent that we are able, to obedience in all the affairs of life. The other, whose faith is built upon knowledge without obedience, without growth in grace, will not be accepted to the Kingdom, will not be members of the Bride class, will not be joint-heirs with God's dear Son.

"The Fire of that Day"

In this lesson our Lord describes not only the trials and tests which come upon all Christians throughout this Gospel Age, but especially the great test in the close of this Age--in the time of special judgment upon the Church. Here His figure is that of rain, floods, and winds beating upon the faith structure of His professed followers, overthrowing the faith of those not properly constructed in accordance with His teachings, but unable to harm those founded on the Rock of Truth. Only the true people of God will be able to stand the great storm of "that day"--already beginning.

This is the same storm and flood mentioned by the Lord through the Prophet Isaiah--"The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places . . . when the overflowing scourge shall pass through, then shall ye be overthrown by it. From the time that it goeth forth it

shall take you; for morning by morning shall it pass through, by day and by night: and it shall be a vexation only to understand the report [the message, the Truth]."--Isa. 28 :17-19.

The same day of trial is pictured under another figure by the Apostle Paul when he says, "The fire of that day shall try every man's work of what sort it is." He pictures true believers built upon the rock, the true foundation, but points out to us the necessity of having a proper house, or faith, as well as a proper foundation. He pictures one faith structure built of wood, hay, stubble, combustible materials, which will shortly be destroyed in this day when the fire of Divine judgment shall test every doctrine and destroy every error. He pictures also the proper building constructed of gold, silver, and precious stones, the Divine promises, and how these will stand every test.

Doers of the Word

The lesson as a whole is, first, that we must be on the rock foundation to have either part or lot in the matter-to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to Him and His atonement work, there will be two classes-the "little flock," faithful to the Word and upheld by it and protected, and the "great company," not sufficiently diligent and careful respecting the Divine promises, who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, "the same shall be saved, yet so as by fire." This fitly describes the deliverance of the Great Company, who will "come through great tribulation and wash their robes and make them white in the blood of the Lamb." -- 1 Cor. 3:12, 15 ; Rev. 7:14.

Timely indeed are the Apostle's words, "Be ye doers of the Word and not hearers only." To be honored with a knowledge of the Divine will and Plan is a great boon, a great blessing; but it brings a great responsibility: "To whom much is given of him shall much be required." We who have heard the voice of Him that speaketh from heaven, speaking peace through Jesus Christ; we who, on the strength, of this message of forgiveness of sins, have been accepted in consecration as members of the Body of Christ, we have greater responsibility than have others. To attain the glorious things to which we have been invited we must not merely have this honor but must make use of the privilege and show our appreciation by obedience to the terms of the Covenant--presenting our bodies as living sacrifices to the Divine service, in faithful obedience to righteousness, and in endeavoring to assist others in the same course.

THE BOND OF PERFECTNESS

"And above all these things put on love, which is the bond of perfectness." -- Col. 3:14.

LOVE is of God," says the beloved John, and we can readily understand how this is true when this same Apostle affirms that God is love. That is, love is essentially one of the great qualities or attributes of Jehovah that plays an important part and is a potent factor in all the operations and outworkings of His purposes.

Any possession or quality is of value in proportion as it is productive of benefaction and of that which is truly good, and fruitful in those

consequences and results that bring happiness and peace. And such is love. When therefore the Apostle says that love is the bond of perfectness, he is stating that which is in full harmony with the affirmation of Jesus, namely that love is the fulfilling of the Divine law. Every intelligent being from the humblest to the most exalted craves love. The dog craves his master's affection and expresses his delight in every indication of it; a horse and even a cat will return caresses; the birds reward our love with notes of joy; the lisping infant rewards our love with smiles and caresses. The young desire to be loved; the middle aged in the heat and strife of life's great battle, crave the soothing solace of loving sympathy; the aged, weary and worn with the strife of years, are also glad to lean upon the strong arm of love. The angels in all the glory of their higher state are profoundly happy in the sunshine of love. Our Lord Jesus delights in it as does also our Father in heaven. We never grow tired or weary of it, nor can we receive too much of it.

Love's Sunshine on Life's Pathway

It is not merely weakness that craves love; but strength and glory want it too. What is this desirable thing so universally craved by every grade of intelligent being? It is one of those things which pen cannot describe. People may sing about it, talk about it, read about it, write about it, and yet have but a faint idea of its reality. But stop reading and writing and talking for a moment, and call to mind the few living illustrations of love that have chanced to cross your pathway. In the long past years of sunny childhood can you recall the tenderness of Mother's love that covered your dimpled cheeks with showers of kisses that could not half express the wealth of her affection? And do you not recall the tenderness of Father's care, who patiently toiled and sacrificed, and then delighted to see in you the fruit of his labor? Or perhaps you have tasted the sweets of conjugal love, and have realized in the chosen partner of your life one ready always to rejoice in your prosperity, to share your burdens and to cheer you and urge you on to life's truest and highest attainments.

Or in the dark hour of sorrow and tears some tender hand has soothed your throbbing brow, some kindly ministry has strengthened your weakness, or some timely word of cheer, of counsel and encouragement has inspired you with new zeal for the stern conflict of life. What life has been so barren and drear that no such gleam of sunshine has ever brightened the pathway? Such illustrations give us some idea of what it is to be loved.

Then again consider for a moment the joy of loving--the joy of loving your own sweet child, or the manly glory of your noble husband, or the womanly grace of your devoted wife, or the tender sweetness of your sainted mother, or the ripened glory of your aged father, or the blessed communion of tried and faithful friends--the communion of saints. Then, rising above these earthly loves, some have tasted the sweets of that Divine love that surpasseth all other loves. As yet, however, that Divine love is manifest only to those who have faith in the Divine promises and who walk in obedience to the Divine commandments.

St. Paul Describes Perfect Love

Now with these illustrations of what it is to love and to be loved, let our imaginations widen the sphere of this noble virtue, and do we not see that, when it reigns in all hearts, it will prove to be just what the Apostle says it is--namely "the bond of perfectness," and the greatest of all the Christian

virtues? Indeed he shows that, though we might have all the other virtues "combined, yet lacking this one, we would be as sounding brass and as tinkling cymbals. In fact, the putting on of the other virtues, except as prompted by this virtue, would be mere sham and hypocrisy. Yet with this, though lacking the others to some extent; the heart would prove itself loyal, though the flesh might be weak to perform the dictates of love.

The Lord is saying a great deal for this virtue when He declares that love is the fulfilling of the law; or in other words, that if we had perfect love, we could easily and naturally keep the whole law of God. But here is our difficulty: we cannot love perfectly. Well, the Lord knows that we cannot, but He wants to see us endeavoring to love more and more, and making actual progress in this direction. Paul, too, shows us how love in the heart manifests itself in the outward life. We scarcely need to be told this, for the language of love is natural and its impulses are spontaneous; and yet, because we are not yet perfect in love, Paul's description makes manifest the absurdity of calling that love which is unworthy of the name. He says, "Love suffereth long and is kind. [It is kind even to the unthankful and the unholy, endeavoring to show them by example a more excellent way.] Love envieth not. [It is pleased rather to see another's success.] Love vaunteth not itself, is not puffed up. [There is no pride in love, delighting in display and vain glory: it is rather humble and retiring.] Love both not behave itself unbecomingly [it is consistent with its profession in all its actions]; seeketh not its own [is not on the alert for self-interest, but more for the interest and blessing of others]; is not easily provoked [endeavors to make due allowance for the weaknesses of others] ; thinketh no evil [is slow to impute evil motives, and anxious to see and to foster every good intent]; rejoiceth not in iniquity, but rejoiceth in the truth [has no pleasure in either hearing or telling evil tidings, or in evil of any kind, but delights in God's truth and in its fruitage of developed holiness

"Love covers all things [makes due allowance for the weaknesses of the flesh]; believes all things [believes in the conquering power of love to help the weak and erring in the struggle against sin]; endures all things [endures the necessary reproach and trials of faith and patience in the careful endeavor to build up and strengthen the weak]."

How Shall We Love Sinners?

The child of God who is studiously endeavoring thus to manifest and cultivate the spirit of love will indeed become more and more like His blessed Master. What contradiction of sinners against Himself did He bear! How patiently He bore with the weaknesses and the short-comings of His disciples! And how faithfully He taught them and led them to follow in His steps! There was the perfect pattern of that self-sacrificing love which was set for our imitation.

There are some, who, when they look into the beautiful law of love, say, I would like to be fully actuated by such a noble principle, but some people are so despicably mean that I cannot love them. But are we sure we cannot love such people? Is it not rather the sins that we dislike and which ought to be despised by every heart that is truly loyal to God and righteousness? It is hard sometimes to distinguish between the two when inherited deformities of character have been fostered and cultivated and even gloried in, as they often are. It is well for us to carefully analyze the real purpose and attitude of our own hearts toward such degraded characters. Have we the disposition that we would gladly do them good and assist them in every possible way for

their improvement? Would we use an opportunity if we had it, to help them see the error and to gain the mastery over it? Do we feel that patience and sympathy for them in their weakness and lack of development that would prompt us to tenderly pray for them, and cause us to earnestly endeavor by a noble example to point them to the more excellent way? If we find on examination that such is the sentiment of our hearts, does it not appear to be the evil or sin that we hate and not the wrongdoer himself? The saint of God must always be out of sympathy and harmony with every form of evil, must ever despise sin but never hate the sinner. Our love should maintain its hold upon our fellow man until it is evident that God's infinite love and unerring wisdom have decided the issue--that the evil and the evil-doer have become inseparable.

The Highest Type of Love

Love, however, properly differs, both in kind and in degree, according to the worthiness of the object upon which it centers. There is a love of admiration, a love of sympathy, and a love of pity. The former is the highest type of love, and is properly bestowed only upon that which is truly lovely and worthy of admiration. On this line our Heavenly Father and our Lord Jesus claim our supreme, and most ardent affection; and all the good and noble and true of our fellow men, in proportion as they approximate the glorious likeness of God, may also share this love of admiration.

Then there is the love of pity for those so steeped in ignorance and sin as to be unable even to raise their eyes heavenward to catch the first inspiration toward a better life. Would we indeed scorn the degraded, or add another pang to those already so bruised by the fall? Ah, no; love pities the vilest, sympathizes with the weakest, and glories in the truest and purest and loveliest of earth and of heaven. Thus our blessed Lord loved supremely our all-glorious Heavenly Father; thus He loved with tenderest sympathy His devoted disciples; and thus He loved with wondrous pity all the fallen sons and daughters of Adam's race, even to the extent of giving His life to redeem them. Let us emulate His example and walk in His footsteps.

REVIEWS AND QUESTIONS OF GENERAL INTEREST

FAITH THE GIFT OF GOD

ROMANS 12:3 -- "According as God hath dealt to every man the measure of faith." This Scripture by some has been considered to appear to be in conflict with the thought elsewhere given that faith is what each individual must personally exercise and develop through study, prayer and fellowship with God's people, etc.; and the question is asked, Can God impart what He Himself does, not possess? In what way or sense does God give to us a measure of faith? God having told us a truth in His Word, is it not entirely a matter resting with us as to whether or not we have confidence in it--have faith in it? "Faith cometh by hearing of the Word."

In considering this question it is observed that the word here rendered "faith" (Rom. 12:3) is from the Greek *pistis*, otherwise translated fidelity, assurance. Surely the Scriptures teach that we have much to do with our faith and

assurance; that we exercise a certain amount of it before we are begotten of the Spirit at all, else we could not be justified by faith; for there is a certain process of justification that must precede the presenting of ourselves as living sacrifices, and our acceptance, and our begetting of the Holy Spirit. This much of faith is our own evidently, but after we have received of the Lord's Spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight--to accept the things that are not seen, and to sacrifice for them, things that are seen and temporal. It may be said with propriety that the attitude which permits us to receive God's message of grace unto justification, is all of God, in the sense that all of our blessings are from above--"every good and perfect gift." But it is especially true that faith in spiritual things which we develop after we are begotten of the Holy Spirit is the result of Divine instruction; as it is written, "They shall be all taught of God," and the faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but a higher attainment of faith, the result of being taught of God through His Word and by His providence.

In the text under consideration our sober thinking must depend upon the time we have been under the Lord's instruction, and the degree of attention we have given to learning the lessons intended for the increase of our faith. This development is in the Scriptures spoken of as a "gift," also as a "fruit" of the Spirit of God in us, and again, as God's "workmanship," for by His truth and by His providences He is working in His children, not only to will but also to do His good pleasure--He is working in us faith, hope, joy, peace, love, and all the graces which He approves; and if we will be obedient to His teaching and leading, He will complete the work eventually and we shall be copies of His dear Son our Lord, and joint-inheritors with Him.

CONCERNING THE SIXTY-NINE WEEKS

Daniel 9:25,26.--"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." In this text we have different periods given--seven weeks, and sixty-two weeks: some things are said to happen after the sixty-two weeks, and again something is said about one week, and altogether the matter seems to be confused.

In overcoming the difficulty here, we must take into consideration the statement of verse 24, namely, that the entire period under discussion is seventy weeks (symbolical). This is divided into three parts, namely seven weeks, sixty-two weeks, and one week--total, seventy. The first seven weeks mark specially events connected with the temple; the end of the sixty-two weeks were to mark the Messiah's appearance. But we are to remember that the sixty-two followed the seven; hence the end of the sixty-two weeks would be the end of the sixty-nine weeks as respects the whole, and one week following would be the seventieth week. It was this last, or seventieth week of years, that constituted the Jewish time of favor. It (seven years) began with our Lord's baptism, was marked in its middle with

our Lord's crucifixion, and ended three and a half years later, after the ripe "wheat" of the Jewish Age had been gathered into the Gospel Age; and immediately at its close the Gospel message began to be sent to the Gentiles upon equal terms with the Jews--Cornelius being the first Gentile convert.

IMMORTALITY AND ETERNAL LIFE

John 17:2.--"As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him." The question that occurs here is, Why is nothing said respecting immortality?

In looking for the answer to this question we note that the context does not particularly state that the elect Church only is referred to. Rather, the fourth verse indicates the Sin-bearer's larger work in blessing all the families of the earth. By the Father's provision He, by His sacrifice, obtained eternal life "for all them that obey Him"--not only for the little flock of the present time, but also for the larger flock of the coming Age. Additionally, we notice that the eternal life granted to the Gospel Church is only indirectly the gift of our Lord Jesus. As immortality was the Father's gift to His Son, so it will be the Father's gift, by and through the Son, to those who are members of His Body--the true Church. Indeed, the Heavenly Father specially is declared to be the Father, or Life-giver, to all who attain to spiritual conditions, either as the Christ, the overcoming Church, or otherwise. The eternal life which our Lord Jesus will give more particularly on His own account, will be eternal life to the world during the Millennial Age--the eternal life which He gives to those of this Gospel Age, reckonedly, preparatory to their acceptance as members of the sacrificial body, and their begetting of the Spirit by the Father.

WILFUL SIN IN THE "BODY"

1 John 3: 6-9.--"Whosoever abideth in Him sinneth not: whosoever sinneth, hath not seen Him, neither known Him. Little children, let no man deceive you he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the Devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Some reason that if we have God's mind in us, we cannot sin, and further, that it is impossible for us to sin in the Body (of Christ), or that if we commit sin, it would imply that we were no longer members of His Body.

We believe the Apostle to be teaching that the Holy Spirit of God is opposed to sin; that in proportion as we have the mind of Christ we will not only love righteousness but also hate iniquity. To our understanding the Apostle here refers to sin in its fullest sense, namely willful transgression of the Divine law. Such a willful transgression would imply that we loved the sin, and hated righteousness; and hence, that if we ever had spiritual life we had lost it, and become spiritually dead--"plucked up by the roots."

It is necessary to remember, however, that there are other sins not of this kind--not unto death. There are sins in which willfulness is not complete, since they are the results of temptation, and sins that are the results of our own weaknesses through the Adamic fall. Such weaknesses and such stumblings under temptation belong to the flesh which is already reckoned dead (in the consecrated Christian) and is not reckoned of God as belonging

to the new creature. Hence, such lapses from rectitude are not here designated by the Apostle as sins, nor are they so reckoned of God who judges us not according to the flesh, but according to the spirit.

However, as the Scriptures elsewhere show, there are some partial sins--that is to say, they are not full sins in the sense of being thoroughly willful and intentional transgressions of the Divine Law--they are weaknesses of the flesh, and yet perhaps in those weaknesses of the flesh the mind failed to be as strong and courageous as it should have been, and to some extent yielded to the wrong-doing. Since such wrong-doing is not approved by the Christian mind after the brunt of the trial has passed, it is not counted sin in the full sense of the word. It is, however, a misdemeanor, for which a measure of stripes may be exacted according to the degree of knowledge, and according to the opportunities for resisting the wrong course which were left unused. From this standpoint it is evident that a full, deliberate sin cannot be committed while we are in the Body (of Christ), possessed of the Holy Spirit and recognized by the Head. To commit such a willful sin would involve our having left the Head, abandoned His teachings and service and love, and hence, it would involve our having left the Body of which He is the Head.

"THE EARTH ABIDETH"--"THE HEAVENS WAX OLD"

Eccl. 1:4; Psa. 102:25, 26; Heb. 1:10. -- "One generation passeth away, and another generation cometh but the earth abideth for ever." "Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt Thou change them, and they shall be changed." "And, Thou Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of Thine hands."

In looking for the harmony between these texts, we find that in both cases the word used indicates that the physical earth is meant. We harmonize them by recognizing that the latter Scripture refers to the changes taking place as respects earthly conditions. This is signified by the illustration given, as a vesture (robe, coat). "Thou shalt fold them up, and they shall be changed"; as one would re-make or re-arrange the drapery of a gown, so the Lord will change, re-arrange, etc., the general matters pertaining to the earth. One such change took place at the flood, so far as we know, and we anticipate that some other change will take place in the near future, making the earth more fit than at present for the Millennial Kingdom conditions. Additionally, we are to remember that the physical earth is used as the basis of a symbol, and that the symbolical earth refers not to the land, but to the people the order of society, etc. In this view also we expect a great transformation, the turning upside down, or changing all around, by which the present social order will be transformed into a social order more acceptable to God during the Millennial Age. The time of this change, as the sure word of prophecy shows, is near at hand, and when the present symbolical earth -- society -- shall melt like wax from the fervent heat of strife and anarchy, the symbolical heavens, or ecclesiastical powers, will also take fire, and pass away with a great noise, commotion, disturbance--both to be superseded by the new heavens and new earth conditions (symbolical), the Church, in glory, honor, and power, and mankind under new social conditions.

DIVINELY PROVIDED MINISTERS

*"The angel of the Lord encampeth round about them that fear Him,
and delivereth them." -- Psa. 34:7.*

VERILY a most comforting promise of our Father's Word is this which gives assurance of specially provided guardianship and protection over those who shall be heirs of the great salvation which began to be spoken by our Lord and was confirmed unto us by them that heard Him. Indeed, realizing that there are many invisible spirit forces presided over by the prince of this world, who are far stronger than ourselves, with whom we have combat, the Lord's people would become discouraged at once and forced to give up the good fight of faith were it not for the wonderful comfort of the Divine promise which assures us that He that is for us is greater than all that could be against us; and that He has commissioned invisible, powerful spirit beings to exercise a special care and protection over His children lest the opposite forces of evil overpower them.

The encampment of holy angels around the, saints signifies a continued and abiding presence of the Divine representatives, faithfully guarding all the interests of the Lord's faithful ones. The Apostle assures us that the angels of God are ministering spirits sent forth to minister unto and to serve those who shall be heirs of salvation, the saved ones of this Gospel Age. All of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of His Spirit, are the special and happy objects of His grace, ministered to and served by the invisible messengers. Our Lord sets forth practically the same thought in His declaration, "Their angels do always behold [have access] to the face of My Father." (Matt. 18:10.) The Master's words seem to imply at least one or more angels having charge over the consecrated ones, the "very elect." He uses a still different figure of speech in illustrating the matter, as though He would assure us that these messengers would not be delayed in caring for our interests, would not be hindered by more important heavenly business, but would at once have direct access to the Divine presence and attention, so that our interests would have all needed consideration.

Angelic Ministries of Ancient Times

The Old Testament Scriptures are replete with records of the activities and ministries of angelic messengers. Notable amongst these is the account of the attempt of the king of Assyria to capture Elisha who, as a prophet of Israel, he thought was hostile to his interests. (2 Kings 6:8-23.) As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure of capturing the Prophet. The latter doubtless understood in advance, but working in harmony with the Lord's arrangement he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed -- he thought of the Prophet and himself being carried prisoners to Syria to thenceforth he bondmen, etc. Elisha, however, comforted him with assurances respecting the Divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, but also doubtless intended of the Lord as a lesson for His people all the way down through the ages, Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation. At once the servant perceived that all around the city the entire hill was amply protected

against the surrounding hosts -- "horses and chariots of fire" around and about Elisha and himself. We must assume that the horses and chariots of fire were in the nature of a vision granted to the servant and to us, as illustrative of the Divine power and protection given. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation-serving the intended purpose most thoroughly, most completely, and giving to the eyes of his understanding a proper conception of the Divine power present with the Prophet. The foregoing is of special interest to us as showing how even before the house of sons was organized, the Lord had power and exercised it in the house of servants in a way that illustrates to us the abundance of that power.

Gathering these various pictures, we have as a whole before our minds something like this: Our great all-wise, all powerful Heavenly Father has numberless messengers at His command, and has deputized and appointed many of these to care for the interests of His cause on earth -- especially to watch over and minister unto the "very elect." Nothing can by any means, therefore, harm these, except as the Heavenly Father sees that the earthly injury or disadvantage would prove profitable either to the individual new creature or to the general cause. This is in full accord with His general assurance that all things shall work together for good to them that love Him.

"He Shall Give His Messengers Charge"

Such a use of the heavenly messengers by no means invalidates the thought that the Lord's earthly children are frequently used of him as ministers, servants, the one to the other. Indeed we may be assured that the invisible messengers or servants, generally if not always, are required to act through human instrumentalities -- preferably through the "very elect." Of this kind of service done by the brethren one for the other under the supervision of Divine power and messengers, we have illustrations in the ministry of the Church; for instance, supervised by our present Lord and His heavenly hosts, yet in the main carried on by the members of His Body still in the flesh. Again we have illustrations of the same in the declaration of Psa. 91 :11,12: "He shall give His messengers charge over thee to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Doubtless the heavenly messengers are connected with the interests of the Church, nevertheless the work itself is apparently, we may say surely, done through human instrumentalities -- the Church in the flesh. The Lord all through the Age has given His messengers, the leaders of His consecrated people, "a charge," a message, a word of warning, counsel, advice-an opening of the Word of Truth, an enlightenment of their understanding-that they should bear up all the members, even down to the "feet" class, all of the "very elect" in this time of serious trial, testing, and stumbling, lest at any time any of these should stumble to their injury. How manifestly this is fulfilled: The Lord's message in its various features, bearing on every phase of Truth now due and every phase of error now being brought forward, is God's keeping power by which, according to His guarantee, we know that nothing shall by many means hurt the "feet" members of the true "Body of Christ," even though they have many enemies who would do them harm.

So long as we are the Lord's we may have absolute confidence respecting the results in all of life's affairs, and this confidence in God should tend to make us more generous and kind toward our enemies-to all those who would spitefully use us or persecute us. So far from seeking to do them injury in

return or to speak evil of them in return, the admonition of the Lord is, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." "A soft answer turneth away wrath." A return of good for evil may not at once make a friend of an enemy, but it will at least bring blessing to our own hearts, and is much more likely to bring blessing to the enemy than if we should return him evil for evil.

SURRENDER SELF-WILL -- RECEIVE GOD'S WILL

CHRISTIAN life is too often grievously destitute of real spiritual power and is essentially carnal, and it is the duty and privilege of every child of God to enter at once into the newness of life, and to walk henceforth in the power of Christ's resurrection.

Hence the starting point-instant abandonment of sin and of every known weight which prevents or hinders progress. Whatever is wrong or believed to be wrong in God's sight cannot be indulged with impunity. It is held up as utterly destructive of all holy living and testimony, as unnecessary [improper?] because wrong, and as making impossible even assurance of salvation.

Secondly, a deadly blow is aimed at self-life in its six forms: self-dependence, self-help, self-pleasing, self-will, self-seeking and self-glory; in other words, a new practical center is sought for all the life to revolve about, and in this way a new step is taken in advance. Beyond the territory of known sin there lies another almost as dangerous, where self-indulgence is the peculiar feature. There is a large class of pleasures, amusements, occupations, which do not bear the hideous features of secret or open sin, but which all tend to give supremacy to self.

Thirdly, the surrender of the will to God in obedience. Christ must to every believer become not only Savior but Lord. (Rom. 10:9, R.V.) "No man can say that Jesus is the Lord but by the Holy Spirit." (1 Cor. 12:3.) Hundreds who accept Him as Savior from sin have no real conception of Him as the actual Master and Sovereign of the daily life.

Fourthly, the infilling of the Spirit. Here, is perhaps the most delicate and difficult part of this teaching. But it is not well to stop on phrases, whether we agree or not on the exact form of words, we must agree on facts, and conspicuous among the facts is this: that thousands of professed believers, like the Ephesian disciples in Acts 19, do not practically know whether there be a Holy Spirit or not.

Dr. Gordon discriminates between sealing, filling, and anointing.

Fifthly, the revelation of Jesus Christ in the -soul as an indwelling presence. -
- This is the climax of this teaching. The supreme end of the Holy Spirit's indwelling and inworking is to manifest the personal Christ as consciously our possession and in possession of us.

Sixthly, beyond these there is always a last stage of teaching-the privileges and victories implied in this higher or deeper life, such as the rest life of faith, power over sin, passion for souls, conscious fellowship with God, growing possession of promises, and prevailing prayer and intercession.

Wherein Is the Difference?

Wherein does this differ from the teaching now common in the majority of our churches, may be asked?

(1) It makes more of Jesus as a Savior who will save us from our sins. "The very God of peace sanctify you wholly." "Faithful is He who calleth you, who also will do it."

(2) It magnifies the necessity of surrender to the will of God and breaking with the world. In Apostolic times if a man confessed Christ he knew what it meant, for the world would break with him; but now it is not so. Many professing Christians go on hand in hand with the world, and their lives are barren and unfruitful in consequence.

(3) It makes much of the abiding presence of Jesus. The heart is opened. He is asked to come in and abide, and faith rests upon His promise to do so. His presence causes the heart to burn as did the hearts of the disciples going to Emmaus; brings peace, as when He came over the waves to the disciples on the sea; drives out evil as He cleansed the temple; and fills the soul with joy as when He appeared to the disciples in the upper room.

(4) While the object sought is freedom from sin and effectiveness in service it makes more of receiving than doing. We must, with a childlike spirit, receive the good things God is ready to bestow before we can be a blessing to others. "I will bless thee and thou shalt be a blessing," the Lord said to Abraham. The disciples must first receive the bread from Christ's hand before they could distribute to others.

Mark Guy Pearse says: "Some years ago I was traveling in the train; seated in the carriage alone I had the Book open at Acts 1:8. I was thinking of the 'Higher Life,' of which just then we had heard a good deal--vexed and angry at the little headway, and still less heartway, that I could make in the matter. There was a life of which I could conceive, very bright and very beautiful like a star. 'Like a star indeed,' T said, half scornfully, 'a long ways off, and I have neither wings nor ladder long enough to reach it.' Then my eye fell upon the word 'receive.' This was something very different. 'Receive,' I said, with my difficulties silenced, and ashamed; of course I can receive. That is what the baby can do -- receive. That needs no genius, no goodness, but only want. Any beggar can take a sixpence if it is given to him. I looked out of the window. The showers fell, blessing everything. But just outside the wayside station was a little cottage, and at the corner of it the old woman had set her broken pitcher, and it was filled to the brim. 'My Lord,' I sighed, humble and grateful, 'I bring thee my poor heart -- fill it to the brim!' 'Ye shall receive -- stay your thoughts upon the Word until it kindle longing expectation, the boldness that claims the promise as your own." -- Selected.

THE COLOMBUS CONVENTION

BRETHREN in attendance at the Convention at Columbus, Ohio, July 26-28, are assured that it was a blessed occasion and that it meant much of spiritual joy, love, peace to all. The evidences are that all the friends more than realized their expectations in this regard. The attendance, too, was very pleasing there were upwards of 125 to 150 present. Of these there were quite

a number who have recently been realizing afresh the joys and blessings of Christian liberty and of freedom from the yoke of bondage. These were specially overflowing with gratitude and thanksgiving. Indeed, there appears to be a general awakening at the present time amongst brethren with whom we were formerly associated and we learn of those in various parts who are earnestly looking to find their way out of the confusion and the misunderstanding that have come in recent years. In reporting the gathering at Columbus, we cannot do better than quote from a letter which we have just received from one of the brethren who was present:

"It was a glorious success and I rejoice that I had even a small part in it. The Spirit of the Lord was there and the friends attending the convention surely were imbued with that Spirit and they showed it. It was a matter of deep regret that I did not stay for the entire convention I had been rather dubious about attending it, having in mind the last convention of the I.B.S.A. that I attended. I came away from that convention resolved that I would never attend another, because I did not learn anything that I could use to advantage, nor was I pleased with the attitude of the brethren attending. The gist of that convention was not love of brother for brother, but a whole-hearted devotion to the Society and zeal for placing or rather selling books. The spirit of love was almost if not entirely lacking. So recalling my last experience I left this city for Columbus trusting that I would find a different spirit among the 'cast out ones.' Upon arrival at the hall I was delightfully surprised by the warmth and love that I was greeted with, and for the rest of that day and parts of the next I enjoyed to the utmost. The friends came to the convention with the love of God in their hearts, and during the meetings they simply poured it out without measure. The friends from this city could not express themselves at our Prayer-meeting last Wednesday night concerning their experiences at the convention. Words seemed so futile to convey the thankfulness of these friends, so they simply stated that they would show their appreciation by working hard and making our Fifth Sunday Convention here in this city, September 28th and 29th, a convention long to be remembered by those attending."

The glorious hopes of the Kingdom, the new life in Christ, the life of faith, and that which essentially relates to Christian development and preparation for the Heavenly Bridegroom's presence, were the substance of the discourses of the brethren at Columbus. It was observed that the Master's words, "Be thou faithful unto death," ring clear and strong in the ears of all who give evidence of Spirit-begetting. And it was recognized that faithfulness unto death signifies bearing the cross to the end of life; in connection with which the fruit of the Spirit-joy, peace, humility, long-suffering, brotherly kindness and love, are appreciated as being most essential to enter the Kingdom, in harmony with the Master's words, "Herein is My Father glorified that ye bear much fruit."

The friends gathered at Columbus testified of the Lord's goodness and keeping power in these days of fiery trial, and signified their intention of keeping the Lord always before them. The dear brethren of the home Class in Columbus surely fulfilled their part well in warmly welcoming the friends and in caring for all their needs.

"THE MUSIC OF THE REST"

"In the grand oratorios of life
God writes us unexpected rests!
These break the rush, the strain, the storm, the strife,
And are our surely needful tests!
How these are kept, not reaching for the next,
Nor clinging to the former strain,
In perfect waiting, listening for the text
To make our Master's meaning plain,
Proves or disproves our individual skill.

"Some high, some low, some intermediate sing;
Each voice is needful in its part,
Though one, in solo, rise on peerless wing
Lost in the chorus one! An art
Divinely wise, brings, here' and there, a rest,
And he -- I'd tell it o'er and o'er
Sings best, who, losing self, interprets best,
In note, or rests, throughout the score,
The Master's grand, eternal, loving will!"

ENCOURAGING LETTERS

Dear Brethren

Enclosed find renewal subscription for the "Herald." I intended to get this to you earlier, but was delayed.

I continue to value the "Herald" very highly, for each succeeding issue gives additional confirmation to the fact that we need not betake ourselves along any of the numerous newly found by-paths leading to that which is "new" and "up-to-date," in order to find employment for our spiritual energies. On the contrary the more we see of the Truth as we have had it these many years, the more we realize how little we can absorb-how little we can accomplish in the short span of years allotted to the present life. How little do we need something "new," when we have scarcely scratched the surface of the mine of truth which some now seem to think is "old" and "out-of-date." So I am still enjoying the "Herald" because of its timely adherence to these tried and true verities.

I want to express my appreciation of the tribute to Brother John McKechnie in the July 1st issue. I was aware of his death before reading the article, but I was glad to see this acknowledgment of the love and esteem in which he was held by the friends.

It was my privilege to know the brother quite intimately since a few days after his arrival in this country from Scotland. I count it one of the outstanding privileges of my Christian experience to have known and loved him. Many times have we discussed together the things we hold dear, and it always proved a source of comfort and inspiration to me. Indeed at times he proved a tower of strength to me with his words of encouragement and counsel, seasoned and tempered, as they were, with a rich spiritual experience over a long period of years.

Humble and sweet in disposition, he had a remarkable spiritual development-a thorough, yet reverend, familiarity with those deep spiritual

truths and principles he loved to meditate upon—a familiarity born of intimate communion with the Heavenly Father and the Master in whose footsteps he was following. He was always anxious to know what the Lord's will was in a given situation, and on being convinced in this respect, it was the end of all controversy in his mind. The implicit following in the Lord's leadings seemed to be his supreme desire—his meat and drink.

In the midst of his season of sickness, I had some correspondence with him. The following is an extract from one of his letters:

"The Lord bless and increase your desire for the things above, while showing all diligence in your daily calling and for all home responsibilities. Why should we set our affections on things above?
-- Col. 3:1-3.

Because

Our Redeemer is there 1 Pet. 3:22
Our Great High Priest is there Heb. 4:14
Our Inheritance is there 1 Pet. 1:4
Our Names are written there Luke 10:20
Our Hope is there Col. 1:5
Our Master is there Eph. 6:9
Our Home is there John 14:2, 3

And through the riches of His grace we are going there too. (Ver. 4.)
The trials of life will then be seen in the beauty of His Plan. 'Then shall I know.' -- I Cor. 13:12.

"Not till the loom is silent,
And the shuttles cease to fly,
Shall God unroll the canvas
And show the reason why.

"The dark threads are as needful
In the Weaver's skilful hand,
As the threads of gold and silver,
In the pattern He has planned."

The only thing the dear brother seemed concerned about was that if the Lord should permit his sickness to stretch out over a long painful period, he might become impatient and not as fully submissive as he would want to be. Evidently he was spared this experience, for in spite of his suffering his faith anchor held firmly.

As one by one we see the Lord's saints called from our midst, does it not, each time, seem to make the other side a bit dearer—and nearer? Will not the keenness of the partings here but intensify tire joy of the reunion beyond the veil?

The devoted life and loving acquiescence in the face of approaching death of Brother McKechnie form an eloquent testimony to the conquering faith that was his. Physically he was small of stature, but spiritually strong and robust. It is my confidence that he has made his calling and election sure, and though removed from us, his sweet influence will remain, for "their works do follow them."

A verse of a hymn comes to my mind in connection with the dear brother's loyalty and submission through sickness and pain

"O Joy that seekest me through pain,
I cannot close my heart to thee:
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be."

With much love and assurance of a continued interest in my petitions, I am, '

Your brother in Christ,

N. S. M. -- Pa.

Dear Brethren

I wrote you from South Africa in reply to your kind letter which I received in Durban. . . . On reaching Capetown I found but one sister who had been standing true to present Truth all these years alone. I had visited her on my journey seven years ago. At Durban, however, I received word of a sister who had come to realize the errors and follies of the I. B. S. A. I found her a true Christian woman and as anxious for some fellowship on truth lines as was the sister who had been so long standing alone. From one I was put in touch with a brother, who helped me by bringing me in touch with two others, and so on until I found about eight who I hope will now form a small Class, which may be the means of gathering others

I had brought quite a lot of literature with me from Melbourne, but I ran out. I think it would be well for you to send some of the Heralds specially printed to assist such brethren, and so I am sending you the names

I am expecting to travel across Canada in course of two or three months... I expect to go through Montreal, Toronto, Winnipeg, Calgary, Vancouver. I have no personal reasons for stopping in Montreal, Winnipeg, or Vancouver, and hardly any necessity to stop at Toronto, but if good is likely to be done, I am only too pleased to try and serve our Lord and those who are sincerely His and are following in His steps. With Christian love,

Yours in Christian service.

R. E. B. N. -- Aus.

The Herald of Christ's Kingdom

VOL. XII. September 15, 1929 No. 18

LIBERTY, THE HERITAGE OF THE TRUE CHURCH

THE BIBLE BASIS FOR CHRISTIAN FELLOWSHIP, SERVICE AND UNITY

*"Stand fast therefore in the liberty wherewith Christ hath made us free,
and be not entangled again with the yoke of bondage." -- Gal. 5 :1.*

CHANGES, events, and circumstances in these days have caused many of God's faithful people to re-examine and search the Scriptures more diligently than ever, if possible, to discover what are the foundation principles of Christian liberty, fellowship, and unity. Let us, beloved, ever come to the Scriptures, and from them learn the truth about this as well as every

important matter of faith and practice. The final test of the Christian is that of love, and the spirit of division and sectarianism cannot be retained, if the Divine approval is to be secured.

True liberty is the first great blessing entered upon when one becomes a follower of the Lord Jesus Christ. The fetters of bondage are broken, and real liberty is begun -- freedom from the bondage of the guilt and power of sin (Rom. 5:1; 6:12-14) ;liberty of conscience, which requires freedom to examine both sides of a matter pertaining to our Christian life and service. Indeed, it is a duty to so act so far as circumstances and ability permit. "He that answereth a matter before he heareth it, it is folly and shame to him." -- Prov. 18 :13.

St. Paul Warns Against Sectarianism

Christian liberty signifies freedom from sectarianism, from bondage to sects and parties of men. The word sect means a division, a part cut off, or cutting off from. It is not sectarianism, however, to be separated from a sect, for such separation is necessary. .Sectarianism is that spirit and disposition to divide and separate God's people by setting up creed fences, or by fixing certain bounds and limits, and by applying tests of fellowship and of church membership such as have no authorization in the Divine Word. Thus sectarianism is a separation from the true Church, where alone there is true Christian liberty. On this Brother Russell very aptly wrote

"The first danger against which St. Paul warned the Church was sectarianism; and he was evidently heeded at the time at least, for no great sects of Paulites or Apollosites developed. But, as usual, the great enemy, thwarted in one direction, moved to the opposite extreme, and attempted to insist upon a oneness very different from what our Lord or the Apostles ever taught. This. attempt was to have every recognized member of the Church think exactly alike, on every minutia of Christian doctrine. This attempt finally developed into Papacy, where every matter of doctrine was decided by the popes and councils; and every man who desired to be considered a Church member was obliged to accept such decisions fully, and to profess that such decisions were his belief, his faith; whereas they were not his in any sense but that of adoption. They were generally either blindly received or hypocritically professed with mental reservations. This was not at all the oneness urged by St. Paul. He urged a oneness of heart and mind, and not a thoughtless, heartless or hypocritical profession. He urged a oneness such as naturally results from the proper exercise of the liberty which we have in Christ-to search and believe the Scriptures, and to grow in grace and in knowledge, every man being thus fully persuaded in his own mind, and firmly rooted and grounded in the one faith as set forth in the Scriptures." -- Z. '08-116.

Essentials of Liberty, Unity and Fellowship

There are seven things associated with the attainment and enjoyment of Christian liberty, unity, and fellowship: Any additions to or subtractions from these will, proportionately, mar or destroy these priceless gifts.

We will mention, first, because it embodies all the others, that of believing in Christ and continuing in His Word: "Then said Jesus to those Jews who believed on Him, If ye continue in My Word; then are ye My disciples

indeed, and ye shall know the truth, and the truth shall make you free." -- John 8:31,32.

The second is that of receiving the Spirit. The Galatian Christians were in danger of becoming enslaved again in bondage, through certain teachers who had come among them and who were teaching them that some additional qualifications were necessary in order to enjoy the full liberty wherewith Christ had made them free. To warn them against this false teaching and to recover them from this error, the Apostle wrote: "O foolish Galatians, who bath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ bath, been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" -- Gal. 3:1,2.

The third important thing is that of receiving evidence of Divine Fatherhood. We quote: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption [sonship], whereby we cry, Abba, Father." -- Rom. 8:15.

The fourth is that of experiencing the "one baptism." "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" -- Rom. 6 :3.

The fifth is that of becoming members of the one Body-the Church. "For as the body is one, and bath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." -- 1 Cor. 12:12,13.

The sixth is that of being begotten unto one hope. "Blessed be the God and Father of our Lord Jesus Christ, which bath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." -- 1 Pet. 1:3,4.

The seventh is that of entering into the enjoyment of a like precious faith. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." -- 2 Pet: 1 :1.

Maintained only through the Spirit

Christian liberty can be maintained only by holding fast to these seven vital matters, as we read: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Deity bodily." (Col. 2 :6-10.) And again: "Let no man beguile you of your reward in a voluntary humility and worshiping of angels [human messengers] . . . and not holding the Bead."-Col. 2 :18, 19.

Those who have experienced the blessings associated with these seven lines of thought are bound together by the bonds of fellowship and unity. This blessed liberty, fellowship, and unity can be maintained only by earnest endeavor, through the Spirit. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph.

4:1-3.) It will require earnest endeavor because Satan has his counterfeit of these and is ever seeking to lead away from the true, to the false. This blessed unity, fellowship, and liberty will require making use of all the gifts of the Spirit possible. "Wherefore He saith, when He ascended up on high, He led captivity captive, and gave gifts unto men He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."-Eph. 4:8-13.

These seven foundation truths are all that is necessary to enjoy this blessed fellowship, unity, and liberty. The Apostle mentions them altogether. "One Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." -- Eph. 4:2-6.

The Apostle's words may be summarized as follows:

- (1) The Author of unity -- "One God and Father."
- (2) The Center of unity -- "There is one Lord."
- (3) The door of unity -- "There is one baptism."
- (4) The kinship of unity -- "There is one Body."
- (5) The nature of unity -- "There is one Spirit."
- (6) The goal of unity -- "There is one hope of your calling."
- (7) The creed of unity - "There is one faith."

What Is the One Faith?

It is very often along the line of the last item above, that Satan seeks to destroy the precious heritage of the Christian. How important that we should know what is the faith here referred to: Let us carefully note the following from Brother Russell's pen:

"The one faith, which all should hold, was a very simple one; one so simple that all, the learned and the unlearned alike, could grasp it and comprehend it, and be *fully persuaded* in their own minds' concerning it. It was not a dose of incongruous mysteries, inconsistent with themselves and inharmonious with reason as well as with the Bible, to be swallowed by the ignorant with credulity, and by the learned with hypocritical mental reservations: but it was so simple, so clear, so reasonable, that any and every honest follower of Christ could be *fully persuaded in his own mind* regarding its truth.

"What is this one faith? The basis of it is stated by Paul, thus: 'I delivered unto you *first* of all, that which I also received [first of all -- as a foundation truth or doctrine; upon and in harmony with which all other doctrines must be built], how that *Christ died for our sins*, according to the Scriptures; and that He was buried; and that He rose again the third day, according to the Scriptures.' (1 Cor. 15:3,4.) 'There is one God and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.' -- 1 Tim. 2:5, 6.

"This, in a word, confesses sin and utter helplessness; it acknowledges God's loving plan for our redemption; it owns that our Lord's death was our ransom price; and that forgiveness (justification) and reconciliation to God, and the restitution of believers, come as a result of faith in this Redeemer, when in due time it is made known to each and all.

"These brief statements contain the whole Gospel, in the same sense that an acorn contains an oak tree. Without this Gospel kernel, the true Gospel can never be possessed; hence *this must be insisted on* as a test of Christian fellowship. This must be received, else the Gospel is not received. When it is received, the Gospel is received . . . This true Gospel, this simple faith, easily understood and confessed by the weakest babe in Christ, must also be, and always, and equally, the faith of the most developed sons of God. This one faith (and not the endless ramifications and details of faith which lead out from it) St. Paul placed as a standard or test of all claiming the name Christian. All the consecrated who agreed on this one standard, or foundation truth, St. Paul counted as in and of the one Church. While each member was to grow in grace, knowledge and love, there would always be harmony and oneness in the faith and fellowship of the Church, if all growth were kept in line and harmony with this foundation truth.

The Mistake of the Past

"Here was a perfect basis of union, which allowed for all the various stages of individual development in the truth, and which most effectually guarded against errors. For if this simple creed were today made the standard by which all doctrines should be tested, it would speedily lead to the discarding of every error and to the true union of the Church in the 'one Lord, one faith, and one baptism.'

"The endeavor to compel all men to think alike on all subjects, culminated in the great apostasy and the development of the great Papal system; and thereby the 'Gospel,' the 'one faith,' which Paul and the other Apostles set forth, was lost-buried under the mass of uninspired decrees of popes and councils. The union of the early Church, based upon the simple Gospel and bound only by love, gave place to the bondage of the Church of Rome -- a slavery of God's children, from the degradation of which multitudes are still weak and suffering." -- Z. '08-117, 118.

"The true teacher's place," said Brother Russell, "and the true Bible student's place, is outside of all human bondage, free to examine and feed upon all portions of the good Word of God, and untrammelled to follow the Lamb whithersoever He leads." -- Vol. III, p. 145.

"Every one who comes to realize the liberty of the sons of God and full freedom from Babylon's bondage should expect to meet other attempts of the great Adversary to bring him into other bondages, or to stumble him. The Lord permits these severe testings, that the class now sought may be manifested, and prepared for His service in the Kingdom of glory." -- Vol. III, p. 188.

"The value of the true liberty amongst the Lord's people cannot be overestimated. It becomes a part of their very life. It was because; under a wrong conception of union, this spirit of true liberty was crushed out of the Church shortly after the Apostles fell asleep in death that the 'dark ages' resulted, with all their ignorance, superstition, blindness, persecution, etc. The Reformation movement of the sixteenth century was but a re-awakening of the spirit of liberty, . . . liberty to think inside the foundation lines of the doctrines of Christ; liberty to believe as much or as little more, in harmony with this, as the mental conditions and circumstances will permit, without being branded as a heretic or persecuted by brethren, either in word or deed. . . .

"Let all who are the Lord's people, and who have tasted of the liberty wherewith Christ makes free, see to it that they stand fast in that liberty, and as soon as an attempt is made to restrain it, if not sooner, let them get out completely from all the bondages of human systems, that they may stand firmly and loyally with the Lord, our Redeemer, our Instructor, our King." -- Z. '02-170.

The only Real Unity; That of the Spirit

Christian unity is not simply the holding together of those who see eye to eye in all the minutia of doctrine and of particular kinds and methods of service; not the holding together simply of those who are co-operating with one human and necessarily imperfect channel for service; and not necessarily the making use of those gifts (teachers) who hold to one particular human channel. Rather, the unity that should exist in the Body of Christ is especially designated by the Apostle as a unity of the Spirit: "Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4:3.) This spirit is seen in its perfection as we note the mind or disposition of Christ as He manifested it to the Father, to His disciples, and to the world. In this respect we note that it was a dependent, submissive, prayerful, and loyal spirit in its relation to His Father, and a gentle, self-sacrificing, and cross-bearing spirit in its relation to men.

In his celebrated work, "The History of the Reformation," D'Aubigne gives a most clear and comprehensive exposition of what constitutes the basis and substance of Christian unity. Note carefully the following brief statement to the point

"Just as all the members of my body have an intimate and undefinable relation with one another, because the same life animates them, the same head makes them move, so every Christian finds himself really and indissolubly united to all other Christians by an identical relation with the same Savior. This is what is called the 'communion of saints.' This communion is not only a system, a doctrine, it is a reality, a *fact* which exists in the world as certainly as the union of the members of the same body.

"There can be really no Christian union in the Church, 'unless it proceed from the spiritual and internal fact which I have mentioned. Our part is not to make a Christian union, but rather to recognize it, to exhibit it, to take away the obstacles which hinder it from having free course. Christian union must proceed first of all from unity of spirit. The whole theory of Christian unity is found in these words of the beloved disciple: 'Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth Him that begat, loveth him also that is begotten of Him.'"

This writer goes on to warn against the mistake too often made of stressing the importance of outward unity, in form or appearance merely, when the real inward unity of spirit does not exist. We quote:

"Farther, I cannot conceal my fear lest mere unity of form be unavoidably not the manifestation, but the substitute of internal union. I fear, that when much stress is laid on unity of ecclesiastical constitution, this unity may be obtained at the expense of the internal constitution of vital Christianity. The Romish Church is a sad and striking proof of the danger I point out."

Some Important Characteristics

Some characteristics of real unity are: Recognizing but one Head, Christ, as supreme authority in the Church; making the Scriptures paramount, putting them in the first place, as the final settlement of all matters of interest to the Church; putting what one might think to be the very best of helps in a secondary place; making the seven basic truths mentioned in Ephesians 4:4-6, the only essentials of Christian fellowship; giving every one full liberty to study and increase in spiritual knowledge, and according to every one the, privilege of expressing. in a reasonable manner his belief.

True Christian fellowship can never be withdrawn from any of those who recognize and experience the blessings associated with the seven basic principles laid down by St. Paul. Those who are in fellowship with the Father and with His Son, Jesus Christ, are our brethren -- ours to love, ours to serve, and ours to lay down our lives for. The fear of what man may do, or what of misunderstanding and ostracism may come because of obeying this law of love, this new commandment, will not deter the faithful from serving or laying down their lives for the brethren.

"Let No Man Deceive You"

A careful review of the history of the Church reveals that the methods of the Adversary have often been to direct the attention of the Lord's people away from Christ, its true Head, to some human arrangement -- either to an individual, fellow mortal, self-constituted head, or to some human concern, man-made organization, etc. Such person or organization is set up as the Church's spiritual teacher and guide in her life and service. As such procedure is emphatically in violation of the Apostolic teaching, the Holy Spirit does not operate in or teach through such teachers, and the result is that the professing Church has been repeatedly, overrun with false teachers and teachings, subversive of the truth, and general apostasy and departure from the faith have come in. It was in order that His followers should be on guard against such perils that Jesus admonished, "Take heed that no man deceive you." Those who profess to be teachers were to be proven by the infallible word of Christ and the Apostles. The Church was admonished to "Try the spirits," the teachings, the doctrines, etc.

"The mere claim of any man to be a teacher," declared Brother Russell, "is no proof that he is one by Divine appointment. That false teachers would arise in the Church, who would pervert the truth was foretold. The Church therefore is not to blindly accept whatever any teacher may set forth, but should prove the teachings of those whom they have reason to believe God's messengers, by the one infallible standard, the Word of God. 'If they speak not according to this Word, it is because there is no light in them.' (Isa. 8:20.) Thus while the Church needs teachers, and cannot understand God's Word without them, yet the Church individually -- each by himself and for himself, and himself only -- must fill the important office of judge, to decide, according to the infallible standard, God's Word, whether the teacher be true or false, and whether the claimed teacher is a true teacher by Divine appointment."

Christ, the Center of Our Unity

On the subject of Church organization and what it is that unites Christians together in Christ, we submit the following as a most clear and Scriptural statement, well worthy of the careful and prayerful consideration of all:

"And then as to the 'standard' [around which we gather]: What is it? Is it a doctrine? Nay. Is it a theological system? Nay. Is it an ecclesiastical polity? Nay. Is it a system of ordinances, rites, or ceremonies? Nothing of the sort. God's warriors do not fight under any such banner. What is the standard of God's militant host? Let us hear and remember. It is Christ. This is the only standard of God and the only standard of that warrior band which musters in this wilderness world, to wage war with the hosts of evil, and fight the battles of the Lord. Christ is the standard for everything. To have any other would only unfit us for that spiritual conflict to which we are called. What have we, *as Christians*, to do with contending for any system of theology or church organization? Of what account, in our estimation are ordinances, ceremonies, or ritualistic observances? Are we going to fight under such banners as these? God forbid! Our theology is the Bible. Our church organization is the one Body, formed by the presence of the Holy Spirit, and united to the living and exalted Head in the heavens. To contend for anything less than these is entirely below the mark of a true spiritual warrior.

"Alas! alas! that so many who profess to belong to the Church of God should so forget their proper standard, and be found fighting under another banner. We may rest assured it super-induces weakness, falsifies the testimony, and hinders progress. If we would stand in the day of battle, we must acknowledge no standard whatsoever but Christ and His Word, the living Word, and the written Word. Here lies our security in the face of all our spiritual foes.

Holy Spirit Gathers Us to the Risen Christ

"It is ever the aim of Satan, as it is the tendency of our hearts, to lead us to stop short of God's mark in everything, and specially in the center of our unity as Christians. It is a popular sentiment, that 'the blood of the Lamb is the union of saints,' that is, it is the blood which forms their center of unity. Now, that it is the infinitely precious blood of Christ which sets us individually as worshipers in the presence of God is blessedly true. The blood, therefore, forms the Divine basis of our fellowship with God. But when we come to speak of the center of our unity as a church, we must see that the Holy Spirit gathers us to the Person of a risen and glorified Christ; and this grand truth gives character-high and holy character -- to our association as Christians. If we take lower ground than this we must inevitably form a sect or an ism. If we gather around an ordinance, however important, or around a truth, however indisputable, we make something less than Christ our center.

"Hence, it is more important to ponder the practical consequences which flow out of the truth of our being gathered to a risen and glorified Head in the heavens. If Christ were on earth, we should be gathered to Him here; but, inasmuch as He is hidden in the heavens, the Church takes her character from His position there. Hence, Christ could say, 'They are not of the world, even as I am not of the world'; and again, 'For their sakes I sanctify Myself, that they also might be sanctified through the truth.' (John 17:16, 19.) So, also in 1 Peter, we read, 'To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious; ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' (Chap. 2:4,5.) If we are gathered to Christ we must be gathered to Him *as* He is, and *where* He is; and the more the Spirit of God leads our souls into the understanding of this, the more clearly

we shall see the character of walk that becomes us. It is Christ's position which gives character to the position of the Church, and her position should ever give character to her walk. The more closely we adhere to Christ, and to Him alone, the stronger and the safer we shall be. To have Him as a perfect covering for our eyes, to keep close to Him, fast by His side, this is our grand moral safeguard."

God Has Delivered His People at Various Intervals

At various intervals in the history of the Church of Christ, because of certain departures from primitive simplicity of doctrine and life, it has become necessary for the Lord's people to retrace their steps and go back to the very foundation itself. As we all know, the Reformation in the sixteenth century marked one of these periods. The doctrine of justification by faith in the sacrifice of Christ, which is the foundation of all true Christian life and experience, had been lost sight of except by a few; and the testimony of these few had been almost silenced. When God desires to restore His truth and its liberty to His people, He usually first causes it to be discovered and worked out in the experience of one or more individuals and then uses such person or persons to communicate it to others. The individuals used in the days of the Reformation were such as Luther, Zwingli, Knox, Calvin, Wesley, and others.

The great Protestant movement which began so well and was carried forward with such sweeping success, gradually merged into sectarianism; and instead of advancing in its work of restoring additional truths to the Church, it culminated in another apostasy. It was the Divine intention, however, that in these latter days all the "holy vessels" (precious truths) must be restored to their place in the "temple"; and to this end God caused another "earthen vessel" to pass through experiences in search for truth, that qualified him to be the instrument for this great work -- the harvest work. The movement, under his wise supervision, prospered as had other reform movements to considerable proportions, and gathered around it many who were greatly blessed as they learned of God's love for His creatures.

However, there was not the faintest intention in the mind of this servant of God, that another sectarian organization should grow out of his life work; for the purport and spirit of all his messages noted foregoing clearly show that he was emphatically opposed to sectarianism. He taught that the only ties that should bind God's faithful together were the simple bonds of love and common interest in the cause of the Redeemer, based upon the two fundamental propositions of faith in Christ's redeeming sacrifice and full consecration to do the will of God. The only object of the organization (a purely business one) which had been formed by God's servant when there were but few associated with him, was that of uniting the efforts and powers of all to bring the precious truths to the Lord's consecrated and declare the "good tidings" of the coming Kingdom. No thought of its being a religious sect ever entered the minds of any in those earlier days. The blessed truths had come through God's servant who made no claim of being anything more than one of Christ's footstep followers whose privilege it was to be an index finger pointing the people of God back to "the old paths."

Tests Peculiar to These Latter Days

Living as we are in the closing days of the Church's history, of which time our Master said, God would gather out of His Kingdom all things that offend

and them which do iniquity, we can be assured that He would not long tolerate a wrong-or sectarian spirit to exist among His faithful people. And therefore, inasmuch as such conditions are permitted to come in, it is proper to expect some providential intervention in connection with the interests of His people, to uncover and expose to view that which would not have His approval, and make clearly manifest to the faithful, to how great an extent the evil had taken root.

Many brethren today who are alert and are watching unto prayer realize that a very grave situation has developed amongst the body of Bible Students the world over since the departure of Brother Russell, nearly thirteen years ago. The life work of our dear Brother, as many realize, has been very largely discredited and set aside. The institution used by Brother Russell for the dissemination of the Truth has undergone revolutionary changes, so that its publications, purpose, and activities are altogether of a different character from those during Brother Russell's time. Changes in the spirit, teachings, and service, have rapidly come in, one after another. The spirit of liberty in Christ has been supplanted by a state of bondage to a human organization. Those therefore who in true piety and godliness are walking with their Master, hear His call to separate themselves from all such unholy association and state of bondage. Such realize afresh. the necessity to stand fast in the liberty wherewith Christ makes free and to throw off every yoke of bondage, whether instigated by an individual who has exalted himself in the Church, or by a human organization.

More than this, such separated ones possessing the spirit of true unity and of the love of Christ realize the leading of the Master to associate themselves together merely as brethren in the Lord and as ecclesias after the manner manner and example of the primitive Church, instituted by Christ and the Apostles, who recognized no other authority or headship in the Church than that of the one who said, "One is your Master, even Christ, and all ye are brethren." Such devout disciples of the Lord, endeavoring to get back to Apostolic simplicity, will be exercised by the spirit of tolerance and will not try to bring each other into bondage to one another's opinions and private interpretations regarding this or that non-essential issue or item of the faith; but will recognize the broad basis for Christian fellowship and unity as set forth above, namely faith in the precious blood of Christ and consecration to the Divine will. If it was important for the disciples of the early Church to thus adhere strictly to the counsels that were issued by the Holy Spirit then, it is of equal importance that faithful disciples of Christ today shall heed those same counsels. They are to preserve the purity of the faith and to be exercised unto godliness, and undergo the transforming influence of the Spirit of Christ. Thus will they be prepared, in the near future we trust, to hear the Master's welcome voice and share with all the faithful of the Age in the unspeakable joys, riches, and glory of the Church Triumphant.

(See the Declaration on Christian Unity article on the next page)

DECLARATION ON CHRISTIAN UNITY

**adopted by the
ASSOCIATED BIBLE STUDENTS OF GREATER NEW YORK
April 7, 1929**

WHEREAS, we recognize that it is the solemn duty of the Church of Jesus Christ, and of every member thereof, to "give diligence to keep the unity of the Spirit in the bond of peace," as admonished by the Lord's Apostle (Eph. 4:3) in conformity with the Lord's expressed will that His disciples and followers should "all be one" (John 17:21) ; and

WHEREAS, this and other regularly appointed gatherings of independent Bible students in this City, for divine worship, prayer, and study, have been and are manifestations of their desire to obey the Scriptural injunction "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together as the manner of some is" (Heb. 10:24, 25) ; nevertheless, it is desirable that this exhortation should have a broader observance in a more comprehensive and general assembling of the Lord's people for the mutual development of Christian love, fellowship, and service; and

WHEREAS, the Apostle Paul in Ephesians, Chapter 4, has given to the Church as a whole a broad yet sufficient basis for One-ness or Unity, with a statement of the infinitely valuable objectives to be attained through such Unity; now, therefore, be it

RESOLVED: That we, a company of Christians and Bible students assembled this day at our regular meeting place, do hereby affirm our acceptance of, and do extend the right hand of fellowship to, all others who similarly accept and adhere to this Apostolic basis of Unity, defined Scripturally as follows (without limiting the Scriptural definition to the quoted passage):

"ONE BODY" "For even as we have many members in one body, and all the members have not the same office; so we, who are many, are one body in Christ, and severally members one of another." "Now hath God set the members each one of them in the body, even as it pleased Him And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you . . . God tempered the body together . . . that there should be no schism in the body, but that the members should have the same care one for another Now ye are the Body of Christ, and severally, members thereof." "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, heirs according to promise." -- Rom. 12:4, 5 ; 1 Cor. 12:18, 21, 24, 25 ; Gal. 3:27-29.

"ONE SPIRIT"---"I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth." "When He is come, He shall guide you into all the truth." "We received . . . the Spirit which is of God; that we might know the things that are freely given to us of God." "For as many as are led by the Spirit of God, these are the sons of God . . . and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified with Him." "In one Spirit were we all baptized into one Body." The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control." -- John 14:16, 17; 16:13; 1 Cor. 2:12; Rom. 8:14, 17; 1 Cor. 12:13; Gal. 5 :22, 23.

"ONE HOPE OF OUR CALLING" -- "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an

inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith, unto a salvation ready to be revealed in the last time." "Through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in the hope of the glory of God." "We may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a fore-runner Jesus entered for us, having become a high priest forever after the order of Melchizedek." "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." -- 1 Pet. 1:3-5; Rom. 5:2; Heb. 6:18-20; 1 Pet. 2:9; 2 Pet. 1:4.

"ONE LORD" -- "To us there is . . . one Lord, Jesus Christ, through whom are all things, and we through Him." "The Father of glory . . . put all things in subjection under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all." -- 1 Cor. 8:6; Eph. 1:17, 22.

"ONE FAITH" . . . Contend earnestly for the faith which was once for all delivered unto the saints. For there are certain men . . . turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." "Now faith is the assurance of things hoped for, a conviction of things not seen And without faith it is impossible to be well-pleasing unto Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him." "The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." "Him that is weak in the faith receive ye, but not to doubtful disputations." -- Jude 3, 4; Heb. 11:1, 6; Rom. 10:8, 9; 14 :1.

"ONE BAPTISM" -- "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." "I have a baptism to be baptized with: and how am I straitened till it be accomplished." "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized." "All we who were baptized into Christ Jesus were baptized into His death But if we died with Christ, we believe that we shall also live with Him." -- Matt. 28:19; Luke 12:50; Mark 10:39; Rom. 6:3; 8.

"ONE GOD AND FATHER" -- "There is no God but one. For though there be that are called gods, whether in heaven or on earth . . . yet to us there is one God, the Father, of whom are all things, and we unto Him." -- 1 Cor. 8:4-6.

Be it further

RESOLVED, that in order to properly preserve the "liberty in Christ" of the Church as a body, and of every member thereof individually, the following principles should be recognized by any an every assemblage of the Lord's people:

(a) Full liberty of belief on every item of Scriptural interpretation, other than the essential basis of Unity laid down by the Apostle and outlined hereinbefore, should be mutually accorded by every member to every other member.

(b) The Church should recognize no authority of, and should be free from dictation or domination by, any individual or organization other than her Lord and Head, Jesus Christ. "One is your Master, even Christ; and all ye are brethren."

(c) Every member of the Church should be at liberty to engage or not to engage in any activity in the Lord's service as may seem good to him.

Be it further

RESOLVED, that this assemblage of Associated Bible Students extends to any and all brethren who stand on the foregoing basis of Christian faith and liberty the right hand of fellowship and a hearty welcome in our midst as brethren in the Lord.

ASSOCIATED BIBLE STUDENTS,

Brooklyn, N. Y.

"WANTON WASTE"

"Within one city square I count
Five churches of five creeds;
The money is a large amount
They spend upon their needs;
Five heating plants must keep them warm,
Five light bills monthly paid
Five pay rolls to be met with cash,
Five organs must be played.

"All worshipping, the same great God,
All praying in His name,
But separate because their rules
Are not all just the same;
Empty pews are found in each,
With room in each big hall,
And any one, could men agree,
Would find a seat for all.

"The money that is wasted here,
That might in good be spent;
If all the dogmas and the creeds
On just one thought were bent;
Oh speed the day when men can see
The same right point of view,
And work together, hand in hand,
As Christ would have us do."

THE DELAYS OF LOVE

"When He had heard therefore that he was sick, He abode two days still in the same place where He was." -- John 11:6.

It is in keeping with the general character of John's Gospel that we find him recording the death of Lazarus, one who was a special friend of Jesus, and relating for us the unusual circumstances surrounding his awakening. John seems to have remembered more particularly those features of our Lord's ministry that had to do with His deep love for those who received Him into their heart's affections. It is therefore fitting that this incident, so, full of love and sympathy, should be included in John's intimate sketches of our Lord's life amongst His closest friends. And like the prayer of chapter seventeen, these revelations of His love and friendship are intended to embrace all who are led to believe on Him through the word of John, and his fellow Apostles.

The Bethany home of Martha and Mary seems to have been frequently visited by Jesus and His disciples. Its location seems to have made it a convenient stopping place, as they journeyed back and forth. Likewise, the spirit of its three inmates gave it an atmosphere that was congenial and sympathetic, affording rest and relaxation from the strenuous activities of other days. Responsive characters they were, who perhaps much more than they realized, refreshed the Master's heart during those three years of His contact with imperfect men, and sweetened the bitterness of His last few days preceding Calvary. If a cup of cold water given to a weary disciple is remembered in heaven, who can estimate the value of the service these dear intimate friends gave to Jesus in the days of His ministry. He would not have been "like unto His brethren" if He had not longed for and appreciated the love and sympathy of kindred spirits, and felt drawn in a special way to such when His "soul was exceeding sorrowful," weighed down with the contemplation of the approaching cross. Thus it is that we find Him drawn to Bethany but a few days before His crucifixion, when the flesh, in natural shrinking, is trembling before the ignominy and shame of view of such a death. In view of this John could not forget to tell us that "Jesus loved Martha, and her sister, and Lazarus."

Love Moves in Mysterious Ways

From the narrative furnished us in chapter 11, we may draw helpful lessons of the mysterious ways Divine love sometimes moves. Here we are told of characters whom Jesus loved in a particular way, and of hearts that responded to His love in genuine acts of service and devotion. With such a setting we get a picture of the wonderful possibilities of that reciprocal love that flows between Jesus and His own.

John's assurance that all three were loved by Jesus is worthy of more than a passing observation; for we cannot forget the very marked differences of character they displayed. Supposing the rich young ruler of Luke 18:18 to have been Lazarus, as some believe, what a study in contrasts we find in these three admirers of Jesus. Yet all were inscribed upon His heart as warm, devoted friends. This teaches us much of the deep, understanding love of Jesus. The excellent qualities of Mary's character, in sharp contrast with, some of the apparent deficiencies of Martha's did not prevent Him from fully appreciating any admirable traits He observed in the latter. What comfort this brings to our hearts! How like Jesus to teach us in this way -- that the devoted Marys and business-like Marthas, the impetuous Peters and cautious

Thomases are all included in that understanding love. If all must be like Mary or John in order to be embraced in the circle of His friends, then the multitudes that seem to find their representative in Peter, Thomas, or Martha, must relinquish their claim upon His special friendship. Then He must cease to be the "One altogether lovely" to many, many devoted disciples, who notwithstanding inherent impetuosity or feeble' faith, and perhaps overanxious minds, would surely plead "Lord, Thou knowest all things; Thou knowest that I love Thee." How precious then is this story which reveals a Savior's love that is equal to the needs of all who love Him.

Love Permits Pain and Sorrow

Whom the Lord loves He must discipline. To be received into close fellowship with Him is to experience the chastening love that corrects and scourges, for without such experiences the traces of sonship are lost. The branch must be pruned if there would be much fruit, and the fire must burn painfully deep to bring out the pure gold He seeks. Certainly the testimony of all suffering saints will be in accord with that of the Apostle, "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Could we find a more tangible or more comforting assurance that this statement is true, than in the story before us? Here we have love revealed in a delay that means disappointment, heartaches, and bereavement, when human reasoning would most expect its immediate, operation. But what an afterward of peace, and of unending gratitude filled the hearts thus prepared through the chastening experience.

Jesus had journeyed into Perea and had been absent from Bethany for some time. During that time Lazarus had taken sick and a messenger had been sent to Jesus with the simple message, "Lord, behold, he whom Thou lovest is sick." In the minds of the sisters nothing more was needed. They never doubted that He would come with all possible haste to their assistance. He who had so often relieved others would surely be particularly solicitous for one whom He specially loved. But "when He had heard therefore that he was sick, He abode two days still in the same place where He was." How surprising that the Master should do this! -purposely delaying His going to them, when love would seem to compel Him to go! Surely anything less than an infinite love that understands the value of trials would have led Him at once to their side.

Secrets of His Providential Love

What an opportunity this was for Martha and Mary to question His love. In simple confidence they had sent Him word. There was no elaborate message of entreaty, that would seem to question His readiness to help them; neither was there, as Jesus knew, a thought of any greater blessing hidden in His delay to answer their prayer. But Jesus delays until Lazarus dies. One day lengthens into two and a third is added-yet He does not come. Lingered hope has given up, and the object of the sisters' love and prayer has been laid away until the general resurrection morn. So it must have appeared. But oh,

"Not so in haste dear hearts,
Have faith in God and wait;
For though He tarry long,
He never comes too late."

On the fourth day He is near enough for the sisters to go to Him, and as they do so, each in turn reminds Him that the death of Lazarus was due to His absence. "If Thou hadst been here, my brother had not died." By this they must have meant to say, Why did you not come to us, when by a word from you our brother's life might have been spared, and this, our great trial and sorrow, prevented. We had such faith in your love that we were sure you would come, immediately you heard of our need.

How illustrative this is! How often have the special friends of Jesus interpreted His delays in this way. How difficult it has been for suffering saints of all ages to silence the cry within their breasts, "How long, oh Lord, how long?"

But oh, how well we know that eventually, when all is over, "looking back we'll praise the way" His love has led us day by day. When the secrets of His providential and loving delays are all explained, and He reveals the purposes of every trial, how great will be our praise! Very remarkably was this thought brought home to one "who was in acute distress because of a long succession of calamities, when, happening to visit a ribbon weaving factory, he was shown a new machine for producing fabrics finer than any seen before. He examined it carefully; but skilled mechanic though he was, he could not understand how, the work was done. Finding that all the movements of wheels and levers and threads were controlled by some arrangement in a central box kept closely shut, he asked to be allowed to look inside, but was told 'the master keeps the key.' These simple words were like a flash of heavenly light into his darkened soul. 'Here is my life,' he thought, 'full of what seems to me inextricable confusion; what the meaning of its cross purposes may be I cannot tell; but if in me the divinely perfect pattern is at last wrought out, I need not ask on what principle my God is fashioning me for His glory My Master holds the key.'"

He Weeps with Those Who Weep

Divine love is revealed in numberless ways. It comes to us "while we were yet sinners," and it continues with us as redeemed children despite the great diversity of our characters. But is it not manifest that some receptive hearts are capable of absorbing more of that love than are others. As a result, these like John and Mary, find a special place in the love of Jesus, and obtain clearer visions of His fathomless tenderness and sympathy.

Apparently there must have been some inquiry respecting Mary in the conversation between Jesus and Martha, for Martha returns with the message to her: "The Master is come and calleth for thee." Perhaps this trial had been a greater test to Mary than to her sister. The very warmth of her love, and the confidence she had in Jesus, would cause her to feel more keenly His seeming neglect. She had not gone out to Jesus as Martha had done, but "sat still in the house." Was it a modest hesitancy, or was it the bleeding heart that just could not understand the delay? In any case the personal message from Jesus thrills her with encouragement and brings her to His side. And it is here that we meet the shortest verse in the Bible and one of the sweetest revelations of the love and tenderness of Jesus: "Jesus wept."

But let us note -- Martha had gone to Him and He had comforted her heart with assurances of His power to bring Lazarus back. It would seem that He had conversed with her without any special sign of the deep emotions of His heart. But how different now! Mary comes weeping to his feet. "When Jesus

therefore saw her weeping, and the Jews also weeping which came with her, He groaned in spirit and was troubled." The flood gates of His love and sympathy gave way, and He wept with those that wept. To Mary those tears spoke volumes. They would be to her the sublimest testimony that "He knows, and loves, and cares." Had Lazarus not died, she had not seen Him weep. Had her heart not been crushed by the blow, it had never known this revelation of His love. Her life might have been lived in the faith that He was touched with the sorrows of others, but now she had seen and felt the reality-of that sympathy -- a priceless experience indeed!

Would we know Him thus? Then let us not forget the value of the trials that open the way to such revelations of His love for us. Let us always remember that behind each "frowning providence He hides a smiling face," and that there await us exhibitions of His grace that will yet change our tears to songs of praise. Let us never forget that "It is under such discipline that the soul is mellowed to a loving submission that calmly says, I can do all things, bear all things, through. Christ who strengtheneth me. As gradually the dross of the old nature is consumed, and the gold becomes more and more manifest, these precious souls become ever dearer to their loving Lord. So dear are they to Him that in every affliction He is near with His grace to sustain and His presence to cheer; and the deepest shades of sorrow become memory's most hallowed resting places, where the Day Star shines the brightest." "Wherefore think it not strange, concerning the fiery trial that shall, try you." "Our tears are like telescopes to enable us to see further into heaven. God often washes our eyes with tears so that we may see the realities of His love with clearer vision."

Suffering for the Sake of Others

There is still another lesson we may gather from this beautiful story. It was impossible for these three friends of Jesus to foresee the tremendous value of their experiences to others besides themselves. They would place the boundaries of its influence close by the Bethany home, and limit its meaning to themselves alone. But how high are the thoughts of Jesus above their own. He was permitting these dear ones to suffer because of the benefits accruing to countless souls in after days. This is proven by His statement to His immediate disciples when He informed them that Lazarus was dead. "I am glad for your sakes that I was not there." The sufferings of the sisters were permitted for the sake of the Apostles, to provide a basis for one of His greatest miracles. That miracle and its attendant circumstances has stood out like a beacon light to cheer the hearts of many others who have suffered throughout the Age. How unlimited the possibilities, when our lives are in the safekeeping of one who knows the end from the beginning! "It is probable that no one suffers nobly without in some degree ministering to the glory of God in the well-being of others. Let those who live to suffer, who lie all day in pain, and all night in utter weariness, take heart! In some way that passes our thought they too are fulfilling a useful and blessed office to the entire family of man." "Oh the depth of the riches both of the wisdom and knowledge of God; how unsearchable are His judgments, and His ways past finding out."

What a different aspect our trials assume when seen from this viewpoint. Can it be that the trials we limit to ourselves, and feel so personally and solely interested in, are things for which Jesus gives thanks, and that for the sake of others? In the great economy of God do these trials of ours, in some

wonderful, mysterious way, flow out into the eternal purposes of God, to glorify Him and benefit others?

Such is the lesson we learn here, and such is the comforting consolation of all His exceeding great and precious promises, wherein we are assured that in the eternal ages to come, as we review the days of our earthly pilgrimage, every trial will shine with a luster of eternal glory. In that wonderful overruling power and economy of God, nothing is wasted, nothing is superfluous.

In the marvelous revelations that will enrapture us beyond the veil we will find a special joy in learning of how God has overruled all our trials, small or great, not only for our own good, but also for others-to work out for them His great eternal purposes. What a God is ours! Like the Psalmist we find Him everywhere. And like the sisters of Lazarus, we often find Him most clearly revealed, after He has led us through the deep waters of affliction.

"MEN OUGHT ALWAYS TO PRAY"

"PRAY without ceasing," enjoins St. Paul in the second link in his chain of exhortations, embodied in his epistle to the Thessalonians. If, as he had just admonished, we are to learn how to "rejoice evermore," in all conditions, under all circumstances, in sickness or in health, in poverty or in wealth, everywhere and in everything, it is most necessary that we practice the exhortation, "Pray without ceasing." Prayer is that which opens the spring from which joy and rejoicing flow. There can be no true Christian joy unless a living communion with God by continual prayer is begun and preserved.

Look at it as we may, understand it though we may not, prayer has to do with the fulfilling of the promises of God's Word to His people. The blessings of Pentecost were foretold in literal language as well as in type and shadow. This great event in Church history is called by the Savior, "the promise of the Father." It was so arranged in the Divine purpose that it must come to pass, in order to fulfil one of the most important features of His great Plan of Salvation; but when the time drew near for the fulfillment of this promise, He made known to anxious, interested ones, just beforehand, that the time for its fulfillment was near at hand, and as the disciples, gathered in the "upper room," prayed, the place was shaken, the room was filled with the manifestation of God's presence and power, and a new feature of His dealing with humanity began.

We have the same truth illustrated in Old Testament history. God foretold of His ancient people, that because of their disobedience and sin they would be carried away captive to Babylon; and He made known also to one of His prophets that after seventy years had passed they would be privileged to return again to their native land. When the due time for their deliverance drew near, there was at least one man on earth who had not forgotten the promise; he prayed, and the promised deliverance came.

The Merciful Privilege of Sinful Man

Much has been written about prayer -- its nature, its object, its results, and its benefits. The Scriptures do not define it, for it is assumed that men know, its meaning. The disposition to pray, to worship that which is superior, was originally implanted in man's constitution. It begins its exercise in the little

babe, as it is made conscious of its want, its need. The moment a child realizes its hunger we have an illustration of the first element of true prayer, which is that of deep, heart-felt longing desire. The moment we feel our need of food, we have what constitutes this first and necessary element of prayer. "Prayer," says one, "is hunger's appeal for food; it is thirst's cry for living water; it is sin's yearning for forgiveness; it is death's last look for everlasting and glorious life." One view or phase of prayer has been very well defined in what is termed the "Shorter Catechism"; "Prayer is an offering up of our desires to God for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

The question is sometimes asked, Can a sinner -- one under the Divine sentence -- pray to God. We answer that it is the privilege of penitent sinners to pray; surely the Savior so teaches. While it is unquestionably true that only those who have received the spirit of sonship by the begetting of the Holy Spirit can approach God in prayer as a son to a father, yet when Christ came into the world to reveal His Father's love for the human race, to show His favor towards those who were weary and heavy laden with a load of guilt and sin, He illustrated that love by a parable in which is pictured a father's welcome of a prodigal to his house and home. While this parable seems to have been given to illustrate God's favor toward and acceptance of a class of repentant outcasts of Israel, despised publicans, and sinners, etc., at our Lord's First Advent, we see no objection to a general individual application of the principle in the parable. The sinner's prayer is shown in the prodigal's words when, far away from home, in the depth and bitterness of his sin, in a condition of estrangement and separation from his father's house, he said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants." The prodigal still felt that the father, whom he had long since forsaken, had not ceased to love him, and this had the effect of both encouraging and moving him to return.

The parable goes on to picture the father as seeing him when he was afar off, which shows that he had been waiting for him to express a desire to return to his home; and the Savior, in order to exhibit God's love for the broken-hearted, repentant sinner, represents the father as going out to meet him, and after receiving him with open arms, prepares a feast in his honor, and without so, much as even a reproach, receives him into his home. Does not this teach that there is a sense in which God looks upon the fallen ones of the race as still His offspring; at least those who, if they knew God, and if their environment did not retard or hinder them, would return to Him? "For," says the Apostle, "ye [Christians] were as sheep gone astray and are now returned unto the Shepherd and Bishop of your souls."

It is manifestly true then that repentant sinners may seek the throne of mercy and grace; such is in perfect harmony with God's plan in the calling out of the world and selecting the joint-heirs with His Son; and the first impulse a sinner has that he ought to pray, is God's power in some way, which may not be necessary for him to know, moving him to avail himself of his God-given privilege. God hears the heart prayer of repentant sinners. "In His ear the publican's first cry, the Magdalene's first tear; the thief's last word, rose with infinite and perfect acceptance, and brought down an answer, exceeding abundant above all that they could ask or think."

"Everything to God in Prayer"

There is another matter that is in harmony with God's arrangement concerning a Christian's privilege in prayer that is not understood by some. We may pray for everything which we sincerely feel that We need. Some say, I would pray for God to give me relief from this overwhelming difficulty, or to send me some assistance to tide me over this crisis in my temporal affairs, but I am not sure that it is His will that I ask Him for these temporal things. We reason, however, that in approaching God in prayer it is not necessary for us to understand what God's will is in the matter before we bring our burden to Him. In fact it is not always our business to know what may be His good pleasure. In some of our affairs we recognize that He has clearly revealed in advance in His Word what His will is, while in some other matters we may not be able to read His will. But it is for God to decide what is His will, and His will is always in harmony with what is for our good. It is our privilege to make known to Him all our wants, both spiritual and temporal, the deepest, the greatest, as well as the smallest. He desires me as His child "to unbosom every want that I feel, and to leave with Him the prerogative of giving what is best, or of withholding what is wrong, or of judging what is most expedient for me." The language of the poet, that we should take "everything to Him in prayer," presents the correct thought.

God is a Father to the Christian. He, therefore, does not want us to come into His presence with a cold and distant reserve; but rather to approach Him with filial confidence, as an affectionate child approaches an earthly parent. He desires that we tell Him what we think is good for us, and to leave with Him when, where, and how' He thinks best to answer our prayers. He may not always give us what we ask, but we should be thankful that He will always give what is best. He will surely hear and answer us. If we are laboring under a heavy burden, it is our privilege to pray that if it be His will the burden may be removed. It will not always, perhaps seldom, be His will that it be removed, but He will give that which is far better, that which He gave to St. Paul-grace to bear it.

Importance of the Will Resigned to God

However, we need always to remember that the great, never changing condition that should regulate all our prayers, is, that we seek first and all the time the interests of the Kingdom of God. This is one of the most precious and practical laws to be found anywhere in God's Word, to regulate us in our prayer life. When choosing a profession in life, the question with the Christian is not, Will this net me the greatest profit? Will this be the best to further my temporal interests? Will this bring to me the honor and the esteem of my fellow-men? Rather the question should be always, Will this help me to be a better ambassador of heaven? Will this assist me most in my Christian development?

If I change my place of residence, it is proper that I select a good site, as well as a house that will be comfortable, where sunshine and shade are well proportioned. However, the paramount questions are not these, but rather, Shall I be so situated that I can hear the Message of God? Is it in a neighborhood where I can hear the Gospel proclaimed? Is it a place where I may have the privilege of meeting with God's people -- where I may join with others in the worship of God ?

The present life of the Christian is filled with wants and needs; therefore he must "pray without ceasing." The Psalmist expresses most beautifully the difference between the Christian's condition on earth, and his condition when

he reaches the heavenly state beyond. He says, "Whom have I in heaven but Thee?" The thought here expressed is that heaven is a place of having. He does not, however, stop with these words, but adds, "And there is none upon earth that I desire beside Thee." Earth, then, is the place of need, of want, of desire; heaven, on the other hand, is the place of having; prayer ceases here, and is substituted there with praise.

The mature Christian while contented here on earth is not satisfied. There is planted in his inmost being a knowledge of imperfection, and a desire for perfection. While realizing all the blessings of pardon, peace, acceptance with God, and heart purity, he has a deep longing for that "better country," where sin will no more disturb him. This causes him to feel more and more that earth is not his home. He desires a better country, that is a heavenly. How true in the experiences of real Christians are the words of one long since departed from these earthly scenes: "Our inmost and deepest wants and longings, our sorrows, our griefs, and our bitterness, that rise and fall, and come and go like the successive waves of the ocean in their rise and ebb, and roll like these across the human heart, all tell us unmistakably, what indeed we cannot but feel, that this is not our rest, and that there must still remain a rest for the people of God."

All Our Longings Satisfied in the Eternal State

While it is true, there is a present rest of faith to believing, trusting ones; while there are some longings and desires that can be satisfied on earth by deep, heart-felt, trusting prayer, yet there are others which can never be satisfied here below. The very possession of these longings and desires, however, may be regarded as prophetic of their realization and, satisfaction beyond these present scenes. Even our sorrows which may be made use of to work our everlasting good, are but presentiments of heavenly comforts and lasting blessings.

In view of all these things what a wonderful privilege is prayer! One of God's trusting ones who fully realized this observed that: "Prayer is not so much a duty that we are commanded to fulfil as it is a blessed heaven-bought privilege, we are invited to enjoy." This being true, the great question with us is not so much, must we pray, as it is, may we pray. It is unfortunate that many Christians have perhaps unconsciously fallen into the habit of thinking of prayer as a duty. It is those things that we look upon as duties, that we naturally perform as duties. Regarding prayer as a duty, a service to be performed, will naturally cause us to feel that when the duty is performed, we have fulfilled our obligations and that is the end of it. Prayer is not a duty. Prayer is a means to attain spiritual advancement and blessings. The very nature of true prayer makes it a means, an instrument to make us better Christians, that we may diffuse the light of God, of Christ, of heaven around us.

Again, it is a well known fact that prayer looked upon as a duty to be performed, has led in one great church system to its being considered as a penance, and it has there become a mere form. Prayer itself will not expiate sin or make atonement for wrong doing. Another has observed that "You may repeat 'Paternoster,' twelve hours without ceasing, and yet you may never have prayed at all; and when you have prayed with all the fervor of a saint, and all the fullness of the Apostolic description -- without ceasing -- you have never made an atonement for a single sin, nor is it able, nor was it meant to be so. Prayer is not the expression of a love we feel; it is not the

expiation of a sin we have committed; it is not the payment of a debt we owe; it is not in any sense the performance of a duty that devolves upon us; it is something far better and nobler than all these. We must regard prayer as a means, not an end; as a precious and great privilege; not as a provision for God, but a provision for us."

Prayer Does not Alter Divine Purpose

Our Savior also tells us that prayer is not a performance to be seen of men. Very frequently did He warn His disciples against imitating the religious professors of His day, or of accepting their teaching on this line. They prayed on the street corners and in the highways; their object was to be seen of men; or in other words to let people know they were religious, that they were followers of the great Jehovah. While they called this prayer, it was not prayer. It is quite possible in our day to imitate unconsciously, unintentionally, the Pharisee of our Lord's day. While it may be proper in a public place to bow our heads and give thanks for our food, yet if there is a single thought in our mind in doing this of being "seen of men," we are in that measure imitating the Pharisee of old.

Another fact about prayer is that it is not in any sense or degree intended to alter the designs and purposes of God. Some Christians make a mistake in their reasoning along this line and think that their prayers can alter or change the Divine purpose. Others, and these are the most numerous today, because of superficial reasonings on this subject, have gone to an opposite extreme, and think they understand all of nature's laws, and have thus become so wise ("in their own conceits"), that they have ceased altogether to believe that God can answer prayer. They say, God is omniscient, and knows all things; God has His sovereign purpose, and has decreed all things. How then can it be possible that our prayers can alter the fixed, unchanging purposes of heaven; or, how can He whose plans have been marked out from everlasting, be moved to turn aside from these, no matter how earnest or eloquent our pleadings may be?

This reasoning fails to take into consideration that when God instituted His plans and purposes, He so arranged them as to reward those who would diligently seek to know and serve Him. Indeed, this is one grand feature of His great Plan. Blessed indeed are those who have discovered this. This is one of the things the great Teacher said are hidden from the wise and prudent according to this world, and is revealed unto babes, humble ones.

We are told that God governs this world by second causes. If there be no rain, the earth will become dry and parched; if there come a frost, vegetation will be affected, and fruit buds will be destroyed. We see this law working always and everywhere. Men see just a little into what they call nature's laws, and thinking they know it all, pronounce upon them; just as some geologists dig down a little under the crust of the earth and then think they can tell all about its inner contents. It is true that God works by second causes; but this does not in any degree hinder Him from working through these to answer the prayers of those who love and obey Him. We are finite and He is infinite. This is true in every phase or aspect of God's knowledge, wisdom, and power. The great poet has said truly, "There are more things in heaven and earth than thy philosophy ever dreamed of."

Answers to Prayer in Conformity with Divine Decrees

We are witnessing new and wonderful discoveries every day discoveries which enable men to change what they once supposed was nature's laws, and they tell us that we are only in the infancy of these discoveries. It is not difficult now, even from the human standpoint, to see how God can answer prayer without conflicting with or changing what men call "second causes." The following illustration of this, given by one who lived nearly a century ago, is more apt and forcible at the present time-.than it was when first given:

"Suppose a chain stretching from the throne down to the very footstool. Of course each link is dependent on the previous link, or each third cause upon the second, and each second upon the first, and all upon the staple that fixes it to the throne of God. 'Very well,' you answer, 'how can He do anything that you ask without dislocating the chain; removing one link, and substituting another at your prayer; which would be disorganization and confusion.' The solution is plain. May not the power of God be transmitted down that chain as the electric fluid is transmitted along the wire; not injuring the medium by which it travels and yet achieving stupendous results at the end at which it arrives? May not God, therefore, without dislocating a single link, without ceasing to act by second cause, send an influence through the whole series of causes that will be an answer to your prayer, and yet in full conformity with all the fixed arrangements of His mighty and glorious universe? And if God has decrees -- as we admit He has -- may not His decree include in its execution our desire? And may it not be that the necessity of our desire is just as fixed as the fact of God's everlasting unchangeable decree? But the fact is, the man that wants does not discuss metaphysics; he prays. There is something in our hearts that tells us, like an echo of what God has uttered in heaven, 'Seek and ye shall find; knock and it shall be opened; ask and ye shall obtain.' The moment that a person begins to discuss the possibilities of prayer, the philosophy of prayer, the metaphysics of prayer, that moment, depend upon it, he does not feel his deep wants as he should, nor know what are the blessings that can supply them. You never find a hungry child begin to discuss metaphysical difficulties with his mother when he wants bread; and you will not find a man who really, and in his inmost soul feels that he needs saving blessings, pause, or arrest his petitions for a single moment in discussing how it is possible that God can answer prayer; or how, without disturbing His fixed arrangements, He can bow His ear and listen to our petitions. The text that upsets all objections is, that 'God will have men everywhere to pray.' Make the experiment, 'Seek and you shall find' -- pray without ceasing -- knock and it shall be opened -- ask, and you shall obtain."

REST -- IN GRACE SUFFICIENT

THE benediction of undisturbed rest is a blessing sought and eulogized wherever man is known, but experienced by a surprisingly small fraction of the human race. Careworn souls, turning away from the vision of weary years of trial and bereavement to friends upon whom sorrows press but lightly, wonder at the beauties life seems to hold for them, and ask the secret of their peacefulness, inquiring where this rest is to be found. Disappointed hearts, turning from the futile chase for joys which kept so near, but just beyond their reach, tantalizing, beguiling, inviting, yet receding faster than the swiftest feet could follow, come, breathless and panting, ready at last to relinquish the long-continued pursuit. and dropping with weariness, imploringly ask for rest. Beautiful home-circles, long unbroken by the

ravages of the destroyer, and all the more perfect by the firmness of affection's cords, grown to be so mature, must be broken now. Hearts must bleed, tears must flow. And now the bereaved sighing for an hour of forgetfulness, in which they may recruit their vigor, looking away from this, the keenest sorrow they have known, with swollen eyes and with sobs that melt the sternest heart, appeal to our sympathies and ask, "Can you not tell us where we may find rest?"

Value of the True Rest

All classes are in search of rest. The cry for it reverberates upon a thousand hilltops, and echoes along the fertile valleys of the earth. It comes to us from the north; the south also is calling for rest. They seek it in the east, nor is the west satisfied without it. Millionaires have everything beside it; the penniless desire it above the bread they crave. Health cannot satisfy without it! with it, sickness is powerless to disturb. Ease becomes wearisome if rest of soul be absent; its presence makes the heaviest burdens light. Without it, we sigh; but this soul-rest turns our sighing into singing. Bitter tears flow where it does not abide; but with rest, tears lose their bitterness. What price is too dear to pay for rest of soul? Cheerfully will they endure hardness for a season, if but the assurance of its coming attend the labor of its famished seekers. They will work till hands are brown and callous from their toil; till brains are weary, eyes are dim, and limbs grow feeble. They will deny themselves the comfort of the present, modify arrangements for the future, to prepare for its enjoyment, and engage every power, to the end that this priceless boon be made their own. . . .

"Come unto Me," said Christ, "all ye that labor and are heavy laden, and I will give you rest." That means you if you are burdened. Surely you do not doubt it! You would not say that because your burdens are peculiar, and unaccountably afflicting, that therefore Christ is unable to fulfil His Word? Then He must mean you just as you are; and the heavier the burden the greater is your need of relief. It signifies nothing whether the burden be great or small. He can bear it in either case. Therefore, bring it to Him, and having done so, leave it with Him. You must do it; the privilege is too great to be neglected. Christ loves you and would not see you burdened thus., He commands you to do it, and if you love Him, you will obey. Having "come" to Christ, having "taken" His "yoke," and "learned" of Him, the unqualified promise is, you shall find rest. Now, if you do not find rest, it will be because of some reserve; for the promise stands unchanged. Rest is always given when the conditions are fully met. Then plead no excuse; your case is not an exceptional one. You shall have rest if, you will accept it. Then do so and "go in peace."

Cause of Unrest within Ourselves

The cause of unrest among believers is not the excessive weight of burdens, not the severity of trial, for often the fully consecrated, who enjoy the sweetest rest, are they whose material surroundings are of the most distressing character, subjecting them to sorrows calculated to harrow beyond expression; yet they ride on victoriously, while others with far less reason for complaint are disturbed much of the time. The cause lies within themselves; and consists in a partial reception only of the grace which would drive forever from their lives such inconsistencies as are often deplored in penitence and sorrow. Neither victory nor rest shall ever gladden our hearts

by the simple absence of the ills of life, but rather through Divine strength being brought to our assistance. And this can be done only by the concurrence of our wills; including, and indeed, necessitating an unreserved surrender to God. Oh, if this work be accomplished what mighty results will follow! It will be as natural for us to rest in God as it is for us to breathe. Soul-rest will be ours continually, and effective labor for God the outward expression. As the child, timid, fearful, unwilling to venture when alone, becomes wonderfully brave when conscious of his father's presence, so we, though formerly helpless, will, by the abiding presence of our God, venture anything, everything, so long as it be in the defense of truth and in obedience to the Father, who has promised to protect us.

And what shall be able to disturb us while God's strength is still our own? Shall it be the remembrance of weary years of trouble? Shall it be a death-bed scene? Shall it be painful memories of loved ones who have failed and thus mortified or grieved us? I tell you it will not be found in these things to molest the repose abiding in our hearts. While the surface may sometimes show agitation, the peaceful currents of the soul will move on toward the boundless ocean -- God Himself, whence came this wondrous grace; then the tide of His love will come, overwhelming the little disappointments of an hour, drowning our sorrows and washing away the stains our tears had left, and thrilling with a heavenly joy our souls, as, standing in bewilderment, we demand, with the astonished Paul, whose words were unequal to his, rapture, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Selected.