

# **THE HERALD OF CHRIST'S KINGDOM**

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## **Working Together with God**

*"Finally, my brethren, be strong in the Lord, and in the power of His might."-Eph. 6:14.*

GLORIOUS is the privilege of being admitted into the fellowship of God and of being made a co-worker with Him! How supremely happy must be the heritage of all the holy ones of the heavenly host, uncontaminated by sin and its influences and the infirmities of the fallen state, with nothing to mar or hinder the blessed sunlight of God's presence!

With humanity here upon the earth under the present circumstances all is different. Sin and selfishness now mar everything; and creation as a race on this planet, separated from God and holy influences, know nothing of His fellowship and the precious influences of His love and care; they are entirely oblivious to the sweetness of service as workers together with Him. But still there is a happy outlook; God has not abandoned His creation to corruption and ruin. He has told us of His gracious purpose to once more let in the light of His favor and to lift from the earth the shroud of darkness that has so long hidden His face from humanity. The long promised morning is to come -- the age of light and life for all the willing and obedient coming forth from the tomb at that time. - Psa. 30:5; John 5:28, 29.

## **Spiritual Joys and Spiritual Conflicts**

But even now in advance of the dispelling of the darkness, and before God visits earth's creation with His favor, He speaks peace to some through His dear 'Son, and those who respond obediently experience the great deliverance from the blight of the condemned state. Such may now come to God and enter His presence. Though still in the world of ruin and death, and though they have not yet experienced the complete deliverance, they are accorded the privilege of His fellowship and of becoming workers together with Him. Thus since the Advent of the Savior and the introduction of the dispensation of the Spirit, a faithful remnant of humanity, which is termed in God's Word, "the elect," have throughout their days from, the time of coming to Him, enjoyed

the unspeakable privilege of communion with God, of walking and working with Him, and of enlisting all their powers, time, and opportunity in accordance with His gracious will. Yet on account of the prevailing darkness in the present evil world and the subtlety of the Adversary, and because God's children now possess the treasure of light, the blessing of His Spirit, in very imperfect and weak vessels, the life of fellowship and communion with God is associated with many grave dangers, difficulties, conflicts.

The calling and election of such as enter the Lord's presence in this Age, being to a spiritual inheritance, their labors, their experiences and conflicts, as well as their peace and Joy are those of the inner man, of the Spirit within; they are of a spiritual character. God's favors to these and His protection are along spiritual lines against spiritual enemies and spiritual difficulties. Thus the Apostle refers to the conflicts and struggles of the Spirit when he says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual; wickedness in high places." (Eph. 6:12.) Again: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other so that ye cannot do [perfectly] the things that ye would." (Gal. 5:17.) Referring to the peace and joy of the Spirit, we read again: "And the peace of God, which passeth all understanding, shall keep your hearts and mind; through- Christ Jesus." (Phil. 4:4, 7.) The New Testament abounds with messages setting forth the workings of the Spirit and the spiritual experiences of such as enter relationship with God and work together with Him.

### **God's' Special Work with the Church**

Having seen in our study of the Divine Plan that God's purpose in this Age is not for the conversion and the reclaiming of the world now, but is for the choosing out of humanity a Bride for His Son, and having seen that those who will compose this distinguished company must be of choice character, there is but the one conclusion, namely that God's special work in this dispensation is with and for these. This is a most important work. His Word tells us that, "whom the Lord loveth He, chasteneth, and scourgeth every son whom He receiveth." (Heb. 12:6.) Comparing Himself to a fruit-vine and His followers to branches in the vine, Jesus said: "Herein is My, Father glorified, that ye bear much fruit; so shall ye be My disciples." "Every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." - John 15:8, 2.

Under the inspiration of the Holy Spirit all the Apostles dealt comprehensively with this subject of fruit bearing, of Christian development-the subject of growing in the grace and knowledge of our Lord Jesus Christ. The Christian Church was admonished to add various qualities; or ingredients that go to build up and strengthen, character: "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Savior Jesus Christ." (2 Pet. 1:8.) Everywhere in the Apostolic teaching is the thought of the cleansing of the Church, the sanctification of the Church and her transformation, that she may be made meet for the inheritance of the saints in light.

But wherein does the Christian work together with God? Answer, in all this, God's work mentioned foregoing, every member of the Church has his part. In fact, God does not work with those who do not cooperate with Him. "Work out your own salvation," says the Apostle, "for it is God that worketh in you both to will and to do of His good pleasure." Here then, is our work; it is that of heeding His voice, of heeding!, the instruction of His Word; that of daily applying the Word to the life. It is a constant work of faith and of the Spirit by which a transformation, a change of character is effected, and we become copies of the likeness of His dear Son. Finally, the work, by

His Spirit and grace, is that of developing the New Creation to be the qualified joint-heirs with Christ for the blessing and deliverance of humanity in the future Age.

### **The First Great Step**

In order to properly commence such a life there must be the great humbling of the heart and 'soul before God in the beginning, in turning away from sin and surrendering all to Him. This is forcefully stated by the Psalmist: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." (Psa. 51:17.) If this first step or stage commencing the Christian" life is thorough, if the surrender- to God is complete, if self will is broken and the natural pride of the heart humbled in the, dust, the foundation is well laid for a successful life of working together with God; the spirit of such as have had this experience is well expressed by the poet:

"Higher than the highest heaven,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered  
'None of self and all of Thee'.

Yet, as is well known, it is one thing to make the right start, to lay this good foundation, and another thing to build thereon-to preserve all through life the humble, broken-hearted attitude and to go forward successfully in the work with God-that work He wishes us to engage in with Him.

One may indeed have made the full surrender, have made the right start in the first place, but in the course of the conflicts, cares, trials, and tests of life he has not run well. The old self in a measure is revived self-will and the old natural pride of heart little by little crop out; the flesh is indulged; the world has its part in the life, there is a kind of working "for God, but little of working together "with" God. Instead of the meekness and lowliness of heart and waiting always to know God's will, human, fleshly energy, pride and ambition, enter largely into the plans, labor, and service that are rendered. As a result such an one is not holding fast to the rejoicing of the hope firm unto, the end. The spiritual life and health are impoverished; the life of fellowship and communion with God is far from what it ought to be.

Again it is to be observed that in some the effects of the initial experience of conversion and consecration are not as deep or, as far-reaching as they should be; the vessel is not as completely broken and emptied of self as it ought to be, and consequently the dominion of the Spirit of God in such a life is seriously interfered with. The disposition of such an one is again defined by the poet:

"Yet He found me; I beheld Him  
Bleeding on the accursed tree;  
And my wistful heart said faintly,  
'Some of self and some of Thee'."

It is just as impossible for one of this kind to be satisfactorily working together with God as the other case mentioned. There is a positive antipathy between the life of holiness and full-surrender, and the life of partial self-indulgence. As we read: "A double minded man is unstable in all his ways." (Jas. 1:8.) To such there comes the solemn admonition: "Purify your hearts ye double minded." - Jas. 4:8.

But no matter which of the above descriptions or examples of attempts to work together with God may come under our observation, the results are the same; and such lives are constantly meeting with problems, trials, and discouragements with which they well know they have not strength to cope. And how few spiritual Israelites when they get into spiritual difficulties realize that it must, in some sense of the word, be traceable to the Lord's providences! How few of them properly look to see to what extent their spiritual adversities, weaknesses, coldness, alienation from the Lord, etc., are due to the permission of some kind of idolatry in their hearts! Not an idolatry, probably, that entirely ignores the Lord; but one which, while thinking favorably of His spiritual blessings and victories of the past, simply wonders at His disfavor of the present, and fails to recognize that it is impossible to serve at the same time both God and Mammon; that God's favor and close communion and protection cannot be expected while we permit in our hearts a rival reverence for wealth or fame or human institutions and creeds, or self or family to any degree or extent.

### **Victories Few, Defeats Many and Disastrous**

Another, writing along these lines of the successes and failures, victories' and defeats of the Christian life, has summed up the experience of a large number of the Lord's people in the following impressive manner:

"All of God's children, I am convinced, feel instinctively, in their moments of Divine illumination, that a life of inward rest and outward victory\_ is their inalienable birthright. Can you not remember, some of you, the shout of triumph your souls gave when you first became acquainted with the Lord Jesus, and had a glimpse of His mighty saving power? How sure you were of victory, then!

How easy it seemed to be more than conquerors, through Him that loved you! Under the leadership of a Captain, who had never been foiled in battle, how could you dream of defeat! And yet, to many of you, how different has been your real experience! Your victories have been few and fleeting, your defeats many and disastrous. You have not lived as you feel children of God ought to live. You have had perhaps a clear understanding of doctrinal truths, but you have not come into possession of their life and power. You have rejoiced in your knowledge of the things revealed in the Scriptures, but have not had a living realization of the things themselves, consciously felt in the soul. Christ is believed in, talked about; and served; but He is not known as the soul's actual and very life, abiding there forever, and revealing Himself there continually in His beauty. You have found Jesus as your Savior from the penalty of sin, but you have not found Him as your Savior from its power. You have carefully studied the Holy Scriptures, and have gathered much precious truth; therefrom, which you have trusted would feed and nourish your spiritual life, but in spite of it all, your souls are starving and dying within you, and you cry out in secret, again- and again, for that bread and water of life which you see promised in the Scriptures to all believers. In the very depths of your hearts, you know that your experience is not a Scriptural experience; that, as an old writer said, your religion is but a "talk" to what the early Christians enjoyed, possessed, and lived in. And your hearts have sunk within you, as day after day, and year after year, your early visions of triumph have seemed to grow more and more dim, and you have been forced to settle, down to the conviction, that the best you can expect from your religion is a life of alternate failure and victory, one hour sinning, and the next repenting, and then beginning again, only to fail again, and again to repent."

## The Promises of Triumph

It is of course not the Scriptural thought that the victorious Christian life is one of perfection in the flesh; nor one in which there is no uprising nor cravings of natural fleshly propensities. But surely the triumphant life must, be one in which there is victory, over' sin in some important sense. There must be a subduing of sin in our members; there must be that self-mastery, a keeping of the body under, else the admonition to live the overcoming life were in vain, and the promise to the overcomer is meaningless. - The above writer continues:

"Did delivering us out of the hand of our enemies,' mean that they should still have dominion over us? Did 'enabling *us* always to triumph' mean that we were only to triumph sometimes? Did being made 'more than conquerors through Him that loved us,' mean constant defeat and failure? Does being '*saved* to the uttermost' mean the meager salvation we see manifested among us now? Can we dream that the Savior, who was wounded for our transgressions and bruised for our iniquities, could possibly see of the travail of His soul and be satisfied in such Christian lives as fill the Church today? "When *Paul* was telling to the Ephesian Church the wondrous truth; that Christ had so loved them as to give Himself for them, he went on to declare that His purpose in thus doing was, 'that He might sanctify and cleanse it by the washing of water by the Word, that He might present it to Himself a glorious *Church*, *not* having spot *or* wrinkle; *or any* such thing; but that it" should be holy and without blemish.'

"When Paul was seeking to instruct Titus, his own- *son* after the common faith, concerning the grace of God, he declared that the object of that grace was *to* teach us 'that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world'; and adds, as the reason *of* this, that Christ 'gave Himself for us that He might redeem *us* from all iniquity, and purify unto Himself a peculiar people, zealous of good works.'

"When Peter was urging upon the Christians, to whom he was writing, a holy and Christlike walk, he tells them that 'even hereunto were ye called because Christ also suffered for us, leaving us an example that ye, should follow His steps: who did no *sin*,' neither was *guile* found in His mouth'; he adds, '*Who* His own self bare our sins *in* His own body on the tree, that *we*, *being* dead to sin, should live unto righteousness: by whose stripes ye were healed.'

"When *Paul* was contrasting in the Ephesians, the walk suitable for a Christian, with the walk of an unbeliever, he sets before them the truth in Jesus as being this, 'that ye *rut* off concerning the former conversation the old man, which is corrupt according *to* the deceitful lusts; and be renewed in the spirit of your minds and that ye put on the new man, which after God *is* created *in* righteousness *and* true holiness.

## In the Power of His Might

In consideration of the Divine call *to* live a life of sanctification, and in view of the promised grace to enable the called one to work together with God in its accomplishment, it must *be* admitted that all failure to attain success is due to the neglect of the Lord's instruction concerning the secret of working with Him. "Be strong in the Lord and in the power of His might," *is the sum* of the Divine counsel on this subject. Those lacking faith to rest their case with God, those struggling in the strength of their fleshly energy, cannot triumph in the life of holiness and godliness. Here again is revealed the all-important office of the Holy Spirit. To be strong in the Lord surely signifies to be strong in the power of His Spirit: "I can do all things through Christ

which strengtheneth me, says the Apostle, but that strength must be laid hold *of by* faith. It is the strength which His Spirit affords. The Lord may permit defeats and failures for the very purpose of causing us to turn to Him more fully to find out the secret of success-that it is in self-renunciation and in being filled with His Spirit.

### **"Repent and Do the First Works"**

The Savior's admonition to the Church at Ephesus contains the elements of wisdom that many today could profitably hear and heed: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly *and* will remove thy candlestick out of his place, except thou repent." (Rev. 2:5.) This is an admonition to go back over the life and note what it was in the beginning that drew out the soul's fervent love, and led to bring all to the altar and to zealously enter upon a life of ardent devotion to the will of God. Consider again and know what it was that led up to this experience. If you find that along through the years faith has grown dim, your hope of glory *is* not bright, and you know little or nothing of the promised full assurance of faith, "repent," renounce that condition, and in humility seek the favor of God in His way-"Do the first works." And what were those works? There can be no doubt that they, were the works of the Spirit, because they are the only works that are pleasing to God. Christ's advice is to do them again, which means *a* return to the former *happy* attitude of full surrender to God and receive again of the power from on high, by which alone any are enabled to do His works, or to work together with God.

As in the beginning the light of truth was seen and laid hold of by faith, and as the truth revealed God's character of love *and* His gracious purpose to bestow unspeakable gifts and mercies upon all *obedient* believers, and as; this revelation of things drew *upon* our gratitude and led to the dedication of all to Him, so again let there be a revival of this condition in the soul and a drawing nigh to God, that the former blessings of peace, joy, *faith*, hope, and love may once more be the heritage.

### **A Life of Watching unto Prayer**

The successful working with God is then to be a continual heeding of His word of counsel; a constant walking with and leaning upon the Lord. It will be found to be a life of watching unto prayer, for the Spirit of God so instructs: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:18.) The daily experience will be one of feeding upon the Divine Word of wisdom and instruction. As the manna was the daily food of Israel so the heavenly manna of God's truth is the nourishment whereby the

Christian goes from strength to strength. He is enabled to work with God. -Service, work indeed there will be in behalf of others; especially in behalf of fellow members of the Christ; and all opportunities will be used to let the light of the knowledge of God shine out to others, proclaiming the message to all who have ears to hear. But increasingly through the years the faithful disciple of Christ and child of God will realize that his special mission at the present time is to work with God in respect to his own personal- life of devotion, holiness and sanctification, in order" to a preparation for membership in the class of whom it will yet be said: "His wife hath made herself ready."



## The Signs of the Times

NOW consider the subject of the signs of the times. Remarks on this subject are too often made which betray a want of intelligent comprehension of the nature of the signs that: are according to Scripture to indicate the "time of the end." A careless reading of our Lord's prophetic discourse on the Mount of Olives seems to be 'the cause of much of this misapprehension. His predictions of wars and rumors of wars, famines, pestilences, and earthquakes, are quoted as if they and such like things were to be the signs of the end of the Age. A little accurate attention to the order of His statements would at once show that, so far from this being the case, He mentions these as the characteristic and common events of the entire interval prior to His coming. Wars and calamities, persecution and apostasy, martyrdom, treachery, abounding iniquity, Gospel preaching, the fall of Jerusalem, the great tribulation of Israel, which has, as we know, extended, over 1,800 years; all these things were to fill the: interval, not to be signs of the immediate proximity of the Second Advent. How could things of common, constant occurrence be in themselves signs of an .y uncommon and unique crisis? What commoner all through the ages than wars and rumors of wars, famines, pestilences, and earthquakes? These, as marking the course of the Age, can never indicate its close. What, then, are the signs, we should expect?

### Even Thus Shall It Be

Many who perceive the folly of thus looking at every great natural calamity as a sign go to an opposite extreme, and. expect wonderful, unprecedented, supernatural and impossible signs, basing their expectations on a literal interpretation of the symbolic hieroglyphics of the Apocalypse. Such signs would be so grotesque and absurd in character that it is an insult to human intelligence, not to say to Divine revelation, to assert that they are to be expected. There is one simple and all-sufficient answer; to, this childish conception of the signs of the last days. Our Lord- and His Apostles alike furnish the reply.

Our Lord says: "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the-day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was **in the days** of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be **in the day** "when the Son of Man is revealed." (Luke 17:26-30) And the Apostle continues thus: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say,' Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." - 1 Thess. 5 2, 3.

If any such signs, as are imagined by some, were to precede the advent, the state of society predicted in these passages could not by any possibility exist. If monstrous, unheard-of, supernatural, portentous events were to transpire, would they not be telegraphed the same day all over a startled world, and produce such a sense \of alarm and expectation that buying and selling, planting and building, and marrying and giving in marriage, would all be arrested together, and "peace and safety" would be far from any one's lips or thoughts? And if one of the Apocalyptic prodigies is to be thus fulfilled, all of course must be so. Conceive a succession of such supernatural prodigies, and a world asleep in fancied security, and overtaken by sudden

destruction. No, there was nothing special to alarm the antediluvians before the day that Noah entered the ark; nothing special to startle the men of Sodom ere the fire from heaven fell; and like as it *was* in those days, so will it be in. these. All going on *just* as usual, *no* single sign to attract the world's attention. "None of the wicked shall understand" the true state of affairs, only the wise enlightened by the word of prophecy.

### **Chart of the World's' History**

It will be objected, perhaps, but if the signs of the times, which we are expected to recognize, are neither ordinary natural events nor extraordinary unnatural ones, what: are they? Scripture' abundantly answers this inquiry. They are special, but perfectly natural' events, occurring in a predicted order and at a predicted time, and various and widely differing events occurring in combination. They are not sudden, startling, newly produced phenomena, but definite stages in long progressing movements, whose history was written twenty-five centuries ago.

As to political signs, allow me to make a few simple suggestions. I met a gentleman who has long been a Christian, a student of God's Word, a worker in His service, and he said he had bestowed little time on the subject of prophecy. Now there may be many such: let me refer, for the sake of such, to a great political chart of. the world's history contained in Daniel 2, and especially as compared with Daniel 7. There we *have* the history of the last twenty-five centuries.

Let me suggest that Daniel is the introduction to John, the Book of John the completion of the Book of Daniel. Daniel is first John; John. is second Daniel. They, are, two parts of the same Book, they treat of one subject, use the same symbols, employ the same hieroglyphics, and speak of the same course of events. These two Books contain a series of visions in which the same ground is to a certain extent traversed again and again. The first vision in these two Books is the simplest and most comprehensive. In that well-known vision, the fourfold image, representing the course of four great world empires, Babylon, Medo-Persia, Greece, and Rome, we have a chart of Gentile history.

### **An Apt Illustration**

And using, the word chart reminds me of a very simple illustration that may be of value to some on the question of signs, and the point we have reached in the history of the world. Suppose you cross the ocean, and traveling for many days or weeks, you reach a certain point of the voyage still out of sight of land, when one day you hear a rumor that the ship is approaching the port to which you are bound.. You go to the captain, and inquire. "Yes, it is; we should sight the land at three o'clock this afternoon." "How do you know?" The captain unrolls his chart, and says, "There is the port; there is our present position." He lays his finger on the exact point reached by the ship. "How do you know we are there?" "Do you see that line drawn across the chart? That is our course we have followed it; we are just there, and will sight land at three o'clock." You **ask** for evidence to reassure yourself and strengthen your expectation it shall be as he says. You ask for further light on the subject, for you cannot understand how he can be so sure; "Well, our voyage has run along such and such a course, we have come so many miles, the ship has kept the track marked there; on the way we have passed certain points, certain headlands, indicated there, as Ceylon, Aden and so forth, just as they are marked in the chart. Now the distance from Ceylon to the port we are making is so and so many miles; we have just run within twenty miles of it, and



by three o'clock we will make the rest. The chart with the reckoning of time and distance shows exactly where we are."

It seems to me that in a somewhat similar way God's servants and saints are guided by His wondrous and infallible Word. He has been pleased in the Book to give us a chart of history, not merely history still future, but history now past; and it has been unfolded to us, not in dim light, but in a broad, clear light, and part of the light, a most important part of it, is prophecy with reference to the political history of the world, with reference to the political history of the great Gentile powers. What a marvelous thing it is when we consider that twenty-five centuries ago, when the times of the Gentiles were beginning, when the Jewish subjection had commenced-for God has cast down the throne of David for a time, and set up the Gentile powers-that at that time, twenty-five centuries ago, the course of Gentile power should be clearly foreseen and distinctly foretold, written and marked out in God's holy Word! It is written and rewritten, prediction multiplied on prediction, and the whole thing laid bare and unfolded; and all history, itself has run on these lines exactly as foretold.

### **History Unveils Prophecy**

I can only add on these signs, that each power has run its appointed course: the Babylonian empire rose, reached a certain point and fell; the Medo-Persian empire succeeded, and reached a certain development, and also fell; the Grecian empire followed, and ruled and perished; then rose the Roman empire, passed through the course foretold, first united, then divided, just as indicated. Compare, I say, the Old Testament and New Testament predictions with the whole course of recorded history, and what do you see? History has run on the lines laid down; the predictions have been fulfilled, we know their fulfillment is sure. Babylon, Persia, Greece, Rome Pagan, and Rome Papal and persecuting-all have come and gone, and here we are at the close of the last four empires; the next thing therefore to be expected is the manifestation, the shining forth of the Kingdom of God.

Of course the history of the Gentile world is a different thing from the history of the Christian Church. Take then the latter: a great deal is foretold with regard to the history of the Christian Church. That Church 'was to grow, according to prophecy. Beginning with small things it was to attain to a wonderful extent. From a small seed it was to spring into a great tree, spreading out its branches in which the birds of the air were to come and build. This wonderful change is foretold by the Lord Himself, by Paul again and again, and by John in still greater detail all this has taken place.

Now observe, further, the bearing of this on the signs of the times. As the Church in her infancy was told of her extension; as she at length reached maturity; as she who so small became a great spreading tree, and as the birds of the air came and built in her branches; as all this has become history, as all has been fulfilled; so another event foretold has taken place. In the history of the Church there has been a great falling away from the faith, and that apostasy was distinctly foretold. I suggest, then, that this word of Paul to the Thessalonians, "That day shall not come except there come, the falling away first" (the apostasy), is a most important sentence in connection with the question of ecclesiastical signs of our times. The subject there is ecclesiastical; the apostasy was to take place, not in the world, but in the Christian Church. Paul is writing of what is to take place in the Church, and of that pure and practical hope and he is writing just there and then' with reference to our gathering together to Him. And Paul says, "That day shall not come except there come the falling' away first." I believe that just as I accept any

other statement of inspiration. Therefore I am forced to take this position if that predicted falling away in the Christian Church has not taken place, it lies between us and our gathering together to Him.

### **We Recognize the Portrait**

But if, on the other hand; that predicted' falling away has taken place, it does not lie: between us and the coming of the Lord. If we compare this falling away in the Church with the passage with which you are familiar, "In the latter times some shall depart from the faith," the word in the original Greek is the same as in the passage in Thessalonians. When we compare the two together, surely we cannot evade the conclusion that they refer to the same thing. Now, the falling away in 1 Tim. 4, is described as "Giving heed to seducing spirits and doctrines of demons. . . forbidding to marry, and commanding to abstain from meats." Reading that, we cannot fail to recognize the portrait.

Time would fail to do more than add this one thought' by way of suggestion, that after the declaration that the day shall not come except there come first the apostasy, there is added a very solemn declaration indeed, with reference to the one whom the Reformers recognized as the man of sin, whose manifestation is described.- I rejoice I have learned to look, as I have done ' for thirty years, on Scripture in the light of history, and on history in the light of Scripture. And that doing so I can see the fulfillment of this prediction in accurate accordance with prophecy, a fulfillment recognized by the Reformers, though denied by the Papacy. And this very prophecy led to the Reformation, as they recognized the necessity of separating from the foretold apostasy. There is no time for further details, but let us search' and see. Do not let us imagine we have reached a termination in the study of such things, but let us seek to advance in the understanding of them.

-H. G. Guinness.

## **"IT HASTETH GREATLY"**

"The time of trouble nears, 'It hasteth a greatly';  
Fen now its ripples span the world-wide sea;  
O! when its waves are swollen to mountains stately,  
Will the resistless billows sweep o'er me?

"Or, terror-stricken, will 'I then discover  
A wondrous Presence standing in glory by,  
Treading: the waters! -- Earth's Imperial Lover.,  
With words of cheer 'Be not afraid. -- 'tis I.'

"Yes, a hand, strong, yet tender as a mother's,  
Will from the surging billows lift me out.  
With soft rebuke, more loving than a brother's:  
'Of little faith! O, wherefore didst thou doubt?'"

## The Pathway of Life

*"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. See, I have set before thee this day life and good, and death and evil." - Deut. 30:14, 15.*

THE revelation that God has given us in *His* message, His Word, alone deals satisfactorily in every way with the great question of life and death. Our Father in heaven, foreseeing the fall of man into sin and the resulting consequences of death, with all the accompanying trials, suffering, and sorrow, etc., anticipated in advance- the longings of our race for deliverance out of the hand of the great Enemy, after learning many valuable lessons under the experiences of the reign of evil. He foresaw the struggle of humanity to burst asunder the bands of death and to attain that state and heritage that was originally contemplated in man's *creation-eternal* life in all the blissful *surroundings* of Paradise.

### As It Shall Be in Future Times

We have observed in His revelation how, during the various ages of His great Program, God has repeatedly given forceful reminders of His ultimate design to satisfy the normal longings of all the willing and obedient of our race for life and for fellowship with Him. One feature or another of His purpose has been called to our attention in a pictorial way certain characters and special dealings with these presenting to 'is in types and illustrations what He purposes to work out on a grand scale in subsequent times and seasons. Accordingly, Jehovah, as He chose the Jewish nation and separated them from all the other families of the earth to be a peculiar people, gave to them what was supposed to be a message of light, but owing to imperfection and degradation resulting from the fall, proved to be a way of death-thus none were found to be justified by the deeds of the Law Covenant. The happy thought about the entire matter is that the infinite wisdom of God enabled Him to foreknow this result also. And while there was this constant manifestation of the failure of ancient Israel to secure life by obedience to the Law, God was making repeated statements, both by picture and prophecy, of another arrangement, of another Age, and a New Law Covenant by which would surely be made possible the realization of all the good desires and longings of the righteous.

### Belief and Confession

The Apostle declares that this which was prophesied as far back as the time of Moses, is the Gospel which he preached, which we have received, namely the confession' of the Lord with' our mouths and faith in Him in our hearts. It is noteworthy that both the Prophet Moses and the Apostle Paul stated the matter in the same manner: 'first, the confession with the mouth; second, the belief in the heart. This form of statement is probably not of accident either. The confession of the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the Divine arrangement that all confession of the Truth is necessary to a full appreciation of it., True, we cannot properly confess what we do not believe; hence a belief must have precedence to a confession,' but the *confession* is necessary to the expanding, enlarging, and completing, of faith in the heart. Whoever thinks that the light he has received in his, heart can be maintained without a public confession of it, is deceived, and hence it is declared, "With the heart man believeth unto righteousness; and with the mouth *confession* is made unto salvation." The

righteousness started by faith cannot go on and reach the completion, which will mean eternal salvation, unless it be accompanied by actual faith, most prominent of which is the confession of the lips.

In Moses' last message he cautioned his brethren concerning any disposition to leave the Lord and accept instead other gods. His words are specially applicable to spiritual Israelites, and we do well to give them earnest heed. We are already by faith in this blessed condition; we have the words of eternal life. We already have entered the *Canaan* rest condition, by faith in our Lord. We therefore are in danger from., the deceptions of our own flesh and from the besetments of sin abounding, and from the Adversary-in danger of making other gods and *turning* our hearts away from the proper center of their affection, either to the god of wealth, or of fame, or the lesser god of the family circle and home, or to the most ignoble of all, self. We must not be drawn away by any of these from our loyalty to God, nor to render worship or service in any sense to any of these. To do so would mean to turn away from the hopes and joys and blessings now ours. To resist these temptations and to abide in the Lord's favor, on the other hand will mean to continue in the joys and blessings and rest of our present state of grace. Thus the Lord sets before us the blessings and the curses, the advantages and the disadvantages, the right course and the wrong course, life and death.

### **Choosing the Better Part Now**

Our choosing of life and blessing and righteousness and God, are not merely the joys of a moment; the daily trials and testings of life prove whom we love and whom we serve. And well will it be for all now undergoing trial, to examine their hearts and their daily course of life and note for what they are spending their energies, what fills their affections, what "satisfies their longings as nothing else can do." To the extent that we find the Lord the center of our lives, our hopes, our aims, and His will the ruling law in every affair of life, in that same proportion we find joy and peace and blessing and growth spiritually.

It is in vain that we say we love the Lord if we do not seek to do those things pleasing in His sight. He is not seeking those', who merely give outward allegiance, but those who at heart love Him and His righteous arrangements. He is satisfied indeed to accept us at the beginning largely upon our professions of faith, devotion, under the robe of. Christ's righteousness, knowing that in our imperfect development we could, not. love perfectly. But He expects us to make progress in the pathway of life, to grow in grace and in personal knowledge and acquaintance with Him, and only by so doing can we abide in His love, and only by abiding in His love, can we hope to attain the glorious things which He has in reservation only for those who love Him supremely.

## Effectual Prayer

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

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

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting His disciples to go apart, in a desert place and rest awhile, after their return from the cities, where they had been to announce His religion. How much more necessary, it is for us to approach the Source of all virtue, that we may revive our failing faith and charity, when we return from the busy scenes of life, where men speak and act as if they had never known that there is a God.

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

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

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

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

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

This union with God in prayer must be the result of faithful obedience to His will; by, this alone must we measure our love to Him; our meditations ought to become every day more profound and intimate; Divine truths should enter the substance of our soul, and nourish and grow with it. - Selected.



## Half Hour Meditations on Romans

No. 29

*"Ye know that He was manifested to take away our sins." - 1 John 3:5.*

*"To bring in everlasting righteousness." - Daniel 9:24.*

IN OUR last "Half Hour" we listened, with responsive hearts, while a devout "singer in Israel" sang, in dulcet tones, the melodies of Romans 3:21-26. Let us now consider these verses more closely, both in their details and in relation to their context. They introduce that section of the Epistle which extends from Romans 3:21 to Romans 5:11 and in which is expounded God's provision to meet the great need of mankind. The Apostle has shown that the great need of the world, both of Jew and Gentile, is righteousness, and that so far from their attaining righteousness by keeping the requirements of law, the moral law possessed by Gentiles only reveals their sinfulness, while that same moral law, as expressed in the written law given to Israel, similarly condemns the Jews-for by law (moral law, of course, not ceremonial law) is knowledge of sin. - Romans 3:20.

### Man's Extremity God's Opportunity

In this section, Romans 3:21 to Romans 5:11, man's extremity is shown to be God's opportunity. The age-old question, "How can man be just [righteous] with God?" (Job 9:2 R.V.), is answered. God Himself has revealed the way -- the only way -- in which this can be. It is a way of faith -- a righteousness (or justification) by faith.

In the exposition of this section three principal ideas are developed:

- (1) The great fact of history by which justification (or righteousness) by faith is made available for mankind, namely, the Ransom-sacrifice of Jesus.. - Romans 3:21-26.
- (2) This, God's method of justifying mankind, is not out of harmony with, but, as the case of Abraham proves, is in agreement with, attested by, the Law. - Romans 3:27 - Romans 4:25.
- (3) Man, justified by faith, has a well-grounded hope, not for the present only, but for all the future, including the final judgment. - Romans 5:1-11.

The careful student will have already noted that verse 21 of chapter 3 (Romans 3:21) is directly connected **in sense** with the 17th verse of chapter 1. "In the interval from Romans 1:18 to Romans 3:20, the Apostle has shown that the wrath of God rests on mankind, whence it follows that if the world is riot to perish, a Divine manifestation of an opposite kind, and able to overcome the first, is indispensable. It is this new revelation which forms the subject of the following passage." It is interesting, too, to observe "how rigorously the Apostle adheres to order in his work. Our readers will remember that when,, in chapter 1, he discussed the failure of the Gentiles, he stated in condensed form, in verse 18, all of. the ideas developed in the remaining verses of that chapter. They will remember, also, that on turning to a discussion of the Jews, he condensed the theme of chapter 2 in its first two verses. Now, once more, in the passage before us, we find a similar procedure obtaining. Verses 21 and 22 (Romans 3:21-22) contain the theme of the **six** verses 21-26 as well as of the whole section. (Romans 3:21-5:11.) "Verse 23 once more sums up

the thought of the preceding section (Romans 1:18-3:20); and verses 24-26 are the development of the subject, the exposition of the new way of justification."

### **But Now**

**"But now the righteousness\_ of God without the law is manifested, being witnessed by the law and the Prophets:' (Romans 3:21.)** The word translated "But" "is strongly adversative; it contrasts the revelation of righteousness with that of wrath. The wrath of God is revealed from heaven (1:18), **but now** the righteousness (by faith) of (or from) God is manifested. (Romans 3:21.) "We notice, how completely different in tone from . . . [the preceding section] is the section before us. A moment ago we heard, and our conscience re-echoed within us, the thunders of the Law. Suddenly in the midst of our self-condemnation the cheerful voice of the Gospel gladdens our ears."

The word translated "now" has been understood by some to have a logical rather than a temporal import. "Instead of understanding it as having reference to that 'fulness of the time' which, in the ongoing of the ages, had just been reached," they suppose it to have the logical meaning, which, it must be admitted, it frequently has in the New Testament, as for, example, "**Now** then it is no more I that do it, but sin that dwelleth in me." (Rom. 7:17.) "**Now**, brethren, if I come unto you speaking with tongues, what shall I profit you?" (1 Cor. 14:6.) Thus understood the word would mean "The situation being such." But while we fully agree that the Apostle is contrasting the condemnation pronounced by law (verse 20) and the new righteousness acquired without law (verse 21), yet this does not prevent us from understanding the word "now" to mean "at this time" that is to say, under the Gospel or New Testament dispensation. This, the temporal, is its usual import, as for example, "The mystery which was kept secret since the world began, but **now** is manifest." (Rom. 16:25, 26.) T is meaning, moreover, is in harmony with the context: "to declare, I say, **at this time**, His righteousness." - Ver. 26.

### **Apart From Law**

God's righteousness has been manifested, says the Apostle, **apart from law**. In the Authorized Version the phrase is rendered "without **the law**," but the Greek does not indicate the article "the" and scholars tell 'us' that the phrase is better translated " without law" or "'apart from law."

"The law referred to is not merely **the law of nature** . . . [possessed by the Gentiles]. Nor is it merely **the Jewish law** . . . It is that same law which is spoken of in the preceding verse-through which is knowledge of sin, and by obedience o the works of which no flesh shall be justified." It is the **moral** law of God which apprises man of his duty, "whether as explicitly revealed in words to the Jews, or as implicitly without words to the Gentiles all the world over. Such appears to be the reference of the Apostle."

Again the phrase "without law or "apart from law" instead of being affixed is, in the Greek, prefixed to the affirmation, and is so translated in the Revised Version, Emphatic Diaglott, etc. Rotherham, for example, translates the passage thus "But, now, apart from law, a righteousness of God has begin manifested;" His translation, which is of special ',, value in indicating where - the **emphasis** should be placed, underscores the words "a righteousness of God" but doubly underscores the phrase "now, apart from law.." As Morrison observes "This' position of the phrase, in the foreground of the affirmation, shows, moreover, that it is intended to bear the

burden of a special emphasis. In enunciation it should be betoned. For there is an antithetic reference to the statement of the preceding verse in relation to the moral law: -- by **works of law** there shall nobody be justified before God; for **through law** is recognition of sin.' But though it is thus in vain for unrighteous men to have recourse to **law; [the moral law]** in order to obtain justification; still their case is not hopeless. Justification may be obtained in another way. 'But now, **apart from law**, God's righteousness has been manifested."

### **The Righteousness of God**

The expression "righteousness of God" in. verse 21, is one we have already met, in chapter 1, verse 17. The meaning here is the same. In neither place would the phrase appear' to denote an attribute of God, but in both the reference seems to be to a righteousness having God for its Author, a righteousness which may become, yea, is destined by the favor of God to become, an attribute of man, a righteousness of or **from** God. Since we have discussed this phrase at some length' in the exposition of Romans 1:17 we will not duplicate the matter here. Those who so desire may review the subject in Meditations No. 13, "Herald" February 1, 1931.

### **Has Been Manifested**

Again, the word "is manifested reminds us of the word "is revealed" in Romans 1:17. We read there that God's righteousness is being revealed **in the Gospel**. Some suppose "that the Apostle had the same idea present to his mind in writing Romans 3:21; and that he, consequently, means that the righteousness 'has been manifested' **in the Gospel** So undoubtedly it has, secondarily. But primarily it was manifested in the facts which are announced in the Gospel. It was manifested in the career of Christ Jesus; in the events, inner and outer, of His life and death; in what He voluntarily did and voluntarily endured. These events constitute the subject matter of the Gospel; and in them there was exhibited to view . . . ["the righteousness wrought out and brought in by Christ."] God's righteousness for unrighteous men was, in these events, **manifested** in actual fact. It had indeed been 'promised afore.' (See Romans 1:2.) But though promised, it was 'a mystery' in some respects, 'kept secret since the world began.' It could be only dimly seen. It was obscure. It was veiled. But 'now it is made manifest.' . . . In our authorized English Version the verb is rendered 'is manifested.' . . . But the perfect tense represents the manifestation as **a completed historical fact:** and such an idea is peculiarly appropriate, when we regard the manifestation as accomplished in the life and death of the Savior. In the expression, again, 'is revealed' as occurring in Romans 1:17, the present tense as appropriately represents the continuous disclosure which is afforded in the enduring and indeed, 'everlasting' Gospel."

### **Being Witnessed by the Law and the Prophets**

From the fact that this righteousness for unrighteous men is apart from moral law it must not be supposed that it is in contradiction to the Old Testament revelation. On the contrary it is witnessed by the Law and the Prophets. By the expression - "the Law and the Prophets we are evidently to understand the Old Testament Scriptures, "the Law" in this case referring to the Pentateuch, and "the Prophets" to the remainder of the Old Testament, including the Psalms. "These two manifestations of the Divine will, commandment, and promise, understood in their true sense, contain . . . the confirmation of the righteousness of faith, as the Apostle will prove in

the sequel of this section. (Romans 3:27 to Romans 4:25): The Law by unveiling sin opens up the void in the heart, which is filled by the righteousness of faith; prophecy completes the work of preparation by promising this righteousness. Thus there is no objection to be drawn from the old revelation against the new. As the new fulfils the old, the latter confirms the former." As was so happily expressed by an old writer, "The New Testament lies concealed in the Old; the Old Testament lies revealed in the New."

"It is, of course, impossible for us to know what were the particular testimonies which elicited his special attention, as his mind flashingly traversed the contents of **the Law and the Prophets**. We need not doubt that he thought of Abraham when he glanced at **the Law**, for he dwells upon his case, in relation to evangelical righteousness, in the fourth chapter of this Epistle. We may rest assured too that in turning to the **Prophets** he thought of what David says in the 32nd Psalm, for he quotes from that Psalm in the same 4th chapter. He would also think of the testimony from Habakkuk, which is quoted in Romans 1:17, and which is, indeed, **the Old Testament fountain-head of the Apostle's phase of the New Testament theology**. And we may reasonably suppose that his mind took a bird's eye view of all the prominent passages, both in **the Law** and in **the Prophets**, in which the propitiation of the Messiah is referred to, or the salvation that is bound up in that propitiation: for in all these glorious passages, the one great and glorious idea is either explicitly exhibited or implicitly suggested, that justification-unattainable, as it is, through the personal righteousness of unrighteous men is attainable through that work of the Savior which is, in one of the most gracious of its phases, **God's righteousness for the unrighteous**. We know that the Apostle was familiar with such passages, for we read that, on another occasion, 'he expounded' to the Roman Jews 'and testified the Kingdom of God, persuading them concerning Jesus, both out of the: Law of Moses, and out of the Prophets, from morning till evening.' (Acts 28:23.) In this matter he looked as through the eyes of Christ Himself, who, 'beginning at Moses and all the Prophets, expounded unto His disciples in all the Scriptures the things concerning Himself.' (Luke 24:27.) 'These are the things,' said He, 'which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me.' (Luke 24:44.) And Peter saw as Paul saw. 'To Christ,' says he, 'give all the Prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.' - Acts 10:43.

### **A Present Testimony**

"When the Apostle represents God's-righteousness as [witnessed or] **attested** by the Law and the Prophets, the word is to be understood in its ordinary acceptation. 'The Law and the Prophets' **bear testimony** to the righteousness. They speak of it; and they speak of it in such a way as to corroborate the announcement or proclamation of the New Testament Evangelists. The **tense** of the participle indicates that the attestation of the righteousness by the Law and the Prophets was viewed by the Apostle as a **present** thing. It had been, indeed; and it would be. But the idea to which he gives expression is, **that it is**. If the tense had been past, the idea of attestation might have been obscured or complicated, and must have merged in pure prediction or promise. But even 'now' the Old Testament continues to bear witness to the New. It bears present witness.

### **The Gospel No Startling Novelty**

"Why did the Apostle specify this fact-that the Old Testament Scriptures bear testimony to the **Evangelical righteousness** which is the theme of the great New Testament annunciation? Why

did he . . . 'interrupt his proposition' that he might introduce the idea? Various aims have been suggested. He might "desire to hold up to view the dignity, worth, and glory of that which was the grand theme of his preaching. It was no crotchet. It was no minute and unimportant detail. It was the solar centre of Divine revelation, out of which innumerable rays of light and heat were emanating, and back into which they might all be traced. The Gospel which he preached, and which exhibited the Evangelical righteousness, had been 'promised afore by God's Prophets in the Holy Scriptures.' (Chap. 1:2.) It was the mark to which prophetic fingers had pointed in all preceding times. And thus, too, . . . it was no novelty though 'news.' It was no new-fangled and upstart theory of things. It was a light that had dawned in the remotest antiquity, though it had only now reached the zenith of its effulgent glory. It had advanced with the ages, and grown with the growth of successive epochs; until the 'fulness of the time.'"

### **Wisdom Taught by Love**

Again, "there can be little doubt that the Apostle had in view the reconciliation of the minds of his Jewish brethren to his Evangelical teaching. He wished to show them that he was not overturning the Jewish faith, but only recalling it to its original purity, simplicity, and Divine intent. This was one of the means that he wisely put into operation when he tried and plied all means, if by any means, he might gain some of their souls. God Himself had set him the example, for . . . [in the vision] Moses and Elias were both of them sent to the mount, of transfiguration to bear testimony to the Christ."

# Report of Conventions

## NOTTINGHAM, ENG.

We have received the following reports of recent conventions:

"The Annual Convention of Bible Students was held in Nottingham during the Whitsuntide holidays. It had been looked forward to by many, and numerous petitions had gone up to the Throne of Grace that it might prove to be a time of blessing. All in attendance seemed to feel that their prayers had been abundantly answered, and their hearts overflowed with deepest gratitude to God. It was good to be there! The one pity being that it was not possible for more to share the rich favors. Probably from three to four hundred friends were present, having come from all parts of the country, some of them attending all the sessions.

"As was to be expected, seeing that: it was Whitsuntide, reference was made to Pentecost, 2nd the fruit of the Spirit-from different standpoints-was a subject particularly dealt with by several speakers. The importance, too, of having the one paramount purpose ever before us, so that we might be ready for the consummation of all our hopes at any time now, was a note which sounded persistently through many of the discourses. Some of the addresses were outstandingly helpful, and bore manifest evidence of the power of the Holy Spirit in the message.

"A feature of the Convention which appeared to indicate a coming revival of active service for the Lord and His Truth, was the interest aroused by the consideration of various forms of public witness, and the orders placed for tracts. The Committee expressed their preparedness to cooperate to the utmost of their ability in any work of the kind.

"Some nine friends symbolized their consecration to the Lord by water immersion, and prayers that this experience might be a means of great spiritual inspiration and blessing to them, ascended to the heavenly Father from those who witnessed their good confession.

"A brother from Canada gave an interesting account of his experiences amongst the friends in that country, from which it appeared that God's people there, as well as here and in various other parts of the world, are passing through a severe time.

"The Convention commenced with a Devotional Meeting on the Friday evening, and was closed in similar manner but with a Love Feast added, on the Monday night. The strain upon the body involved by two and a half days of high tension was much more than outweighed by the abundance of spiritual help and comfort received, and this was the united and prevailing testimony of all gathered.

"A message for sick and absent friends was asked for, and with hearty response the assembled brethren sent their love and warmest greetings, together with the Scripture Rom. 15:13 and Hymn 8."



## **BROOKLYN**

"We find words but feeble vehicles of expression when trying to describe the blessed season of fellowship and communion enjoyed by the brethren in Brooklyn, May 28, 29 and 30 at the convention held under the joint auspices of the Associated Bible Students of Greater New York and the Pastoral Bible Institute. Our earnest prayers for the success of this convention were indeed answered.

"In addition to the, business meeting of the Institute, Saturday afternoon, the program provided for over four hours of Praise, Prayer and Testimony, and eight discourses. The testimonies came straight from the hearts of the friends and showed their desire to glorify our Lord and give thanks for His manifold 'blessings. The service of praise in hymns and spiritual songs and anthems found a hearty response in the hearts of the friends.

"Very briefly, the burden of the first three discourses was our relationship to Christ our Head. The first from the viewpoint of our being 'partakers of Christ's sufferings,' the second inn connection with our doing all for Christ, through Christ, and in and by Him-as the Apostle says, 'for me to live is Christ.' The third talk was regarding our progress as maturing Christians, onward and upward; ever to greater heights of joy and fellowship with our Father 'that we may win Christ.'

"Sunday afternoon the public address was heard by something over two hundred, a few of whom heard for the first time how 'Christ's return solves the world's problem.' The four remaining messages brought out the following truths: First, that the great 'present object of the Christian's life' is that we may always glorify the Lord, even as the lamps of the golden candlestick were set so that their lights shone toward the central lampstand, so our lives should always call attention to that One upon whom we depend, and never to ourselves. The next brother called attention to the three strand cord that binds us to things above, without any one of which we would not be secure: 'faith, hope and love.' In the following talk some of the marvelous lessons of 'trusting in God as taught by the Psalmist' were vividly brought to mind and practically applied to our every-day Christian living. The final message was regarding 'love's constraining.' May our love constrain one another even as Christ's love constraineth us.

"There was also considerable opportunity between sessions for sweet fellowship one with another and this was enjoyed to the full by both visiting and local friends and the spirit of loving kindness was very manifest. The friends were indeed loath to part, and although, all felt that their cups were indeed full to the brim, additional opportunity for fellowship was provided' for by two 'overflow' meetings after the scheduled program was ended. About sixty friends were thus able to feel that their cups. were made to 'overflow.' In the New York meeting one of the convention speakers gave a helpful talk on 'doing the will of God.' In Brooklyn six or eight brethren gave brief talks bringing out the following thoughts: The ministry of suffering; the blessedness of peace and of the peacemakers; some interesting chronological points; and the unity of the service of the Lord-that all of God's truth, whether the simpler things of His Plan or the deeper lessons for the Christian -- all are one unit -- all things pertaining to God are spiritual and very sacred."

## COLUMBUS

"Greetings in Jesus' dear name.

"First of all we wish to tell you of the continued blessings coming to us all through the regular visits of the 'Herald.' It is truly 'Bread from Heaven,' and 'Water of Life.' May the dear Lord continue to bless the minds and hearts of those who are being used to prepare these precious messages. The article 'Living Waters' is truly wonderful, and emphasizes again the admonition for us to 'search the Scriptures' as it is all too apparent that even 'Bible Students' have been too content to accept doctrines, opinions, and inferences, without proper Scriptural proof.

"Brother Blackburn's visit was a wonderful spiritual uplift, and made the "unseen things' more' real and tangible to us all. The Master is truly blessing his ministry of love.

"Our little convention over May 28, 29, and 30, proved to be a rich feast of happy fellowship and instruction and admonition. In fact it seemed to find and fill a real spiritual -need in each one privileged to attend. We 'had a choice ' collection of speakers . . who discoursed to us on very' helpful and' inspiring themes, also a number of splendid-testimony meetings, an 'immersion service in which four symbolized, and a public meeting with an attendance of about 200-about 60 strangers among that number. Altogether it was a season of refreshing and seemed to more definitely crystallize the thought that each little' =company constitutes an independent, unit, and yet inseparably united by the bond of love with all others of like precious faith. God bless and keep you."

## SAGINAW

"The convention held in Saginaw May 28, 29, and .30, sponsored by the Classes of Flint, Saginaw and Bay City, was characterized by a spirit of loving cooperation and fellowship.

"Each day dinner was provided by the Classes in charge, \_ increasing the opportunity for sweet fellowship in the-Lord.. Three brethren from distant points, in "addition, to local, brethren, ministered to the spiritual needs of the friends in a manner that was edifying and uplifting. It is hoped that the helpful influences of this season of fellowship will; abide with all." .

## The Coming Convention in Toledo, Ohio

In harmony with an announcement appearing in an earlier issue of the "Herald" this year, March 15th, arrangements are under way by the Associated **Bible** Students of Toledo, assisted by the Pastoral Bible Institute, for a General Convention to be held in Toledo over Labor Day season, Saturday, Sunday and Monday, September 3, 4, and 5. Toledo, as is well known, is very favorably located in that it is central for a considerable number of Classes.

The brethren having charge of the arrangements of this convention earnestly desire that the occasion maybe 'made' one of much spiritual uplift and refreshment to all who may attend in these days, of general commotion and distress the brethren everywhere realize increasingly the need for drawing closer together in the spirit of prayer and fellowship in holy things. It is hoped therefore that a goodly number of brethren especially in the central States may have it on their hearts and find the way open to join this assembly and assist by their prayers and presence to encourage others of like precious faith to be strong in the Lord and in the power of His might.

The program that is being prepared for this convention; will contain a list of names of representative brethren who will address the convention and who it is believed will minister in the things of the Spirit to the edification of those who hear. Let the prayers of the brethren be united to the intent that the rich blessing of the Lord may be in evidence at all the sessions of this assembly of God's people. For, information as to lodging or otherwise, please address the Class secretary, Mr. C. F. Moser, 2217 Franklin Avenue, -- Toledo, Ohio.

## Words of Encouragement

Dear' Brethren in Christ:

Greetings! Once again I drop you a line and forward remittance for the renewal of the "Herald" for another twelve months. Several of the dear ones here are undergoing such hardships that they are unable to remit; others are ill and away, and I have not been able to obtain their renewal, I feel it will not be long before one dear sister will be called Home. She has been of great service to our little Class, and since she has been unable to attend Class meetings, we have missed her very much.

Our numbers are very small -- very seldom more than five at a Class meeting, but we have sweet fellowship, even with our small number, and feel that we are having the Master's presence with us every time we meet. We are always happy to meet, and we know that where there are two or three gathered together 'in spirit and in truth, with their hearts open and yearning for the good things provided, we will always receive His blessing.

Truly, dear brethren, we are living in very strenuous times, and the unemployment is becoming more severe every month. . . . Many are the questions asked by the man in the street; and we that know of the fast approaching time of trouble should look up with thanksgiving in our hearts. We can see the nations groaning and travailing in pain, and men's hearts failing them for fear of what next is going to happen. . . . We reverently pray that we may be counted worthy to escape the great time of trouble and attain the Kingdom, and be given our allotted positions in blessing the families of the earth and in restoring peace and goodwill among men.

We hope, dear brethren, that you will pray for our little Class, and that the Heavenly Father will continue to bless your efforts to build us **up** through the pages of this beautiful paper. We will continue to remember you before the Throne of Grace. -- May the peace and blessing' that passeth all understanding be yours now and forever.

With Christian love,  
Your brother by His grace,  
W. G. - South Africa.