

# THE HERALD OF CHRIST'S KINGDOM

VOL. XV    October, 1932    No. 17

## Into His Marvelous Light

*"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." - 1 Pet. 2:9.*

TO walk in the light of Divine revelation, progressing from lower to higher levels, "from grace to grace," is surely the privilege of all the children of light. Therefore, to be devoid of any real desire to experience such progress, must give evidence of a failure to appreciate the great possibilities of the Christian life. If there is no continuous, burning desire to more perfectly comprehend the heights and depths of Christian experience, there can be no realization of the thrill and joy accruing to those who are eventually led into an increasing measure of the marvelous light which shines with transfiguring glory from the face of Jesus Christ. As in nature, so in grace, the early blossom is but a promise, delightful enough in its season, but possible of the most disappointing failure. The husbandman's joy in the blossom is in anticipating an abundance of fully matured fruit, and failing in this, there is no real joy. The "early rains" coming in showers of blessing in the earlier days of the soul's awakening, are certainly needed in order that there may be growth and vigor, but the "latter rains" are just as surely needed if a full fruition is to be wrought out. The early sunrise may indeed gild the eastern horizon with wonderful beams of light, but the sun will continue to follow God's ways, and paint its most gorgeous pictures on the western sky. In spiritual life the operation is the same. The morning and noontide of life have their peculiar characteristics-normal, healthful signs of progressive development in mind and heart-but when life's little day is drawing to its close, and in a blessed verity, "Heaven is nearer, and Christ is dearer" than during the yesterdays that have passed, ah, then, life does take on its most wonderful meaning, for of a truth, "The path of the just is as a shining light that shineth more and more unto the perfect day."

## **"Going on to Perfection"**

Unquestionably there is a joy that is peculiar to the early stages of spiritual life: but it is necessarily a joy lacking the evidence of being permanently fixed in the life, and it may eventually fade away entirely. Such a circumstance was evidently in the mind of Jesus in His parable of the seed falling into various kinds of soil. Of one class He said, "He that received the seed . . . and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile." (Matt. 13:20, 21.) In this case there is much of joy, but only so long as growth continues, and since there is no depth of root-no further power to appropriate the increasingly necessary elements of advancing growth, there is no possibility of "going on to perfection." True, to some, a considerable measure of pleasure may be continued. To such as are content to behold, "the outskirts of His ways," the knowledge of the Plan of God may remain a source of real enjoyment, but only those who yearn "to follow on to know the Lord," can ever experience the happiness of the "more abundant life" which is the real purpose of Him who has sown the knowledge of the Divine Plan in our hearts.

To enter experimentally into this life of greater attainment, there must be a settled conviction that such a life is possible. If we would attain to greater things in any undertaking, we must first believe that such larger possibilities exist, and that our effort and enterprise will bring us the results we seek. In the greatest of all undertakings -- the Christian life -- we must believe that "To him that hath shall be given, and he shall have more abundantly," and then with confidence steadfastly set our hearts on all the possibilities set before us in the purposes of God. We must, 'like the Apostle, be constantly exercised in mind to "follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. 3:12.) Being thus minded, the Christian's experience will never become lukewarm, conventional, formal, or stagnant. On the contrary, it will be growing "newer and greater; in spite of all the many things in our common existence to, hold one back, and keep one down, and beat one's courage, and blunt one's spiritual perception, and 'steal the glory from the gray.' The Christian calling is today God's marvelous light, more wonderful ever as the years pass, lighting up along the avenues of our experience glorious possibilities of knowledge, direction, of endowment, of support."

## **What might have been**

How pathetic are the words of Jesus, as He realized the insurmountable barrier of prejudice raised against His message by "unbelief." "Ye will not come to Me that ye might have life." In all the fulness of that love in which He had come to His own nation, He yearned to give them light and life. But, true to the example of their fathers who refused to heed the message of the Prophets, these, their children, likewise failed "through unbelief," and oh, how great a blessing might have been theirs! Is it any wonder that a sympathetic Savior was moved to tears over so great a loss, or that He should lament: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."-Luke 13:34.

But painful as is this lament over lost privileges, as respects the Jew, how really pathetic it becomes when associated with the exceptional privileges afforded us today. Who can doubt that of the many who profess Christ, few- indeed have fully satisfied the yearning love of our Lord's heart by coming to Him so completely as to enter into their full inheritance through faith. By far the larger majority, because "of unbelief," have surely given Him cause to repeat His lament: "Ye will not come to Me that ye might have life"- "life more abundant." And it has always been so! A

writer describing the condition of some Christians in the 17th century characterizes them as "Poor souls, after many years traveling, being found in the same place, and going at the same pace."

To a close observer nothing is more evident today than the existence of a deep set prejudice against any presentation of "the more abundant life" as a present possibility. Notwithstanding the emphasis given in the Scriptures to the need of these greater attainments, there have always been but few who seemed disposed to give them special attention. As in days of old there were plenty of "spies" ready to discourage undertaking to enter the land "flowing with milk and honey," so it has ever been. But there has not been wanting faithful Joshua's and unafraid Caleb's whose testimony has been raised throughout the years not only to proclaim that milk and honey filled the land, but also to affirm the possibility of going in to take full possession of it. All down through the Age such faithful "spies" who have themselves journeyed through the land, have given their testimony assuring the saints of the vastness and the richness of their inheritance through faith. But few have heeded their report or shown a disposition to inquire the way to enter in.

### **We are Well Able to go up**

How important it is then that we individually- take time to examine our own attitude toward the teachings' of the Word on this subject. We ought to know for a certainty whether we are in agreement and in sympathy with the "majority report," seeing nothing but visionary impossibilities and impractical ideals while the giants of human frailties are in the land, or whether we are prepared to say with Joshua and Caleb, because of faith in God, "We are well able to go up and possess the land." Faith does not dispute the fact that giants patrol the land, but faith believes in great possibilities, and therefore says, "The Lord is with us; fear them not." And be it noted, the teachings of Jesus show that unless we ourselves reach, here and now, the inheritance made possible through faith in His finished work on our behalf, we are likewise spurning blessings far more important than those forfeited by Israel of old. Harken to His words: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, *which they that believe on Him should receive*: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." - John 4:14;7:38,39.

### **Lord, It is Good to be Here**

Peter, who has given us the words of our text, was himself well aware of the great advancement possible to such as follow the Master 'closely. No one more than he needed to be taught to lift the mind far above the lower levels; and he had painful recollections of some of the bitter lessons he had needed through the years in order to clear his vision. In dealing with Peter as He did, has Jesus not shown how graciously and patiently He will lead us too, if we are as ready to say, "I'll go, where you want me to go, dear Lord."

"The substance of Peter's experience in that marvelous light of the Transfiguration is essentially the experience of all of us who, called from darkness into light, are finding out the meaning and influence of spiritual knowledge. How unlike is the actual influence of spiritual knowledge to that which we once, imagined it would be! At the beginning of our Christian life we may have thought that the sense of mystery in connection with spiritual knowledge would pass away as we grew older, and that all things would become plain to us. At the beginning there were many

things we could not understand; but we thought, 'I shall understand all presently.' How different has been the real influence of advancing spiritual knowledge! If the Lord has called us, with advancing years, still further into His marvelous light; if, as He gave - to Peter a new and more magnificent view of the Person of Christ, and of the relation of the Law and the Prophets to Christ, He also has given us brighter and fuller vision of the Lord; it is no more true of us than it was true of Peter that the sense of mystery has passed away under the brighter vision of the truth. No! with the marvelous light there has come to us, as to him, the marvelous cloud, the more overwhelming sense of the infiniteness, the unfathomableness of truth; of the wonderfulness of God; of the tremendousness of the Divine purpose; of the impossibility of comprehending all that God is, all that God means.

"Think not that spiritual knowledge means the clearing up of mystery; think not that spiritual knowledge means the reduction of the infinite truths of God to the easy and familiar terms of every day life. Spiritual knowledge means to be drawn step by step into the marvelous light of the glory of Christ, and in that light to realize the overshadowing cloud of the infiniteness of truth, till a man sinks down before his God and worships with holy fear. But in that fear is peace. Though each step forward in the marvelous light unfolds more that overwhelms us, more that makes us feel how little we are, and how vast Christ is, we know that here, have we found the peace the world can neither give nor take away. Though pressed to earth by the weight of truth we cannot grasp, of knowledge we cannot attain, the consciousness of having reached a nobler life burns within us, and our soul testifies to Christ, 'Lord it is good to be here.'" And growth in this knowledge means a blessed consciousness of growth in grace.

### **Foundation Doctrines and Perfection Enlightenment**

It has been well said that: "They who have lived in the twilight of conventional religion, acknowledging the routine, but discerning nothing in the substance of their faith to excite wonder or joy, cannot conceive the exhilarating happiness of the higher Christian experience, when the liberty is really glorious, and the sight is really marvelous." Not until the sweets of true liberty are experienced, and the eye has been definitely "fixed on Jesus," seeing none besides, have we really begun to live in the sunshine of His love, and to feel the healing influences of His power. Sweet liberty in Christ to explore "the whole counsel of God, and to feast upon every word that proceedeth out of the mouth of God"! Freedom to "comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." (Eph 3:17-19.) Liberty to do the Master's bidding in whatever way willing hands may find to serve, and liberty to sit in Mary like devotion, unperturbed, at His blessed feet, enraptured as He unfolds to us the things of the "better part." Yes, and freedom to remain there just as long as He holds us by a spell we would not break. And should some one, Martha-like, scold the while, what matter? He will never fail to speak for those who "love to steal a while away" from much serving and constant work and care. Glorious liberty and privilege, priceless boon, heaven's swinging portal to, a more and more blessed experience of His marvelous light!

How well the Apostle recognized these things, and both by precept and example sought to encourage the expectation of visualizing a higher objective than the mere mental satisfaction resulting from doctrinal purity. How fervently he desired that both the head and the heart should be enlisted in the worship and service of God. With Paul there was a place for both. Surely no one insisted on sound doctrine more than he, and yet how plainly he teaches that doctrine, however pure and firmly held, cannot of itself produce the results most to be desired. Let us

carefully ponder his advice: "Therefore leaving elementary instruction about the Christ, let us advance to mature manhood and not be continually relaying a foundation of repentance from lifeless works and of faith in God, or of teaching about ceremonial washings, the laying on of hands, the resurrection of the dead, and the last judgment. And advance we will, if God permit us to do so." (Heb. 6:1-3, Weymouth.) Do these words not imply quite clearly that there are foundation doctrines upon which a superstructure of perfection-attainments should be reared? Do they not teach, furthermore, that it will mean a distinct loss, if the 'study of doctrine and of elementary subjects is permitted to absorb all or the greater portion of our time? And do these texts not also teach that if the Lord's providences are favorable to much more attention being given to "advance to more mature manhood," or to going "on to perfection," that it would be a serious matter, to overlook such providences? Surely so! Paul would have us remember that while a good foundation is an indispensable part of a building, yet after all, it is just a foundation. So doctrine, important as it is as a basis, can never of itself produce "the temple of the living God." That building is constructed from "living stones" prepared, polished, cleansed, perfected, by an appropriation of "all Scripture given by inspiration of God," of which doctrinal instruction is but a part. The head and the heart, the intellect and the affections, are all to be exercised by the word of truth, and therefore maturity in Christian experience requires that due consideration be given to all.

### **How Truth will affect Head and Heart**

The Scriptural distinction between head and heart is clearly shown by one or two illustrative texts; for example, we might note Heb. 10:16. Here we have a quotation from the Prophet respecting the future of Israel, and we are told of the writing of the law on hearts and minds: "I will put My laws into their hearts, and in their minds will I write them." In other words, this is a promise assuring an intellectual understanding and eventually a condition of devotion to the law which will lead one and all to say "O how I love Thy law." Again, we have the same distinction presented in another form in 2 Thess. 2:10,11. Here we find a text particularly important at the present time. The reference is to some doomed to severe punishment, "because : they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion," The intimation is that there is no : deficiency of knowledge regarding the fundamental facts, of, truth, but whatever knowledge there is in their minds, they are devoid of the saving cooperation of the emotions of the heart gratitude and love. However great such knowledge may be, even if it should embrace an understanding "of all mystery," if there be an absence of those deeper affectionate reactions of the heart, in the day of trial that individual will be "like a. city without walls," for love is the sum of all law. Having then in the goodness of God attained considerable proficiency in doctrinal and general understanding of the things enumerated in Heb. 6:1-3, and since God has been pleased to "permit" circumstances favorable to leaving behind the "first principles" and going "on to perfection," shall we not do so?

### **God's Voice Heard in the Hush and Quietness**

Giving heed to "all Scripture" and recognizing that "every word that proceedeth out of the mouth of God" "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," we will then be prepared to often find ourselves being led of the Spirit into "green pastures," and beside "still waters" where, in the hush and quietness, we may hear "the still small voice with greater clearness. Our experience, our judgment, our ministry, will then be rounded out, and we will be

much better equipped to speak as the oracle of the Spirit. Led by the Spirit into "all truth," we will grow in a realization that the real Christian life conforms perfectly to all Scripture. It will be seen that clearness in doctrine, complete instruction in righteousness, the personal cultivation of the devotional life, faithful service in whatever way the Lord, not man, may direct, the cultivation of the prayer life, the meditative life, the quiet pauses for which many souls are yearning, are all features of true Christian experience. Everybody knows that if the Lord had so chosen, He could have told us the whole Gospel in John 3:16, and in a few other texts given us a knowledge of our high calling, but He has chosen to give us a Bible of 66 books, full of the most inexhaustible treasures. In His wisdom He has made that blessed Word food for every heart hungering after Him, well knowing that in the great diversity of minds of His chosen ones, there would be those who would be particularly fascinated with one line of revelation, and some with another, and then by the overruling power of the Spirit the whole Body would be built up into an holy temple in the Lord. How regrettable it is that all do not remember this. What a boon it is that God has raised up such faithful servants from time to time who, each in his own particular sphere, has brought forth from every part of the Bible food for the saints of God. The Bible would be a treasure indeed even if it just told us about God and the wonders of His power, but what a wonderful treasure it is, when we can take it as a title deed to a blessed personal experience of what God has declared He can make us to be, if we will only let Him have His way in our lives. What promises He has guaranteed to fulfill to us! Promises of fulness of joy, of fellowship, of oneness with the Father and the Son, of the Holy Spirit exercising a power in us similar to the power that raised Jesus from the dead, and all of this so that here and now we might have a real experience of the "joys of His salvation." How blessed to just let the Potter fashion' each vessel as He has Himself designed it. Just to let Him bring His work to perfection by whatever means He may choose to work in individual hearts "to will, and to do of His good pleasure."

### **An Open Heart will bring an Open Eye**

No joy in any stage of the life of a child of God can compare with that of knowing that we are actually progressing toward the goal set before us. No witness of the Spirit can be more precious than the victory of faith grown mature in taking God at His word, having learned to "abide in Christ"-the days of "sometimes trusting, sometimes doubting," giving way to the confidence that He is able to keep us from falling and to present us perfect, "without spot or wrinkle or any such thing." And there is no influence so effective in bringing this deliverance and victory into our every-day life, like the power of being blessedly conscious of the fact that we are indwelt by Christ Himself. The theory of these things will never accomplish this for us, there must, be the actual operation of the Spirit of God, and since our intelligent cooperation is necessary, and the Spirit works through the Word, we must be willing to be taught. It is ours to know that far above all the various operations of Divine revelation upon our understanding, there is an actual supernatural, continuous communication of Christ to us, because we love Him, and He alone dwells within our hearts. This will lead us day by day to a fuller knowledge, a sweeter love, and a more complete possession of Him. But, let it be repeated again, to know these things in experience, it will be necessary to get away into "the secret place of the Most High," and there rise into a higher altitude and atmosphere than the region of work and effort. There must be a sitting still with Christ, letting Him pour His love and power into our receptive hearts, and permitting the Holy Spirit to take of the things of Christ and reveal them to us. To enter this life, all God asks is that we display a hunger for it, come with open hearts believing that He will lead us into it, and if so be that prejudice or other hindrances have hitherto closed our eyes, it can be said with confidence, that an open heart will be quickly followed with opened eyes, and wondrous things out of the Word will gladden the life.

## **More and More of Blessing**

How well the poet has expressed the progressive outworking of God's will in our lives. "Have you on the Lord believed? Still there's more to follow." Yes, "always more to follow." The good wine still comes at the last. However great our blessings may have been in the days that are gone, as we grew in grace and knowledge, greater blessings await us still. Let us learn to dwell more on the higher planes, revel more in the deep things of God, and we will find to our joy, that our beloved Master will bring forth refreshing wine, good, better, and best, until we stand enraptured in the glory of His presence. Light is sown for the righteous, and gladness for the upright in heart. Would we know more of it? Then let Him lead us from day to day more fully into His marvelous light.

## The Spiritual Law

*"The Law is spiritual, but I am carnal, sold under sin." - Rom. 7:14.*

THE ideas associated with the words carnal, natural, and spiritual are various and generally confused. And before defining the above Scripture let us glance briefly at the meaning and scope of these words.

Natural signifies according to nature. Nature has two principal definitions-"The sum of qualities and attributes which make a thing what it is as distinct from others"; also, "the regular course -of things, the usual order of events."-Webster. The first of these is the primary or strict meaning of the word, but from custom the latter is generally understood and used.

Using the word natural in connection with mankind in its primary sense, the strict meaning of the expression, the natural man, would be a man possessed of the sum of qualities and attributes which belong to human nature, that is, a perfect man. According to this strict definition, there is not a natural man living in the world today; for there is not one who possesses in perfect measure all the qualities and attributes which belong to human nature. But the general use of the word natural, would define the expression, "the natural man," thus : a man in harmony with the regular course of things, and after the, usual order of mankind as it exists at present, which Scripture asserts is a fallen or depraved condition, and not the condition which belonged to, and was enjoyed by, the first of the race.

The word spiritual is used in two ways also. The strict or primary meaning is, "Consisting of spirit-a spiritual substance or being." A secondary meaning, and the one generally used is, "Pertaining to the intellectual and higher endowments of the mind-as influenced by the Spirit, controlled and inspired by the Divine Spirit." According to the primary meaning of the word, to become spiritual would be to become a spiritual substance or being. According to the second definition, it would be to have the intellect under the guidance of God's Spirit.

### The Law Represents the Divine Mind

The expression, "the law is spiritual," cannot be understood according to the first definition-the law is not a spiritual being-but according to the second. The law appeals to the intellectual or higher endowments of men and represents the Divine mind or spirit.

In answer, then, to the question: Can a natural man keep a spiritual law? we answer, It depends upon what you mean by a natural man. If you use natural according to the second definition, *your* question would in substance be, "Can a man after the usual order of men (fallen and imperfect) as we see them about us today, keep the law of God which is spiritual and represents His perfect will? And our answer to this question would be, No; the race has become imperfect in mind and in body, and has lost the original likeness to such an extent that it is impossible for them either to fully appreciate that law, or to keep it. "There is none righteous; no, not one."

But if the question be changed so as to give the word natural its primary meaning, it in substance would be: "Could a man possessing all the qualities and attributes which belong to the human nature keep a spiritual law?" To this question we would say, Yes: God made man in His own



image (endowed with like mental and moral qualities, though of less scope) for the very purpose of having him able to appreciate His law-which is spiritual, or which represents His mind. It is in this particular that man differs from, and is-superior to the lower animals. He was made capable of appreciating fully the will of his Creator.

Sin and its consequences have warped and twisted man's intellect and judgment by which he was intended to apprehend God's dealings and laws, to such an extent that now, with somewhat perverted judgment, he, in his present fallen state, is unable often to discern the righteousness of God's rulings, and cannot ever fully keep the requirements of His perfect law.

This agrees with Paul's argument in the connection in which this text occurs. He reasons that the law was just and good -- in fact, was spiritual, or represented the mind or judgment of the perfect Creator; hence, could not be wrong; and since he and others by nature (second meaning, that is, in the condition usual or common to all) were out of harmony with that Law, and were condemned by it, it proved that they were imperfect and sinful. He then explains how it comes that man is out of harmony with the perfect law, saying: "I am carnal [have a fleshly mind, or a mind conformed to the ordinary or depraved 'course of this world'],' sold under sin" -- sold by the first Adam, for a momentary gratification, into slavery to sin and its train of consequent evils, terminating in death.

This is the reason that a variance exists between the perfect law and man as he is-under sin. Not that man, as originally created in the image of God, was at variance with the law of God, and unable to keep it, but that having lost much of God's image in the fall, and having become depraved through sin, he is unable to keep the Law now, because he is carnal-sold under sin.

### **Man Constituted in God's Image**

The perfect man of God's creation-Adam-had the full range of mental and moral faculties which constituted him God's image, but of practical knowledge he, of course, had none, the design of the Creator being that His (God's) knowledge should be accessible to the man. And so long as Adam was content to follow his Maker's instructions perfectly, that is, to be controlled by God's spirit or mind, or will, so long he prospered and was happy. The fall was occasioned by his leaning to his own understanding or judgment, which from lack of experience was defective.

Losing the mind or spirit of God, he not only was condemned by the Law of God, which represents or expresses God's mind, but the race soon began to lose even that perfection of organism and mental balance, which at first enabled Adam to see and appreciate things from the standpoint of the Creator. Hence it is said that the mind which men now have is carnal-made up according to their earthly circumstances and surroundings -- and not the mind of God.

### **Our New Mind**

Believers in Christ, who realize through His sacrifice the forgiveness of sins, are exhorted to make a full surrender of their will (which in all, is carnal) to the will of God; that is, to cease to look at matters from the depraved standpoint,, and to use every effort to look at things from God's standpoint. This is a much more difficult matter for us now, than it was for Adam, because of the bent which sin has given us constitutionally, which is offset to some extent by our knowledge of the circumstances as revealed in God's Word.

As we may become acquainted with the mind or spirit of our fellow creatures by attention to their words, so God has given us His Word that thereby those who desire to do so, may ascertain his mind or spirit. If we consecrate, ourselves fully, and ignore our own will, to accept of God's will, then we are said to be spiritually minded. Then we stand in precisely the position which Adam occupied before disobedience--controlled by the mind of God. "To be carnally minded is death [to be controlled by any other will than God's will, brings distress, misery, trouble, and eventually death, according to the perfect and unalterable law of God]; but to be spiritually minded is life and peace." (Rom. 8:6.) To have a mind in perfect harmony with that which is perfect and which is working all things according to the counsel of His own will, is the way not only to insure peace and happiness, but the only way to insure everlasting life; for God declares that all who will not be subject to His perfect will or law, may not live forever, since such lives would be an injury, both to themselves and others.

Since this condition of spiritual mindedness was one of the things lost by mankind in the fall, it would surely be one of the things restored to men by the Redeemer and Restorer in the times of restitution of all things. Mankind may again come into God's likeness, and being freed from sin by the Redeemer, will in due time be freed from the carnal mind (of opposition to God), which is the result of sin.

This is expressed forcibly by the Prophet, who says of the work of the times of restitution: "I will take away the stony heart, out of your flesh, and I will give you a heart of flesh." That is: I will remove the calloused and depraved elements of disposition -- your carnal mind -- and give you a mind such as you should have as men, such as belongs to perfect manhood, a heart of flesh. Again: "I will put My spirit Within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them." "After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and, they shall be My people." -- Ezek. 36:26, 27; Jer. 31:33, 34.

Again it is stated:

"It shall come to *pass afterward*, that I will pour out my spirit upon all flesh." (After the Gospel Age is ended, the spiritual mind is to be restored to all flesh, during the Millennial reign.) "And in those days I will pour out My spirit upon the servants and upon the handmaidens." (Joel 2:28, 29.) (During the Gospel Age none can receive God's Spirit except they first become His servants by consecration, while in the next Age, the carnal mind being removed by the process of restoration, the acquirement of the mind of the Spirit will be without difficulty.)

### **The same Spirit Produces Different Results under Different Circumstances**

Since, then, the Spirit of God is one Spirit and is to be in the world in the next Age, as it is in the Church in this Age, the question arises, Will it not produce the same effects in them (the world) that it now produces in the Church, and will not the results be the same? If the possession of the Spirit by the world gives evidence 'as with Adam, of perfect *manhood*, does it not indicate that the highest aspirations of the Church under the same Spirit should be perfect *manhood*? Or, on the other hand, if the hope is well founded that the Church through the possession of the Spirit and as a result of it, becomes changed from human to *spiritual nature* (a spiritual body as well as mind), does it not prove that if the world comes under the influence of the same Spirit, the result will be the same to them?

From a surface view one might answer, Yes. But we think we can give the best of logical, as well as Scriptural reasons for answering, No, the possession of the same Spirit or mind will not lead to exactly the same results because of the difference of circumstances during the two Ages. The same Spirit, or mind of God, under the same circumstances, would produce the same results, but under opposite circumstances would produce different results.

The mind of God is always in harmony with justice and love; hence if we possess that Spirit now, during "this present evil world," while in contact with sorrow, trouble, pain, injustice, etc., we must of necessity oppose them, and use our influence against them, and this Spirit of God will lead us not only to sympathize, but to sacrifice, in our endeavor to bless and alleviate. As the Apostles saw the dreary darkness of those about them, and knew the joy and comfort and peace of heart it would give them to know of a ransom by Jesus and a coming blessing upon all through Him, they sacrificed much to . . .

### **"Tell the Whole World these Blessed Tidings."**

Because led of the same spirit or mind of God which prompted the Father to send the Only Begotten that the world through Him might live, and which inspired our Lord when He "gave Himself a ransom for all," therefore the Apostle could exclaim even in the midst of tribulation, "Woe is unto me if I preach not the Gospel." (1 Cor. 9:16.) Under the influence of that Spirit he could take pleasure in nothing else. Possessed of that Spirit, his own comfort, ease, pleasure, honor, or wealth, appeared as loss and dross, to be gladly abandoned for the privilege of being a co-worker with God, and joining his life in sacrifice to the Master's. And in proportion as we possess the spirit or mind of God, we will so view matters and so act, so long as ignorance, blindness, trouble and sin exist.

If the miseries, etc., of the present should continue during the coming Age, the Spirit of God would ever prompt in the same way to its alleviation, and the results would still be sacrifice among all possessing the Spirit: but it will not be so. With the end of this Age the predominance of evil will cease; and with it the necessity and opportunity of suffering by opposing it, will cease. The time of suffering will have given place to the time of rejoicing and glory. Glory to God in the highest, glory to Christ and the Church, and on earth peace and good will toward men, with naught to molest or make them, afraid. The Scripture will be fulfilled: "In His day the righteous [right-doer-those possessing God's Spirit] shall flourish." Whereas, now, "Whosoever will live godly [according to the Spirit of God] shall suffer persecution."

Thus we easily and quickly show that the possession of the Spirit of God would have different effects according to the circumstances--one time necessitating and producing suffering, sacrifice and dishonor, and at another the very reverse, blessing and honor.

It only remains for us to show from Scripture, that different rewards result from the possession of and obedience to the Spirit of God, which we now proceed to do briefly.

When the difference of circumstances is kept in mind, the favorable circumstances of those in the coming Age, when Satan and evil are bound, and blindness, ignorance, and depravity, are being removed, -and when the full knowledge of the Lord is flooding the earth as the waters cover the sea, and the unfavorable circumstances of the present Age, when Satan uses his blinding arts and ensnarements, when we must walk by faith and not by sight, when to have and exercise the Spirit of God demands self-crucifixion, self-denial, dishonor and adversity, are kept in mind, who can

wonder that God has provided "some better thing for us" than for the world in general. (Heb. 11:40.) Not that the world's portion will not be good, yea, perfect, but that our portion will be better inasmuch as it will be a perfection on a higher plane of existence than the human, even a partaking of the Divine nature. (2 Pet. 1:4.) Do you question, how both could be perfect yet one better than the other? Let us illustrate: When Jesus was "made so much better than the angels," think you that it implies that they are degraded or imperfect? Nay, every creation of God in its perfection is very good, though there are various orders or kinds, and the perfection of each differs from the other. So with the perfect man restored to God's image and controlled by His Spirit, he will still be a "little lower than the angels" in comparison (Psa. 8:5), while the glorified Church like her Head and Lord will be "so much better than the angels," inasmuch as with her Lord she becomes partaker of the Divine nature, which, though no more perfect than angelic nature, both being perfect, is nevertheless superior as a higher order of nature above all.

The proof of a different reward for those who during this Gospel Age suffer with Christ is briefly stated thus: All the promises to Israel according to the flesh, and the world, which they in figure represented (the priesthood excepted, who represented the Church), are earthly promises, adapted to perfect human beings, namely,, the land, fruitful fields, abundance of peace, restoration, etc.- Gen. 13:14, 15; Exod. 20:12; Micah 4:4.

The promises to the Church are the reverse-on earth suffering, poverty, affliction, persecution, self-denial, and in the future, heavenly glory, honor, power, and association with and likeness to Christ Jesus. They have the privilege of not only suffering with Him, but of sharing with Him in the restoration of mankind.

"Rejoice, and be exceeding glad: for great is your reward in heaven."

## Satisfaction With Divine Guidance

*"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord' they pitched: as long as the cloud abode upon the tabernacle they rested in their tents."*  
- Numbers. 9:15.18.

LESSONS of Divine guidance and reliance upon God may be appreciated in this Age only by those enlightened and granted the favor of acquaintance with God. For all these the Lord has indicated in His revelation much instruction of solemn import. Some of God's counsel to us is suggested in the typical or pictorial experiences of ancient characters and some is indicated by direct and plain instructions. But however these lessons are given, the true child of God cannot afford to be otherwise than intensely alert and vigilant as to this subject of walking with God and reliance upon Him, because the Christian's march and progress through this life in an acceptable manner depends on how he hears and obeys the voice of wisdom, which voice in some form or other is to be continually heard if his spiritual ear is properly attuned to its sound. "The reverence of the Lord is the beginning of wisdom. We should thus learn in the *very* beginning of our Christian experience that God must be first in the heart and life. Again, it is obviously a question of intelligent recognition of and consecration to God. Divine guidance primarily means to be in submission to and directed by the will of God. This signifies that the true child of God is one who, walking by faith, faith in the Divine instruction, learns the utter futility of following his own bent or that 'of man or any of his schemes or, philosophies, and the necessity of complete dependence and reliance upon God.

### Lessons from Ancient Times

Those valuable lessons of ancient Israel led of God through the wilderness must never be allowed to lose their solemn import. It is none other than St. Paul (1 Cor. 10:1-11) who, referring to the wilderness journey of old and noting instances of obedience and disobedience says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the ages are come." There can be no mistake with regard to the deduction that ancient Israel in the wilderness journey toward a promised rest and inheritance, in some important sense was intended to prefigure spiritual Israel in this Gospel Age' professing to be God's chosen people, and journeying under His direction toward a promised rest and inheritance. It is true the vast multitudes of fleshly Israel in their conduct do not of course represent true and obedient Christians, inasmuch as the great majority of all Israel were unfaithful; but considering that by far the masses of professing Christians in this Age have likewise been negligent of the Word of God and disobedient to their covenant, it is to be recognized that there is a striking resemblance, a remarkable fulfillment in this dispensation of what occurred long ages ago in the experiences of Israel after the flesh.

The Apostle leaves no room for doubt as to the application. He is discussing Israel's experience in

the wilderness, their disobedience: and murmuring, the smiting of the rock, and their drinking of the waters. These things he said were ensamples to us, thus identifying the picture as having a fulfillment in the professing Christian Church and her career.

There truly is presented to us a wondrous spectacle. Here says another, "We are called to contemplate a numerous host of men, women, and children traveling through a trackless wilderness, 'where there was no way' -passing over a dreary waste, a vast sandy desert, without compass or human guide. . . . When encamped, they knew not when they were to march; and when on the march, they knew not when or where they were to halt. Theirs was a life of daily and hourly dependence. They had to look up for guidance. Their movements were controlled by the wheels of Jehovah's chariot" -- the cloud by day and the appearance of fire by night. -- Num. 9:15.23.

### **We too Should Follow the Cloud**

To spiritual Israel the lesson is most obvious: We also are journeying through a trackless desert, a mystical wilderness. There is really no "way"; whatever we do and wherever we go as God's people, must be by faith. The promised counsel of the Lord must be continually sought, and we realize that as we hear from the lips of our blessed Lord, "I am the way," we are assured of Divine, infallible guidance. "He that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.) However, we are to guard against the thought that Israel of old journeying together in the wilderness, as an organized nation, typified the professing Church of Christ, as a humanly organized system serving God in this Age; or as any concrete organization of professing Christians. For neither Christ nor the Apostles instituted the Church in the form of a man-made organization. Rather, the antitype is to be looked for on a larger scale and relates to the Christian Church throughout the Age, professing to be God's chosen people journeying toward a promised inheritance. The promise that we shall have Divine, infallible guidance, that we shall not walk in darkness, but shall have the light of life does not mean acting according to the letter of certain rules' and regulations; nor according to any teachings, threats, or coercions of fallen men; "it is following a living Christ; walking as He walked; doing as He did; imitating His example in all things. This is Christian movement -- Christian action. It is keeping the eye fixed upon Jesus, and having the features, traits, and lineaments of His character imprinted on our new nature, and reflected back or reproduced in our daily life and ways.

### **Secret of Being Rightly Guided**

"Now this will, assuredly, involve the surrender of our own will, our own plans, our own management altogether. We must follow the cloud; we must wait *ever* wait *only* upon God. We cannot say, 'We shall go here or there, do this or that, tomorrow, or next week.' All our movements must be placed under the regulating power of that one commanding sentence-often alas! lightly penned and uttered by *us* - 'If the Lord will.'

"Oh! that we better understood all this! Would that we knew more perfectly the meaning of Divine guidance! How often do we vainly imagine, and confidently assert, that the cloud is moving in that very direction which suits the bent of our inclination. We want to do a certain thing, or make a certain movement, and we seek to persuade ourselves that our will is the will of God. Thus, instead of being divinely guided, we are self-deceived. Our will is unbroken, and hence we cannot be guided aright, for the real secret of being rightly guided -- guided of God -- is

to have our own will thoroughly subdued. 'The meek will He guide in judgment; and the meek will He teach His way.' And again: 'I will guide thee with Mine eye.' But let us ponder the admonition, 'Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.' (Psa. 32.) If the countenance be turned upwards to catch the movement of the Divine 'eye,' we shall not need the 'bit and bridle.' But here is precisely the point in which we so sadly fail. We do not live sufficiently near to God to discern the movement of His eye. The will is at work. We want to have our own way, and hence we are left to reap the bitter fruits thereof. Thus it was with Jonah. He was told to go to Nineveh; but he wanted to go to Tarshish; and circumstances seemed to favor; providence seemed to point in the direction of his will. But ah! he had to find his place in the belly of the whale, yea, in 'the belly of hell' itself, where 'the weeds were wrapped about his head.' It was here he learnt the bitterness of following his own will. He had to be taught in the depths of the ocean the true meaning of the 'bit and bridle,' because he would not follow the gentler guidance of the eye."

### **His Ways Lead to Peace and True Rest**

Considering the abundant testimony in the Scriptures which declares the deep long-suffering and unflinching patience of God, there is afforded every ground for confidence that He will grant the needed assistance; He will pass by no means of assisting His poor, feeble children. "He occupies Himself continually about us," that we may be kept from going astray and from following our own ways "which are full of thorns and briers," and that we may walk in His ways which lead to peace and true rest. Hear again one of the well known and richest of promises, "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art My servant. I have chosen thee and will not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." (Isa. 41:9,10.) This promise expresses the deep solicitude and care of Jehovah for His trusting ones. It does not guarantee immunity from hardship, trial, and weariness, but that He will be with them, that they shall receive the needed strength, that He will support and uphold them; and this thought is closely related to St. Paul's reasoning under the influence of the Spirit when he says: "But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." - 1 Cor. 10:13.

The measure of our contentment and rest under God's care will depend upon how fully we put ourselves and all we have in His hands for safekeeping. "There is nothing in all the world," says the writer above quoted, "more deeply blessed than to lead a life of habitual dependence upon God; to hang upon Him, moment by moment, to wait on Him and cling to Him for every thing. To have all our springs in Him. It is the true secret of peace, and of holy independence of the creature. The soul that can really say, 'All my springs are in Thee' is lifted above all creature confidences, human hopes, and earthly expectations. It is not that God does not use the creature, in a thousand ways, to minister to us. We do not at all mean this, He does use the creature; but if we lean upon the creature instead of leaning upon Him, we shall very speedily get leanness and barrenness into our souls. There is a vast difference between God's using the creature to bless us, and our leaning on the creature to the exclusion of Him. In the one case, we are blessed and He is glorified; in the other, we are disappointed and He is dishonored.

## **The Leaven of Creature Confidence**

"It is well that the soul should deeply and seriously consider this distinction. We believe it is constantly overlooked. We imagine, oftentimes, that we are leaning upon, and looking to God, when, in reality, if we would only look honestly, at the roots of things, and judge ourselves in the immediate presence of God, we should find an appalling amount of the leaven of creature confidence. How often do we speak of living by faith, and of trusting only in God, when at the same time, if we would only look down into the depths of our hearts, we should find there a large measure of dependence upon circumstances, reference to second causes, and the like."

Here then is the importance of having the eye fixed upon the Living God alone and not upon "man whose breath is in his nostrils"; and in this connection we may well bear in mind how utterly unprofitable, yea, displeasing to God it is for any of His children to put confidence in any one or in several fellow Christians who may claim superior rights and power over the Church, and to trust in them as a Divine channel to lead and teach them in all their ways. Such professing brethren exalting themselves and making boast of being such a special, anointed agency or channel invariably override the faithful, those possessed of a meek and quiet spirit, and lord it over God's heritage. There have been repeated demonstrations of this evil in the Church all the way from the beginning down to the present time-the evil of substituting the guidance and authority of a self-appointed headship of a man or a company of men, for the great leadership of Christ.

"Are we at a loss to know our way, to know whither we should turn, what steps we should take? Let us remember that He has said, 'I am the way'; let us follow Him. He will make all clear, bright, and certain. There can be no darkness, no perplexity, no uncertainty, if we are following Him; for He has said; and we are bound to believe, 'He that followeth Me shall not walk in darkness.' Hence, therefore, if we are in darkness, it is certain that we are not following Him. No darkness can ever settle down upon that blessed, path along which God leads those who, with a single eye, seek to follow Jesus."

## **Art Thou Following Jesus?**

But some may perhaps be disposed to say, "The situation with me is so peculiar and my perplexity is such that I am at a loss to know which way to turn, or what steps to take." If this is the attitude of some who read these lines, let such ponder well the question, Are you emptied of self and fully resigned to the will of God? "Art thou following Jesus? If so, thou canst not be in perplexity. Art thou following 'the cloud'? If so, thy way is as plain as God can make it. Here lies the root of the whole matter. Perplexity or uncertainty is very often the fruit of the working of the will. We are bent upon doing something which God does not want us to do at all-upon going somewhere that God does not want us to go. We pray about it, and get no answer. We pray again and again, and get no answer. How is this? Why, the simple fact is, that God wants us to be quiet-to stand still-to remain just where we are. Wherefore, instead of racking our brains and harassing our souls about what we ought to do, let us do nothing, but simply wait on God.

"This is the secret of peace and calm elevation. If an Israelite, in the desert, had taken it into his head to make some movement, independent of Jehovah; if he took it upon him to move when the cloud was at rest, or to halt while the cloud was moving, we can easily see what the result would have been. And so it will ever be with us. If we move when we ought to rest, or rest when we



ought to move, we shall not have the Divine presence with us. 'At the commandment of the Lord they rested, in the tents, and at the commandment of the Lord they journeyed.' They were kept in constant waiting upon God, the most blessed position that any one can occupy; but it must be occupied ere its blessedness be tasted. It is a reality to be known, not a mere theory to be talked about. May it be ours to prove it all our journey through!"

### **The Institution of the Silver Trumpet**

It is most interesting, as well as solemnly important, to observe the instructions, Jehovah gave Israel regarding their movements-when they were to go forward or remain still. Let us read and ponder carefully the record of this as found in Numbers 10:1-10.

How eminently fitting is the institution of the silver trumpets coming in as it does along with the instruction respecting the movement of the cloud and the pillar of fire. The office of the trumpet is associated in a very marked way with the entire history of Israel, past as well as future. The trumpet's sound being the communication of the mind of God was to be familiar to every circumcised ear. This means of conveying the instruction of the Lord was simple enough to be understood by every member of the congregation "and God took care that each one in that vast assembly, however far away, should hear the silvery tones of the trumpet of testimony."

All the movements of the camp were to be as the result of the trumpet's sound. Every assembling of the congregation in festive joy and worship, every gathering of the tribes in battle array, in other words the "solemn assembly, and the warlike host, the instruments of music, and the weapons of war -- all were to be regulated by the silver trumpet. Any movement, whether festive, religious, or hostile, that was not the result of that familiar sound, could be but the fruit; of a restless and unsubdued will, which Jehovah could, by no means, sanction. The pilgrim host in the wilderness was as dependent upon the sound of the trumpet as upon the movement of the cloud. The testimony of God, communicated in that particular manner, was to govern every movement throughout the many thousands of Israel."

This sacred office of blowing the trumpets appertained to the priestly class, inasmuch as this was the function of the priestly office. In the hands of the priestly family was this privilege of gathering about the sanctuary of God there to observe the first signs of the movement of the cloud and to make known the matter to the most remote parts of the camp; and the vast host was equally responsible to render implicit obedience. "It would have been at once positive rebellion for any to attempt to move without the word of command, or to refuse to move when once that word was given. All had to wait upon the Divine testimony, and walk in the light thereof the very moment it was given. To move without the testimony would be *to move in the dark*; to refuse to move, when the testimony was given, would be *to remain in the dark*."

### **Difficulties with the Spiritual Israelite**

"This is most simple and deeply practical. We can have no difficulty in seeing its force and application, in the case of the congregation in the wilderness. But let us remember that all this was a type; and, further, that it is written for our learning. We are solemnly bound, therefore, to look into it; we: are imperatively called upon to seek to gather up and treasure up the great practical instruction contained in the singularly beautiful ordinance of the silver trumpet. Nothing could be more seasonable for the present moment. It teaches a lesson to which the Christian

reader should give his most profound attention. It sets forth, in the most distinct manner possible, that God's people are to be absolutely dependent upon, and wholly subject to, Divine testimony, in all their movements. . . . How beautiful! How striking! How instructive! And, let us add, how deeply practical! Why do we dwell upon it? Because we firmly believe it contains a needed lesson for the day in which our lot is cast. If there is one feature more characteristic than another of the present hour, it is the insubjection to Divine authority-positive resistance of the truth when it demands unqualified obedience and self-surrender. It is all well enough so long as it is truth setting forth, with Divine fulness and clearness, *our* pardon, *our* acceptance, *our* life, *our* righteousness, *our* eternal security in Christ. This will be listened to, and delighted in. But the very moment it becomes a question of the claims and authority of that blessed One who gave His life to save us," when it comes to yielding our all in obedience to the terms and conditions of our covenant of consecration to Him, there are frequently many difficulties started; all sorts of reasonings and questions are raised; clouds of prejudice gather round the soul, and darken the understanding. The sharp edge of truth is blunted or turned aside in a thousand ways. There is no waiting for the sound of the trumpet; and when it sounds, with a blast as clear as God Himself can give, there is no response to the summons. We move when we ought to be still; and we halt when we ought to be moving.

"Reader, what must be the result of this? Either no progress at all, or progress in a wrong direction, which is worse than none. It is utterly impossible that we can advance in the Divine life, unless we yield ourselves, without reserve, to the word of the Lord."

### **The Sound of Unauthorized Trumpets**

Can we imagine what would have been the consequences with Israel in the wilderness had they refused to give attention, and had they disobeyed the sound of the trumpet? It is at once obvious what would have happened in the way of the Lord's displeasure had they dared to assemble for a religious service without the divinely appointed summons; or had they presumed to move forward on their pilgrimage, or gone forth to war without the sound of alarm in the proper way. The inevitable conclusion then is that as the silver trumpet decided and ordered all the movements of ancient Israel, so the testimony of God ought to settle and order everything for the Church now. As has often been the case in the Church's history there have been those who have attempted to step in and set aside the testimony of God as communicated by Christ and the Apostles; men may endeavor to sound trumpets of their own make and at times unauthorized and contrary to the mind and spirit of God; but it is the solemn duty of all faithful and trusting Israelites to know the source from which cometh the sound of the trumpet and to respond only if it is known to be according to the Divine order -- "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

"A Christian has no right to move or act apart from Divine testimony. He must wait upon the word of his Lord. Till he gets that, he must stand still. When he has gotten it, he must *go forward*. God can and does communicate His mind to His militant people now, just as distinctly as He did to His people of old. True, it is not now 'by the sound of a trumpet, or the movement of a cloud; but by His Word and Spirit. It is not by aught that strikes the senses that our Father guides us; but by that which acts on the heart, the conscience, and the understanding. It is not by that which is natural, but by that which is spiritual, that: He communicates His mind.

"But let us be well assured of this, that our God can and does give our hearts full certainty both as to what we should do, and what we should not do; as to where we should go, and where we

should not go. It seems strange to be obliged to insist upon this-passing strange that any Christian should doubt, much less deny it. And yet so it is. We are often in doubt and perplexity; and some there are who are ready to deny that there can be any such thing as certainty as to the details of daily life and action. This surely is wrong. Cannot an earthly father communicate his mind to his child as to the most minute particulars of his conduct? And cannot our Father communicate His mind to us, as to all our ways, from day to day? Unquestionably He can; and let not the Christian reader be robbed of the holy privilege of knowing his Father's mind in reference to every circumstance of his daily life.

### **The Cure for Doubt, Hesitancy, and Vacillation**

Nor can we suppose for an instant that the Church of this Gospel Age, the New Creation, are any less cared for in the matter of Divine supervision and guidance than was that camp in the desert. Surely that which was prefigured would occupy the place of chiefest importance, and it is impossible to think that the Lord has left His Church to drift carelessly, without specific instruction, in an indifferent or haphazard manner. "How is it, then, that one often finds Christians at a loss as to their movements? It must be owing to a lack of a circumcised ear to hear the sound of the silver trumpet, and of a subject will to yield a response to the sound. It may, however, be said that we are not to expect to hear a voice from heaven telling us to do this or that, or to go hither or thither; nor yet' to find a literal text of Scripture to guide us in the minor matters of our every-day history. How, for example, is one to know whether he ought to visit a certain town, and remain there a certain time? We reply, If the ear is circumcised, you will assuredly hear the silver trumpet. Till that sounds, never stir; when it sounds, never tarry. This will make all so clear, so simple, so safe, so certain. It is the grand cure for doubt, hesitancy, and vacillation. It will save us from the necessity of running for advice to this one and that one, as to how we should act, or where we should go. And furthermore, it will teach us that it is none of our business to attempt to control the actions or movements of others. Let each one have his ear open, and his heart subject, and then assuredly, he will possess all the certainty that God can give him, as to his every act and movement, from day to day. Our ever gracious God can give clearness and decision as to every thing. If He does not give it, no one can. If He does, no one need.

"Thus much as to the beautiful institution of the silver trumpet, which we shall not pursue further now, though, as we have noticed above, it is not confined, in its application to Israel in the wilderness, but is bound up with their entire history right onward to the end. Thus we have the feast of trumpets; the trumpet of the jubilee; the blowing of trumpets over their sacrifices, upon which we do not now dwell, as our immediate object is to help the reader to seize the grand idea presented in Num. 10:1.10. May the Holy Spirit impress upon our hearts the needed lesson of 'the silver trumpets'!"

Observing again, the picture of Israel in the wilderness, fully equipped and ready for the journey, everything is duly ordered for their marching forward triumphantly by the grand regulator-"The commandment of the Lord." All are in their proper place, every man according to his pedigree and each tribe according to the standard thereof. We observe the pillar of fire and the cloud and at last the definite signal or testimony of the silver trumpet. There is, therefore, nothing lacking amongst the hosts of Israel. An all-watchful eye, a powerful hand, and a loving heart have made provision for all possible emergencies so that the entire congregation in the wilderness is thoroughly furnished.. How is it then with the Church of Christ? The reply is that every needful provision has been made for the spiritual guidance and leading of the Christian in all his journeyings. He is under the direction and leadership of the greater than Moses, even Christ, who

is the Head over all things to the Church which is His Body.

"Nothing can escape His vigilant eye; nothing is beyond His omnipotent hand. Hence, therefore, all those who can truly say, 'The Lord is my Shepherd,' may add, without hesitancy or reserve, 'I shall not want.' The soul that is, in truth and reality, leaning on the arm of the living God can never-shall never- want any *good* thing. The poor foolish heart may imagine a thousand wants; but God knows what we really want, and He will provide all."

### **Another Lesson of Reliance upon God**

As every follower of Christ knows, the lesson of trust is surely an all-important one. Practically all the failures in the Christian life are due to unbelief and to an insufficient faith and reliance upon the Lord. Again we have a solemn lesson along this line and a touching display of grace Divine as Israel was about to move forward after a long period of waiting. We read "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." - Num. 10:29-31.

This declaration of Moses to Hobab is a beautiful expression of faith in God. Speaking for all Israel, he is affirming their trust in the Divine promise originally made to Abraham concerning the inheritance of Canaan for his posterity, and is virtually saying: "We firmly believe in the promises of God. We are now in the journey toward that promised land, of which the Lord has said, 'I will give it thee.' Yet, observing critically this interesting statement of Moses, we discover what appears to be a weakness of faith, a failure to trust fully in the arm and leadership of the Lord. The object of Moses in accosting Hobab and entreating him to join them in the journey and share in the experiences, sufferings, and fortunes of Israel may have been from a good purpose; but it appears that the principal motive was that Israel should have the advantage of the knowledge and experience that Hobab possessed in that wild and uncertain country in which they were journeying. This thought is conveyed in the words, "and thou mayest be to us instead of eyes." Thus there is the suggestion of mistrust or failure to rely upon the promise of God's guidance and supervising care. Moses, therefore, displays that element of weakness that is so commonly to be observed in the professing servants and children of God through the ages.

### **Prone to Leave the God We Love**

"If we did not know something of our own hearts, and the tendency thereof to lean on the creature rather than upon the living God, we might well marvel at the above. We might feel disposed to inquire, What could Moses possibly want with Hobab's eyes? Was not Jehovah sufficient? Did not He know the wilderness? Would He suffer them to go astray? What of the cloud and the silver trumpet? Were not they better than Hobab's eyes? Why then, did Moses seek for human aid? Alas! Alas! we can but too well understand the reason. We all know, to our sorrow and loss, the tendency of the heart to lean upon something that our eyes can see. We do not like to occupy the ground of absolute dependence upon God for every step of the journey. We find it hard to lean upon an unseen arm. A Hobab that we can see inspires us with more confidence than the living God whom we cannot see. We move on with comfort and satisfaction when we possess

the countenance and help of some poor fellow-mortal; but we hesitate, falter, and quail when called to move on in naked faith in God.

"These statements may seem strong; but the question is, are they true? Is there a Christian who reads these lines that will not freely own that it is even so? We are all prone to lean upon an arm of flesh, and that, too, in the face of a thousand and one examples of the folly of so doing. We have proved, times without number, the vanity of all creature confidences, and yet we will confide in the creature. On the other hand, we have, again, and again, proved the reality of leaning upon the Word and upon the Arm of the living God. We have found that He has never failed us, never disappointed us, nay, that He has always done exceeding abundantly above all that we ask or think; and yet we are ever ready to distrust Him, ever ready to lean upon any broken reed, and betake ourselves to any broken cistern. Has it not been so all along with Israel after the Spirit? But notwithstanding the fact that thus it is with us, God's favor, His deep and compassionate love, hath abounded toward us as in the days of old toward Israel.

### **God Provided a Resting Place**

While Moses is looking to Hobab for guidance, Jehovah proceeds to teach His servant that He Himself is all-sufficient as a guide, for we read: "And they departed from the mount of the Lord three days' journey; and the ark of the Lord went before them in the three days' journey, to search out a resting-place for them." How marvelous! How deeply significant this should have been to Moses. "What rich, what precious grace! In place of their finding a resting-place for Him, He would find a resting-place for them. What a thought! The mighty God, the Creator of the ends of the earth, going through the wilderness to look out for a suitable camping ground for a people who were ready, at every turn in their path, to murmur and rebel against Him!

"Such is our God, ever 'patient, gracious, powerful, holy,' ever rising in the magnificence of His grace, above all our unbelief and failure, and proving Himself superior, in His love, to all the barriers which our unfaithfulness would erect. He, most assuredly, proved to Moses and to Israel, that He was far better as a guide than ten thousand Hobabs. We are not told in this place, whether Hobab went or not. He certainly refused the first appeal, and perhaps the second likewise. But we are told that the Lord went with them. 'The cloud of the Lord was upon them by day, when *they* went out of the camp.' Blessed shelter in the wilderness! Blessed, unfailing resource, in every thing! He went before His people to search out a resting-place, and when He had found a spot suited to their need, He halted with them, and spread His sheltering wing over them, to protect them from every foe. 'He found him' in a desert land, and in the waste howling wilderness; He lead him about, He instructed him, He kept him as the apple of His eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him.' (Deut. 32:10.12.) 'He spread a cloud for a covering, and fire to give light in the night.' - Psa. 105:39.

"Thus, then, all was provided for according to the wisdom, power, and goodness of God. Nothing was, or could be, lacking, inasmuch as God Himself was there. 'And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel.'"

All of this was long ages ago. Now as we have seen, we are in the days when God through the greater than Moses, even the Lord Jesus Christ, is leading His people unto their promised

inheritance. And He just as truly finds and provides for His people a resting place; yea, it is the rest that remaineth for the true people of God. Such as put their trust in Him and not in the arm of flesh shall not be put to confusion by any of the powers of evil, or the forces of darkness, but, like Israel of old, such shall see their enemies flee before them, and shall ultimately experience the great deliverance promised to all the faithful.

## Report of Recent Conventions

### TOLEDO

"Although our convention here has come to a close and with it three most precious days of sitting together in heavenly places, yet hallowed memories continue and the convention is still the main topic of conversation among us.

"And now we want to thank you dear brethren for your kind cooperation in this whole matter. As we look back it seems we did well to ask the brethren of the Institute to help us in preparing the Program, which we believe in Divine providence was instrumental in bringing together so many of one mind and of the same spirit, and thus made possible such an outpouring of blessings as we have just witnessed. We want to acknowledge too the dear brethren who served us, for the part that each had in helping us carry out such a splendid program. And above all we would thank Him from whom all blessings flow, yea, we praise and laud and magnify His holy name for He hath in truth done great things for us.

"Yesterday was Convention 'Crumbs' Sunday here, when we lived the convention over again. It was a spontaneous affair and each seemed anxious to tell of the blessings received through the convention. Personally I do not recall ever attending a convention where the Spirit of the Lord seemed so manifestly in evidence since the days of Brother Russell; it was good to be there. A similar sentiment seemed to prevail amongst the friends in general as evidenced by the many testimonies to this effect both at the meetings and in private.

"There was a drenching rain throughout the first day's sessions, followed by a fire which forced us to change halls. These seemingly untoward incidents did not however appear in the least to dampen the ardor of the friends, who as was manifest had heard

The music ringing  
Which found an echo in their souls  
And could not keep from singing.

"On the contrary the raging elements seemed rather to serve as sacred emblems, for the incessant rain during that first day seemed a forecast of the showers of blessings that had even then begun to descend upon us as though the windows of heaven had been opened, while the leaping flames which followed in the wake of the rainstorm seemed to speak of fiery trials to follow lest we should think them strange."

## SEATTLE

"The brethren who were privileged to gather in convention in Seattle over Labor-Day Holiday will long remember the three happy days of fellowship enjoyed on that occasion. From the moment the assembled friends listened to the warm words of welcome, until the closing prayer ended the conference, all were blessedly conscious of the Master's presence. Quite early in the opening services it was made clear from conversations and testimonies that many had been making earnest prayer for a special blessing upon both speakers and hearers, and that these prayers had been heard there could be no doubt. Considering the financial difficulties being experienced by so many of the brethren, the attendance was remarkably good. Approximately one hundred friends were present at the larger gatherings on Sunday, and this number represented quite a large territory embracing Washington, Oregon, and British Columbia. On Sunday evening a well advertised meeting brought out an unusually good attendance, possibly a hundred or more of the general public. Good attention was given to the speaker of the evening, but as to how permanently impressed they may have been, only the future can reveal.

"In the addresses to the friends it would seem that the Holy Spirit had led the speakers' minds very much in the same direction. Special emphasis was put upon the vital facts of Christian experience, and all were urged to concentrate more and more upon the attainment of a character in likeness to God's dear Son. The possible shortness of our probation was recognized as a factor in the life of God's people today, and the great questions of 'Who shall be able to stand?' and 'Who may abide the day of His coming?' were not forgotten. Attention was also directed to the great cause for gratitude and encouragement now appropriate to the saints, for it was remembered that the Savior had said, 'When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh.'

"The Love Feast with which this convention closed was " indeed a feast of love. The dear Brother who had been asked to take charge of this service had surely caught and reflected the true spirit of brotherly love, and in the life of the writer that parting service will stand out with sweet and lasting memories. 'Home sweet Home', and 'God be with you till we meet again,' sung from happy hearts, closed our three days of blessing and sent us out to the world again to watch and wait 'until He come'."

## MINNEAPOLIS

"The Minneapolis Convention is now a matter of history but the blessings received of the Lord on this occasion will long be remembered. Friends were present from Kansas, Missouri, Iowa, Illinois, Wisconsin, and Manitoba, as well as from scattered points in Minnesota. There were between 100 and 120 adults in attendance at all the services. Some of these dear ones had not met for many years; also many new acquaintances were formed. The local Polish Class was well represented and although it was difficult for some of them to understand or speak our language, their happy faces were an inspiration to all. It was an inspiration also to know that many obstacles were overcome by some of the brethren in order to be present. One dear brother who physicians think may have but two or three months to live, was present at all the services in spite of his infirmity. His complete resignation to the Lord is indeed inspiring.

"The brethren who are in the Pilgrim service having been called upon to serve at the General Conventions, the local brethren with the assistance of brethren from Winnipeg and Duluth served

our little Convention. Some of the points emphasized by the speakers were, our responsibilities; present and future rewards; the necessity for looking to and leaning upon the Lord; the nearness of the Kingdom; and the necessity for watching and praying. The closing discourse on the subject of 'Spiritual Light' brought out our need of drawing near to the Lord and imbibing of His Spirit if we would walk in the light.

"A very beneficial hour was spent in a study on 'The Spirit's Witness,' in which a goodly number of the friends participated. Our program gave place to three testimony meetings and considerable time for fellowship. The isolated brethren particularly enjoyed the privilege of fellowship, and one sister expressed that she needed this convention more than she had needed anything in her life. We believe that this little gathering together has served to stimulate us to renewed efforts in running the race set before us.

"The Ecclesia here is looking forward to the coming of our dear Brother Hoskins, who is expected within a few days. We wish to take this opportunity to thank the brethren at the institute for arranging it so we may have the visits of the Pilgrim brethren so often."

### **HUTCHINSON**

"The friends at Hutchinson were greeted with quite a representative gathering from over Kansas; friends from Oklahoma also attending the convention held here September 10 and 11. It was surely a delightful season of fellowship in the Lord.

"The keynote of the convention was sounded in the opening address -- that the one all important thing at this time is that the Bride should make herself ready. Discourses by Brother Hoskins and Brother Patterson were exceedingly helpful and inspiring, encouraging us to press on to higher ground. The great distances and the scattered condition of the friends have largely deprived those of the Middle, West of-Convention privilege's in the past hence this opportunity of fellowship in the 'Lord brought much rejoicing to all our hearts, and we could say with one of old; 'Lord it is good for us to be here'.



## Encouraging Letters

Dear . Brethren

The "Herald" came today and I have devoured it to the last crumb. I shall miss 'its mid-monthly' visits.

It is surely on the home field that the great battles must be fought. If we spend our school days in playing, we shall not be ready for the final tests, no matter how or when they come., I 'have a dear girl who is.-seventeen this summer and she is such a good obedient child, she gladdens my heart daily; and now I see how a really cheerful response on our part to all our Heavenly Father's counsels and reproofs must appear to Him. I hope to be able to try just as cheerfully to serve and obey Him as this child does to obey me. I love the others too, but it grieves me to think of the bumps they must take that I could help them over if they would. It -has seemed to me that a daily life in my family,; teaching and helping them to know and" love the Truth and the Lord, is as real' a service as selling hundreds of books to people who do not seem to care anything about such things. Anyway, I can only serve where and how the Lord places me and wait for Him to judge.

It is good to practise standing,' on our -own spiritual legs; and to walk alone with. Him a while. It is a great task to put down every idol in our own foolish hearts and to give Him His rightful place. there. In the vigor of the flesh they keep cropping up again even. after we have settled in the mind the right course to be taken. I am so thankful that He is giving us. time to work out His will. Looking back we can praise Him for all' the way He has, led us.

Your sister by His grace, Mrs. F. E. W.-Vt.

Dear Brethren

Greetings to you in Him who. has, [called- us](#) out of, darkness into His marvelous. light. Praise be to His name, both now and evermore.

I am wanting to tell you that it was my wonderful privilege to attend the Convention at Portland, 'Ore. I was utterly unable to attend 'it alone,' but dear Brother and Sister C\_\_\_\_ came with their car and took-full charge; and rendered me: a great privilege to be there with the Lord's dear children once more.: Have not been there since 1925. I enjoyed every minute'- of the time, 'and' was present every session except the last one, the Love Feast. It is with the profoundest gratitude to our Heavenly Father that He permitted me to drink at the fountain of cooling waters and refresh my weary heart, surrounded as I am with confusion and' discord in every way. It was so restful to be among the Lord's dear children. -There was such a sweet spirit of fellowship that pervaded the Convention throughout. Bright happy faces met me everywhere and I can never forget the spirit that was manifest. - But all the time I missed something; as I looked around I missed many dear faces. It was my extreme pleasure to lodge in the `same home with Brother McKeown. Our breakfast table talks in the morning were very entertaining.

Dear friends, I will close. You can see that my handwriting is very unsteady. - May the Lord's richest blessing rest ever upon you in the future as it has been in the past.

Yours in His name,  
Mrs. R.: J. A.-Ore.