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World Events in the Day of the Lord

NOW two months into the year 1933 finds the world still facing a dark picture and apparently making no headway in checking the depression, dispelling the gloom and throwing off discouragement and despair. In an Editorial appearing in the "New York American" of February 12, we have the situation pointedly and concisely summed up as follows:

"Ships tied up, freight trains idle, passenger cars empty, twelve million men without work, business at a standstill, the Treasury bursting with gold, granaries overflowing with wheat, gigantic and unsalable crops, mines shut down, oil industry in cut-throat competition, farmers desperate, taking the law into their own hands in many States, factories idle, an active smokestack a curiosity, industry paralyzed, politicians from Washington to the smallest hamlet, spending the public money and taxing private resources with insane recklessness.

"That's the picture of the United States in 1933."

Again the outlook as seen by an eminent British Statesman is interestingly reviewed in the same issue of the "New York American." We quote from an article appearing therein, by David Lloyd George:

"World recovery depends on world sanity. Would any one care to risk his reputation on a forecast of the time when the nations will come to their senses? I can see no immediate sign of it here or abroad.

"The confusion of tongues everywhere reminds me of a sea voyage I took to the East about fourteen months ago. Leaving the European port of departure was a comparatively quiet business. A few sharp words of command at intervals and a number of sailors and dockside workers moving swiftly about their tasks, loading cargo, winding their engines, casting off the ropes, drawing in the gangways, and it was over. There was no bustle. It was all business.

"But when our vessel put in at the Eastern port we found the wharf cluttered with innumerable brown forms, some squatting about the quay, others pattering to and fro in a restless medley of uproar and confusion, all chattering without cease in a score of dialects. They tripped over one

another, they gathered into knots and broke loose again, and whether busy or idle or purposefully aimless, they never for one moment paused from their incessant babbling.

"I felt myself dazed, moidered, half stupefied by the bewildering clatter of the crowded quayside. It had the nightmare quality of some oppressive dream from which one could not awake. And it went on and on. I fled to my cabin to escape from the dementing babel.

"When I gaze today on the political welter and try to sort out the conflicting cries throughout the world, I think of the Eastern dock with its fifty harbor masters, each interested in loading or unloading different ships and each with different ideas as to the time and method of doing so. I get the same nightmare impression of restless confusion, of bustle without aim or method, and amazing tumult.

"All work chattering in myriad tongues. Every one is shouting orders which nobody else heeds. Little groups and knots form, intent on urging their own ideas and interests and elbowing out those of their rivals.

"There are advocates of currency reform, of the Douglas Plan of Gold Standard bimetalism, technocracy, inflation, reflation, high and low tariffs, nationalization, economy, more expenditures, and all the hosts of isms, Fascism, Socialism, Communism, Hitlerism, Nationalism and Internationalism, and the rest.

"Some are engaged in vain efforts to balance budgets. Those who have already done so are discussing the easiest methods of unbalancing the budget.

"If, metaphorically, the eye can leave the harbor, I should describe the countries of the world as rolling aimlessly in heavy seas, with rigging wrecked, their hulls leaking fast, without a chart, beneath a starless sky.

"Whither? No one can tell because no one knows. New captains look wise and promise that all will be well now that they are on the bridge. I hope they're right."

Well did the Prophet sum up the darkness and despair that would overtake humanity in this time of the transition from the old order to the new. Thus we read: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand: a day of darkness and of gloominess, a day of clouds. and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there bath not been ever the like, neither shall be any more after it, even to the years of many generations."- Joel 2:1, 2.

Succeeding verses of this chapter apparently portray additional stages as the nations of the earth march further on into the Day of the Lord, as well as clearly show the appeal of the Lord and the offer of His blessing and deliverance to: the people in their extremity and great distress. - Joel 2:11-27. See also "Scripture Studies," Volume IV, chapter 11.

"The Sign of the Fig Tree"

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." - Matt. 24:32, 33.

EVER mindful of our Savior's words quoted above relating explicitly to the end of this Age, all who are waiting for "the consolation of Israel" rejoice in every sign today of the fig tree "putting forth leaves." Our attention has been recently drawn to an article appearing in the February issue of "The Evangelical Christian" (Toronto), reviewing and emphasizing what we have called attention to from time to time in these columns in recent years. Our readers we know will peruse the following lines with keen interest:

"As we continue our survey and study of the Jewish situation through 1933-should our Lord tarry-let us constantly, amid the gloom, discern the glory. Otherwise, did we see only the darkness, the very writing and reading of this page would soon become unbearable. For the darkness of Israel is dark indeed, and fast becoming darker; but praise God! on every hand there are also visible the golden gleams of dawn which presage the full-orbed light of Israel's Millennial Day.

"Let us then read into the dreary picture of the present suffering of the Jews world-wide, the optimism of radiant hope for the fulfillment of every one of the promises assured to God's chosen people."

Evidently the above statement that "the darkness of Israel is dark indeed and fast becoming darker," relates to various misfortunes, afflictions, and persecutions that the Jews are meeting with in various countries ruled over by Gentile powers today; as if at this time God was thus indicating to His ancient people that they should turn their minds and hearts toward the land of their fathers. After reviewing God's promises to Israel as recorded in 2 Sam. 7, and in the 89th Psalm, this writer in "The Evangelical Christian" continues:

"In the light, then, of this promised glory for the Covenant People, we can endure the harrowing immediate reports concerning them. As 1933 dawned, it found them in deplorable condition all over the world, in almost every country where Jews are found. One Land alone stands out conspicuously as an exception to this general rule. And that Land-is it by remarkable coincidence, or is it by God's design? -- that Land is Palestine. With the whole world groaning under economic disaster, Palestine enjoys unwonted prosperity.

"Prosperity in Palestine"

"According to the Jerusalem correspondent of 'The Jewish Daily Bulletin,' Palestine is 'the only prosperous corner of the world today where no crisis is felt.... The present situation is such that very few need loans. There are over a hundred banking firms in Palestine, each of them glad to grant loans at a very small percentage; but few of them having a demand for such loans. In the history of Palestine it is perhaps for the first time that the supply of capital is larger than the demand.... Palestine is free from all those financial difficulties which the world is experiencing.'

The correspondent goes on to show that the present prosperity centres largely in the orange and building industries.

"Radium Discovered in Palestine"

"And the present prosperity is but a drop in the bucket to the wealth in store for the Promised Land. It has long been known that the mineral products of the Dead Sea, now being exploited, are estimated at the amazing figure of twelve hundred billions of dollars. And now, added to all this, comes the announcement by American experts, that in the Palestinian waters radium has been discovered. This almost priceless element has been found by chemical analysis, in the wells of Hamath.

"The Jewish Telegraphic Agency has just made public the report given by Sir Arthur Grenfell Wauchope, High Commissioner of Palestine, to the Mandates Commission of the League of Nations last November, concerning Arab claims for land dispossession. Sir Arthur, in his report, exploded the legend that Jewish immigration into Palestine is responsible for the dispossession of Arab cultivators, and the Arab economic grievances were responsible for the Arab-Jewish riots of 1929. According to approved estimates, the number of Arabs who can establish any case for land compensation, will total under 600, out of the 2,826 Arab cultivators who filed claims up to October 1, 1932.

"The official opening of the Tiberias Hot Springs Concession took place early in December. The company which has received the concession on a forty-nine year lease, aims to convert Tiberias into a health resort rivaling Carlsbad. The desire is that the hot baths of Tiberias shall be restored to their ancient fame."

"The City of Our God"

"When the Spirit of grace rests on Israel again,
And they look upon Him whom in wrath they had slain
They will bitterly mourn and acknowledge their sin,
And gladly accept Him, their long-looked-for King.

"Then the promised possession the Lord will restore,
And their numerous sins He'll remember no more.
Jerusalem will, with the Lord as its Light,
Be the glory of earth and its joy and delight.

"From this city most glorious life's waters shall flow,
And the life-giving trees on its borders shall grow.
As the curse is removed this blest city of love
Is enlarged and made one with the City above.

"All honor and glory to the Lord shall be given,
And His will on the earth will be done as in heaven."

Living, where the Fruits of the Spirit Grow

"But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." - Psalms 1:2, 3.

AMONG the very instructive and deeply significant illustrations used by Jesus during His earthly ministry we have the beautiful presentation of the Christian's possibilities drawn from the vine and its branches. As used by our Lord (John 15) it embraces in the closest relationship, the Father as Husbandman, our Lord as the Vine, and ourselves as the branches - all absorbed in the same great objective-the production of fruitage. And be it noted, this illustration is particularly used to emphasize the fruit-bearing expected of the branches. To this end the Husbandman watches over their union with the Vine, taking care to prune away all unfruitful branches, and giving still more special attention to such as are fulfilling His purpose in bringing forth increasing measures of fruit. "Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth *more* fruit." And to make sure that we get the real import of the lesson thus illustrated, there comes that final reiteration of the Father's purpose, and this time with such impelling persuasiveness as to impart to our hearts something of the joy experienced by the Vine in bearing fruit for God: "Herein is My Father glorified, *that ye bear much fruit*; so shall ye be My disciples." Could there be a stronger appeal made to hearts at one with Jesus than this?

But care is taken in this forceful illustration to once more emphasize the inflexible purpose of the Husbandman. It is one of those Scriptural lessons calculated to disabuse any mind of whatever lax ideas there might be regarding the seriousness of being a castaway. There is nothing whatever in the picture to encourage the thought that even if the fruitage is not all that it should be, there is nothing to be seriously concerned about. On the contrary it has everything in it to remind the meager fruit-bearing branches of other Scriptural warnings of the "goodness and severity of God." It is here made very clear that unless there is a continual growth toward greater fruit-bearing, there will be a severance from the Vine. Unless there is "more fruit" and "much fruit," the Husbandman must cease His expectations of a harvest, and then, how significant the words, "*Men gather them, and cast them into the fire, and they are burned.*" To get more of the force of the lesson let us remember that a vine branch has but one use, that of bearing fruit. We are keeping in mind, of course, that our Lord is thinking of a grape-vine. Had He used any of the larger fruit-bearing trees, the lesson would not have been so definite, for it frequently happens that the branches pruned from trees have a further use. They may be used for fuel where firewood is needed. But vine branches are entirely useless except for the one purpose for which the husbandman, grows them; failing in this they are unprofitable. Thus, Paul tells us, God dealt with the Jewish nation, and so also will He deal with us should we fail to bring forth the fruit expected: "For if God spared not the natural branches, take heed lest He also spare not thee." - Rom. 11:21.

Growth in Grace-How Attained

How manifest it is from a study -of the Scriptures that it is God's will for the new life which is begun in us by our being begotten of the Spirit, to be constantly growing into greater fulness from day to day. Plainly it is revealed that God desires not merely to give life, but to give it more and more abundantly. The new life is to be vitalized continually by an appropriation of the exceeding great and precious promises of the Word. And it will grow just in proportion to the measure that the sunshine of Divine truth and the showers of heavenly grace are received and thus appropriated. The possibilities of growth are in proportion to our willingness to receive. God in His marvelous grace has unnumbered blessings awaiting our willingness to accept and as we receive and use these blessings, we will experience. expanding powers of growth "from grace to grace, and from glory to glory." Progressively, this will mean, first, a recognition on our part of our redemption through the precious blood of Jesus, and by virtue of that full atonement accomplished for us, we can rejoice in a standing of "no condemnation." Then there must be a personal faith in and dependence upon all the promises of the Father made to us through Christ Jesus. By thus cultivating faith there will surely follow a blessed, intimate communion with our Father and our dear Redeemer in our daily life of prayer, and in our study of the Word to learn our possibilities in the purposes of God. If such be our constant attitude of mind and heart, there will not fail to be a constant ripening of the fruits of the Spirit, making us more and more pleasing and acceptable to the Lord. Thus He leads us on and on into an abiding sense-of His favor, and acceptance, and day by day imparting to us an increasing measure of joy in fulfillment of the promise: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." - John 14:23.

"We will come unto him, and *make our abode with him.*" What a depth of meaning there is in this promise! Does it not literally mean that the one great desire of the Father and the Son is to have a permanent abiding place in our hearts? Are they not saying to us in this and other similar entreaties, It is not yours I want, but you. Let our giving of time and means be ever so great, and our work , ever so zealously performed, yet we. may be robbing our gracious God of the greatest joy we can give Him-the joy of supping with us in quiet communion in the innermost chambers off our hearts. He does not say, We will make our abode *in you*, and that will be all we want. Ah no, that would never satisfy the heart of Him who has given us all we can know of longing for intimate fellowship. Jesus means much more than just abiding in us as one who has had a place of residence given Him. What He asks of the Christian is the joy of abiding *with him* in intimate communion. And if we would experience a real consciousness of attaining growth in grace, we must find ourselves irresistibly drawn away from all other things, to find ourselves alone with Him-yes, alone with Him-not to the neglect of work to be done but to receive that power to work according to His will, which is so indispensable to all who would enjoy His sweet "Well done."

Into a Desert Place Apart

Not of himself alone did the poet write when he gave to the Church these expressions of soul hunger for God:

"I love to steal a while away
From every cumbering care,
And spend the hours of closing day,

In humble, grateful prayer.

"I love in solitude to shed The penitential tear,
And all His promises to plead,
Where none but God can hear."

This desire to be alone with God is so much a part of the life of abiding in true union with Him that to be devoid of such longing would seem to be a matter of real concern. To enjoy oneness with our Lord, and as our opening text suggests, to "be like a tree planted by the rivers of water," there must be a desire to be with Him where He loves to be. And does He love to be "in a desert place" with His own? Indeed He does! The evidence of this fact is too great to leave any one in doubt. It was in the lonely Midian wilderness that God appeared to Moses, and there revealed Himself and His purposes concerning Israel. And it was there in *that solitude* where God reminded Moses that "the ground whereon thou standest is holy ground." When God came down to hold converse with His servant in this way, it transformed "the backside of the wilderness" into a holy retreat and rendezvous alone with God. Yes, and it prepared His trembling instrument for his future service to his brethren held fast in the degrading chains of bondage. And we may well observe that being alone with God characterized much of the life and service of Moses. May it not be that even in this he was a type of the greater Prophet he foreshadowed our Lord Jesus. He too spent much time in the solitudes apart from all but God.

In later years as Moses became burdened with such great responsibilities, we find God calling him apart. He was called up into the mountain to spend a prolonged season of close contact with the Lord, and with what wonderful results! His face was made to shine with a glorious reflection of the Divine character with which he had been in communion. Down on the plains amid the multitudes he could know much of God's purposes in delivering Israel and using them ultimately to carry forward His Plan to bless all the families of the earth, but when God would reveal the hidden secrets of the "better sacrifices," and "the sufferings of Christ and the glory to follow," He called His servant away from the plain, up into the mountain, height. The minutia of the "great salvation" came to him when alone with God, and as he went forth to perform his ministry to Israel, and to us, he left that holy rendezvous with these deeply significant words in his ears: "See ... that thou make all things according to the pattern *showed to thee in the mount.*" - Heb. 8:5.

Savior Let Me Walk with Thee

"Lofty thoughts and great deeds are invariably the outcome of meditative silence. Look at Christ Himself. Although He did not begin His public ministry until He was thirty years old, and although it lasted only for three and a half years, yet during that brief period, He often left behind Him the busy haunts of men and even the companionship of His disciples, and went away into the lonely places of the land to commune with His own heart and enjoy fellowship with His Father. Thence He returned refreshed and invigorated to teach and heal the people, and carry forward to its sublime fulfillment the Divine mission of His earthly life. Has He not in this, as in other things, left us an example to be imitated? If Christians really desire to be Christ like in character and conduct, progressive in themselves and useful to others, let them frequently retire into solitude and silence, to ponder the Word of God, contemplate the Divine character, imbibe the Divine Spirit, and be built up into Christ. It is not more meetings they need with more talk and excitement, but more of quiet meditation and secret prayer. 'Enter into thy closet, and when thou hast shut the door, pray to thy Father who seeth in secret, and thy Father who seeth in secret; *shall reward thee openly.*' Thou shalt come forth thence into the social life of men with clearness of

vision, warmth of heart, and inspired by noble purposes, to live for Christ, speak for Christ, labor for Christ, and do good unto all men as opportunity offers. Jesus also said unto His disciples, 'Come ye yourselves apart into a desert place, and rest awhile.' " And today as then, He would have it understood that such quiet pauses even amid whitened fields, may not be neglected without depleting our spiritual strength, and diminishing our power for effective service.

As the Vine, our Lord Jesus partook so continuously of the power and life of God, that His life fulfilled the inspired statement of the Psalmist: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." How beautifully we find Jesus acknowledged this dependence upon God: 'The Son can do nothing of Himself, but what He seeth the Father do.' (John 5:19.) It is no marvel, therefore, that we find abundant evidence being constantly given Him that His life and work had the Father's approval. Understanding His need, then, and being wholly concerned about doing God's will in God's time, as well as in God's way, Jesus cannot but seek the place where God's voice is heard most distinctly-the place apart, where the humble, teachable heart loves to pause and inquire afresh, "Lord, what wilt Thou have me to do?"

Up in the Mountain to Pray

It will be profitable to review just here a few of the incidents in our dear Lord's life wherein we are' shown how He connected prayer with the great crisis periods of His life, and the results secured thereby. Luke informs us (chap. 6:12) that before selecting the twelve who should thereafter constitute the complete apostolic order, He spent a night alone in prayer. And in after days what consolation must have been His in remembering that He had not chosen His own twelve disciples. The guidance sought in the night watches alone in prayer had resulted in so complete an accord with the Father's providences that He could say without qualification, "Those whom *Thou* hast given *Me*." And this faithful guidance He promises to all who in all their ways put God first, and who have learned their constant need of wisdom from above.

At another time we find Him in the midst of a multitude toward whom He "was moved with compassion," and to whom He had given freely. On this occasion it is the people who are in "a desert place," and His disciples are urgent that they be sent away to secure for themselves whatever they may need of food. But Jesus says, "They need not depart; give ye them to eat." (Matt. 14:16.) Then followed the miraculous feeding of "five thousand men, beside women and children." To those who are disposed to give close attention to the details of our Lord's habits of life, there is a depth of significance in the record immediately following: "*And straightway* Jesus constrained His disciples to get into a ship, . . . and when He had sent the multitudes away, *He went up into a mountain apart to pray*: and when the evening was come, He was there alone." In John's record (John 6:15) we have what may be considered another account of this same miracle, and John adds the information that at this time there was a decided disposition to *take Jesus by force and proclaim Him king*. And, "What would Jesus do?" Ah, yes, well might it have been if throughout the Age His professing followers had pondered more faithfully such lessons as these, and been more alert to the danger lurking' in what seems like the sure evidence of success and triumph.

My Soul be on Thy Guard

Jesus was living too close to the Father to be deceived by any spurious fruitage. He knew too well the genuine from the false, and therefore recognized the need of adhering faithfully to the principles and standards fixed in His Father's Plan. Satan had tempted Him in the outstart of His ministry by suggesting a more speedy way to worlds rulership than by way of obedience to God, but that, and all subsequent temptations to adopt quicker methods, was as promptly rejected. And let it not be overlooked that almost invariably Jesus is found resorting to prayer when these crisis periods appear in His life. In connection with the incident we are now considering, we feel constrained to quote a few interesting observations from Farrar's "Life of Christ":

"The miracle produced a profound impression. It was exactly in accordance with the current expectation, and the multitude began to whisper to each other that this must undoubtedly be 'that Prophet which should come into the world': the Shiloh of Jacob's blessing; the Star and the Sceptre of Balaam's vision; the Prophet like unto Moses to whom they were to hearken; perhaps the Elijah promised by the dying breath of ancient prophecy; perhaps the Jeremiah of their tradition, come back to reveal the hiding-place of the Ark, and the Urim, and the sacred fire. Jesus marked their undisguised admiration, and the danger that their enthusiasm might break out by force, and precipitate His death by open rebellion against the Roman government in the attempt to make Him king.

He saw too that His disciples seemed to share this worldly and perilous excitement. The time was come, therefore, for instant action. By the exercise of direct authority, He compelled His disciples to embark in their boat, and cross the lake before Him. . . . So in the gathering dusk He gradually and gently succeeded in persuading the multitude to leave Him, and when all but the most enthusiastic had streamed away to their homes or caravans, He suddenly-left the rest, and fled from them to the hilltop alone to pray. He was conscious that a solemn and awful crisis of His day on earth was come, and by communing with His Heavenly Father, He would nerve His soul for the stern work of the morrow, and the bitter conflict of many coming weeks. . . . The storm which now began to sweep over the barren hills; the winds that rushed howling down the ravines; the lake before Him buffeted into tempestuous foam; the little boat which as the moonlight struggled through the rifted clouds-He saw tossing beneath Him on the laboring waves, were all too sure an emblem of the altered aspects of His earthly life. But there on the desolate hill-top, in that night of storm, He could gain strength and peace and happiness unspeakable; for there He was alone with God. And so over that figure, bowed in lonely prayer upon the hills, and over those toilers upon the troubled lake, the darkness fell and the great winds blew."

Christ Thins Ranks of His Followers

By a careful study of the harmony of the Gospel records, the same writer concludes that the next day following this wave of enthusiasm, and haste to make Jesus king, was to witness "one of the saddest episodes of our Savior's life. It was the day in the synagogue at Capernaum on which He deliberately scattered the mists and exhalations of such spurious popularity as the miracle of the loaves had gathered about His person and His work, and put not only His idle followers, but some even of His nearest disciples to a test under which their love for Him entirely failed." And what was that test? Ah, it is the test of all who profess relationship 'to Him, it is the test by which the secrets of the heart are laid bare, and the real objectives made manifest: "I am the living Bread

which came down from heaven; if any man eat of this Bread, he shall live forever," and, therefore, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." This, as the record shows, was "a hard saying" to many, and a most effective means of thinning the ranks of our Lord's followers. And is it not "a hard saying" still, and one calculated to serve the same ends today as then? Surely so! Who can doubt that the recording of such things as this, has been a part of God's method of warning us of the certainty of repetition in the history of His professed people. By such sad failures on the part of other favored ones, He would put us on guard, lest we too fall after the same example of unbelief. And so, as many then seemed "not far from the Kingdom" before the test, because of their enthusiastic zeal to make Jesus king before the time, so it must inevitably be again. And just as the utterance of the great truth underlying complete union with Jesus and appropriation of all that such union involves, was distasteful to the many then, so it will most assuredly be again and again. The Kingdom and its positions of honor have ever been more attractive than the blessed privilege of complete surrender to and complete association with the Lord of glory. It will therefore follow that the experience of Jesus on this occasion, will be repeated in the lives of those who really do the thing He insists must be done. As, thereafter, "many walked no more with Him" so it will be with the faithful even yet. "The disciple is not above his master," and so the pathway of true discipleship will continue to be a lonely way. But it will be a most blessed way, for it will be the way of vital contact with the Living Bread, and the way of daily enjoyment of the living water which flows into hearts to invigorate and cleanse them, yes, and then out of such to the blessing of others-"rivers of living water." These are they of whom the Scriptures speak so confidently, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Danger Lurks in the Hour of Success

Being much alone with, God, as this incident shows, fortified Jesus against accepting any premature Kingdom rights, and it safeguarded Him against any substitution of quantity for quality. The recognition of His great need of the Father's continual guidance surely protected Him against ever attempting any modification of the conditions under which He Himself or His disciples might hope to gain the approval of God. The stern requirements of the Law He knew were binding on Him, and failure in one point would constitute Him guilty of all. And He is no less severe in demanding of His disciples a similar demonstration of fidelity to the will of God. As He must be faithful to God's standard to the full extent of His ability, so also must His followers. With them, all of life must be a demonstration of the fact that vital union with Him, and consequent progression toward the perfections of the Father's character, have become the definite purpose of life-the work within taking precedence above all other things. If therefore the realization of dependence on God, and the habit of seeking that assistance in the quiet place of retirement, was so marked in the life of Jesus, how much more so is it needful for us. The praying, solitude-seeking Master, would still remind us that our wily foe is very near us when least expected. Our Lord would still check much of our enthusiasm by warning us that danger lurks in the midst of what we might be disposed to consider our greatest triumphs. When we would talk of having "routed the enemy" and of crumbling his defenses before our onward march, if we are close enough to Jesus, and quiet enough to hear Him, we will discover that the Devil is not in nearly as great danger of defeat just then, as we are ourselves. He will tell us a little of ancient history, of one who fell like lightning from heaven through self-exaltation. And then will come His usual emphasis on the greater realities: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." (Luke 10:18, 20.) The proper ground for those who are incapable of being anything other than "unprofitable

servants," is that ground where "what the Lord has done for me," extinguishes all desire to boast of what "I have done for Him."

They shall bring forth Fruit in Old Age

As in nature, so in grace, the early and latter rains contribute strength to grow into maturity. The Scriptures abound in promises and assurances in which the seeker after righteousness may well rejoice. God guarantees to give the increase, if we see to it that our hearts are prepared to receive His Word and Spirit in progressive unfolding, and quickening power. He has assured us, that if we draw nigh to Him He will draw nigh to us, and above all else, this is what He longs to do. Could we but realize this more, with what earnestness we would prove the sincerity of our frequently expressed desire: "Nearer my God to Thee, nearer to Thee." Oh for more of that understanding heart and attentive ear, to catch that same expression of desire for nearness, in God's address to us. In a multitude of ways our Father is asking for a greater nearness to those who call Him by that wonderful name. As one who realized this has well said, "Put together all the tenderest love you know of, dear reader, the deepest you have ever felt, and the strongest that has ever been poured out upon you, and heap upon it all the love of all the loving human hearts in the world, and then multiply it by infinity, and you will begin perhaps to have some faint glimpses of the love and grace of God!" Could anything satisfy the deep love of a mother's heart like the intimate spontaneous caress of her child? Even so, our Father in heaven waits for just such assurances from us of the consuming love we feel for Him. To this end He has given us "the Spirit of adoption, whereby we cry, Abba, Father." He has brought us nigh by the blood of Jesus, that being hidden in Him we may be:

"So near, so very near to God,
Nearer we cannot be;
For in the person of His Son,
We are as near as He."

To the maturing saint nothing is so precious as the inward assurance that this nearness is becoming more and more a blessed reality. The years of walking as He walked, and walking in fellowship with Him, have developed an acuteness of discernment which enables the mature to catch the clearest vision of His will. To these there will come a growing love for the things God loves, and correspondingly, a hatred for all that God cannot love. Inward purity will become such a vital issue that there will be no more desire to "make provision for the flesh." Its weaknesses will be dealt with in a determination to achieve victory, and to be cleansed "from all filthiness of the flesh and spirit." While others may continue to emphasize the development of, -the intellect, and to stress the exterior things, the one living close to God will more often be heard confessing,

"If clearer vision Thou impart,
Grateful and glad my heart shall be;
But yet to have a purer heart
Is more to me, is more to me."

It is of just such as these that the Psalmist writes: "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing." - Psa. 92:12-14.

Being Filled with the Fruits of Righteousness

With what wonderful consideration for our infirmities the Lord has provided against any discouragement that might arise through contemplating so happy an experience as the text just quoted promises. Like beacon lights along the upward way, there shines- forth with beckoning encouragement such assurances of God's power as these words of Paul: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; He hath given to the poor: His righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in every thing to all bountifulness,. which causeth through us thanksgiving to God. (2 Cor. 9:8-11.) Multiplied texts supply the same ground for confidence. And these heights of Christian experience can be attained by faithfully drawing from the river of Divine grace, beside which the Lord has planted us. Its reality will come to those who seek it, and not only the possessor, but the beholder also, will be ready to confess the power of God thereby revealed. For it is important to remember that the life "hid with Christ in God," though hidden as to its inner springs, cannot be concealed as to its outward manifestations. As the Apostle is frank to tell us, "If we say we are in Him, then we ought also so to walk even as He walked," Profession must be witnessed to by the evidences of possession. Other saints have attained this, shall not we also?

In concluding this review of truths so well known by many today, we, cannot do better than to direct attention to a beautiful word picture, truly descriptive of a Christian character wrought out in us by the power of God:

"Into all this we shall undoubtedly be led by the Spirit of God, if we give ourselves up to His guidance. But unless we have the right standard of Christian life set before us, we may be hindered by our ignorance from recognizing His voice; and it is for this reason I desire to be very plain and definite in my statements.

"I have noticed that wherever there has been a faithful following of the Lord in a consecrated soul, several things have, sooner or later, inevitably followed.

"Meekness and quietness -of spirit become in time the characteristics of the daily life. A submissive acceptance of the will of God, as it comes in the hourly events of each day, is manifested; pliability in the hands of God to *do* or to suffer all the good pleasure of His will; sweetness under provocation; calmness in the midst of turmoil and bustle; a yielding to the wishes of others [where principle and integrity are not involved], and an insensibility to slights and affronts; absence of worry or anxiety; deliverance from care and fear-all these, and many other similar graces, are invariably found to be the natural outward development of that inward life which is hid with Christ in God. Then as to the habits of life: we always see such Christians sooner or later laying aside thoughts of self, and becoming full of consideration for others; they dress and live in simple, healthful ways, they renounce self-indulgent habits, and surrender all purely fleshly gratifications. Some helpful work for others is taken up, and useless occupations are dropped out of the life. God's glory, and the welfare of His creatures, become the absorbing delight of the soul. The voice is dedicated to Him, to be used in singing His praises. The purse is placed at His disposal. The pen is dedicated to write for Him, the lips to speak for Him, the hands and the feet to do His bidding. Year after year such Christians are seen to grow more unworldly, more serene, more heavenly-minded, more transformed, more like Christ, until even their very faces express so much of the beautiful inward Divine life, that all who look at them cannot but take knowledge of them that *they live with Jesus*, and are abiding in Him."

Blessed Lord and Master, henceforth in deeper soul hunger we fervently pray,

"So let our daily lives express
The beauties of true holiness;
So let the Christian graces shine,
That all may know the power Divine."

Some Better Things

Though wintry wind the yellow leaf displaceth,
For Spring's sweet harbingers it maketh room;
Ere long the tender bud the forest graceth,
New verdure waketh from old Nature's tomb.

The snowy blossom from the orchard fadeth,
'Tis then the earnest of fair fruit we find;
Though morning mist the landscape overshadoweth,
The sunlit mountain-peaks are just behind.

Lo, in the crimson West the glory dieth,
And from his throne Day's monarch bath withdrawn
Herein the promise of the sunrise lieth
Already we are waiting for the dawn.

O heart bereaved, some better thing remaineth,
Though God should seem thy treasures to remove;
Some better thing His gracious hand retaineth,
He will not fail the children of His love.

Some better thing! *Thy* life-joy all departed
Its glory trailing sadly in the dust;
O cleave to Him-the Savior tender-hearted ;
Thou canst not understand, but thou canst trust.

Perchance He leads to depths of self-abasement,
And storms awake, and billows round thee roll.
Give thanks! Contrition is the open casement
Through which the Dove of Peace shall reach thy soul.

O patient heart, thy best, thy brightest bringing,
With full consent upon His altar lay!
Some fair new blessing even now is winging,
All unobserved, its sure and noiseless way.

Thy purpose crossed, each sunny prospect clouded,
Still to His changeless promise learn to cling.
Although His plan may be in darkness shrouded,
Jehovah hath reserved some better thing.

The Service of Prayer

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that we may stand perfect and complete in all the will of God." - Col. 4:12.

THERE is a very striking difference between the inspired records of the people of God, and all human biographies. The former may truly be said to be, "much in little"; while many of the latter may, as truly, be said to be, "little in much." The history of one of the Old Testament saints—a history stretching over a period of 365 years, is summed up in two short clauses. "Enoch walked with God; and he was not, for God took him." (Gen. 5:24.) How brief! But how full! how comprehensive! How many volumes would man have filled with the records of such a life! And yet, what more could he have said? To walk with God, comprehends all that could possibly be said of any one. A man may travel round the globe; may preach the Gospel in every clime; he may suffer in the cause of Christ; he may feed the hungry, clothe the naked, visit the sick; he may read, write, print, and publish; in short, he may do all that ever man could or did do; and yet it may be all summed up in that brief clause, "He walked with God." And right well it will be for him, if it can be so summed up. One may do nearly all that has been enumerated, and yet never walk with God one hour, yea, one may not even know the meaning of a walk with God. The thought of this is deeply solemnizing and practical. It should lead us to earnest cultivation of the hidden life, without which the most showy services will prove to be but mere flash and smoke.

Labors in the Sanctuary

There is something peculiarly touching in the mode in which the name of Epaphras is introduced to our notice, in the New Testament. The allusions to him are very brief, but very pithy. He seems to have been the very stamp of man which is so much needed at the present moment. His labors, so far as the inspired penman has recorded them, do not seem to have been very showy or attractive. They were not calculated to meet the human eye or elicit human praise. But oh! they were most precious labors—peerless—priceless labors. They were the labors of the closet, labors within the closed doors, labors in the sanctuary, labors without which all beside must prove barren and worthless. He is not placed before us, by the sacred biographer, as a powerful preacher, a laborious writer, a great traveler, which he may have been, and which are all truly valuable, in their place. The Holy Spirit, however, has not told us that Epaphras was any of the three; but, then, my reader, it has placed this singularly interesting character before us, in a manner calculated to stir the depths of our moral and spiritual being. It has presented him to us as *a man of prayer* earnest, fervent, agonizing prayer-prayer, not for himself, but for others. Let us hearken to the inspired testimony:

"Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently [agonizing] for you in prayers, that ye may stand *perfect and complete in all the will of God*. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis." (Col. 4:12, 13.) Such was Epaphras! Would there were hundreds like him, in this our day! We are thankful for preachers, thankful for writers, thankful for travelers in the cause of Christ; but we want men of prayer, men in the closet, men like Epaphras. We are happy to see men on their feet, *preaching Christ*; happy to see them able to ply the pen of a ready writer in the

noble cause; happy to see them making their way, in the true evangelistic spirit, into "the regions beyond"; happy to see them in the true pastoral spirit, going, again and again, to visit their brethren in every city. God forbid that we should- undervalue, or speak disparagingly of such honorable services; yea, we prize them more highly than words could convey. But, then, at the back of all, we want a spirit of prayer-fervent, agonizing, persevering prayer. Without this, nothing can prosper. A prayerless man is a sapless man. A prayerless preacher is a profitless preacher. A prayerless evangelist will do but little good. A prayerless pastor will have but little food for the flock. We want men of prayer-men like Epaphras-men whose closet walls witness their agonizing labors. *These are, unquestionably, the men for the present moment.*

Naught but a Love for Souls

There are immense advantages attending the labors of the closet-advantages quite peculiar-advantages for those who engage in them, and advantages for those who are the subjects of them. They are quiet, unobtrusive labors. They are carried on in retirement, in the hallowed, soul-subduing solitude of the Divine Presence, outside the range of mortal vision. How little would the Colossians have known of the loving earnest labors of Epaphras, had the Holy Spirit not mentioned them! *It is possible that some of them might have deemed him deficient in zealous care on their behalf.* It is probable that there were persons, then, as there are those now, who would measure a man's care or sympathy by his visits or letters [or more public activities). This would be a false standard. They should see him on his knees, to know the amount of his care and sympathy. A love of travel might take me from London to Edinburgh to *visit* the brethren. A love of scribbling might lead me to write letters by every mail. Naught but a love for souls, a love for Christ, could ever lead me to agonize as Epaphras did, on behalf of the people of God, "that they may stand perfect and complete in all the will of God."

Persevering Intercession

Again, the precious labors of the closet demand no special gift, no peculiar talents, no pre-eminent mental endowments. Every Christian can engage in them. A man may not have the ability to preach, teach, write, or travel; but every man can pray. One sometimes hears of a gift of prayer. It is not a pleasant expression. It falls gratingly on the ear. It often means a mere fluent utterance of certain known truths which the memory retains, and the lips give forth. This is poor work to be at. This was not the way with Epaphras. This is not *what we long for just now*. We want a real spirit of prayer. We want a spirit that enters into the present need of the Church, and bears that need, in persevering, fervent, believing intercession, before the throne of grace. This spirit may be exercised, at all times, and under all circumstances. Morning, noon, eventide, or midnight, will answer for the closet laborer. The heart can spring upward to the throne, in prayer and supplication at any time. Our Father's ear is ever open; His presence is ever accessible. Come when or with what we may, He is always ready to hear, ready to answer. He is the Hearer, the Answerer, and the Lover of importunate prayer. He Himself has said, "ask-see knock" - "men ought always to pray, and not to faint" "all things, whatsoever ye shall ask in prayer, believing, ye shall receive" - "If any man lack wisdom, let him ask of God." These words are of universal application. They are intended for all God's children. The feeblest child of God can pray, can watch, can get an answer, and return thanks.

Furthermore, nothing is so calculated to give one a deep interest in people as the habit of praying constantly for them. Epaphras would be intensely interested in the Christians at Colosse,

Laodicea, and Hierapolis. His interest made him pray, and his prayers made him interested. The more we are interested for any one, the more we shall pray for him; and the more we pray, the more interested we become. Whenever we are drawn out in prayer for people, we are sure to rejoice in their growth and prosperity, but also in reference to the unconverted, when we are led to wait on God about them, their conversion is looked for with the deepest anxiety, and hailed, when it comes, with unfeigned thankfulness. The thought of this should stir us up to imitate Epaphras, on whom the Holy Spirit has bestowed the honorable epithet of "a servant of Christ," in connection with his fervent prayer for the people of God.

The Powerful Link

Finally, the highest inducement that can be presented to cultivate the spirit of Epaphras, is the fact of its being so directly in unison with the spirit of Christ. This is the most elevated motive. Christ is engaged on behalf of His people. He desires that they should "stand perfect and complete in all the will of God"; and those who are led forth in prayer, in reference to this object, are privileged to enjoy high communion with the great Intercessor. How marvelous that poor feeble creatures, down here, should be permitted to pray about that which engages the thoughts and interest of the Lord of glory! What a powerful link there was between the heart of Epaphras, and the heart of Christ, when the former was laboring for his brethren at Colosse!

Christian reader! let us ponder the example of Epaphras. Let us imitate it. Let us fix our eyes on some Colosse or other, and labor fervently in prayer for the Christians therein. The present is a deeply solemn moment. May the Lord stir up amongst us a spirit of earnest prayer and intercession. May He raise up many of those who shall be cast in the same spiritual mold as Epaphras. These are the men for the crises. - Selected.

Announcement Regarding the Annual Meeting of the Pastoral Bible Institute

Due to be Held June 3, 1933

Members of the Pastoral Bible Institute are hereby reminded of the privilege which is theirs of nominating in the pages of this journal the brethren they wish to elect as directors for the fiscal year 1933-1934. While the attention of new members is especially drawn to this matter, we desire to emphasize in the minds of old members also, not only the privilege, but also the responsibility which continued association with this ministry brings.

All should be aware of the fact that the affairs of this Institute are in the hands of seven brethren who are elected from the Institute's membership to serve for a period of one year or until their successors are elected. The seven brethren whose term of service will expire next June are the following named

Blackburn, J. J.
Margeson, I. I.
Greiner, P. L.
Parkes, B. A.
Hoskins, I. F.
Read, P. L.
Thomson, P. E.

The above named brethren are pleased to report that a spirit of Christian love and harmony exists in their midst, and they have reason to believe that the Lord has seen fit to bless their association in this ministry. It is not to be wondered, therefore, that they are willing to serve again, and have so expressed themselves. The wonder would be if they were not willing.

However, while having this willingness to serve again to the extent of their ability, they do wish to emphasize to the members, new and old alike, that they by no means consider it essential for each or any one of them to be reelected. Joy in the Lord's service they must and do confess. But they would not be selfish even in this. They realize, too, that often those in charge of any work which has been carried on for some time in a certain manner, and with some degree of success, fail to see opportunities for improvement and expansion apparent to others not charged with such responsibility. For this reason changes in office not infrequently have beneficial effects. They desire above all things that the work of the Lord (for the furtherance of which this Institute was formed) be prosecuted with the greatest possible efficiency, and to this end are always ready cheerfully to step aside for others whom the membership might believe to be better fitted for the work. They therefore urge upon all the members of our Institute to make this a special matter of prayer. If after prayerful meditation you are led of the Lord to nominate other brethren and will forward the names and addresses of such brethren, so as to reach this office on or before April 15, 1933, such names will be published in the May issue of the "Herald" so that all members will have an opportunity of knowing what brethren in addition to those now serving are candidates for election, and may vote for them if led of the Lord to do so.

"Be Content with such Things as Ye Have"

'Be content with such things as ye have; for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.'-Heb. 13:5, 6.

Reprinted by request from the Watch Tower, August 15, 1898

BAD ADVICE, very bad advice, says Mr. Worldly wiseman; it is because this advice has *not* been followed that we of America have made such progress within the past century. It is because the workmen of the United States are ambitious, energetic, and *not content* with such things as they have, but constantly trying to make two blades of grass grow, where one grew before, and to put ten dollars in the bank to one that was there before, that our nation has stepped rapidly to the front, and become noted for the genius, thrift, and progressiveness, of its people.

We will not dispute Mr. Worldly wiseman's statement, except to say that all of the remarkable progress of the present century is not due alone to discontent; much of it is due to freedom, which has come chiefly as the result of greater enlightenment-an enlightenment which has come largely as a result of having the Bible in the living languages of the people and in their possession. Another element contributing to the marvelous developments of this century is one of which few take note; namely that since 1799 we have been in the period known in the Scripture, as "the day of His preparation"-the period in which the Lord has been lifting the veil, and letting in upon the world, through natural channels, a stream of inventive genius designed to bring forward to perfection, through chemistry and mechanics and art, the devices and contrivances which will ere long most marvelously, under the guiding control of Immanuel, during the Millennium, make of this earth a Paradise. Nevertheless, we are willing to concede that ambition and discontent are present, and that they are helping in their way to bring forward the various devices which shall ultimately prove so great a blessing to mankind; but on the other hand, we contend that just in proportion as discontent is spread, in that proportion unhappiness is present, and an anarchistic spirit begotten.

We see more clearly than those looking in other directions, that discontent is permeating the entire fabric of society and making it restless, and rapidly leading to the great catastrophe of trouble and anarchy which the Scriptures point out will be the end of this present Age," a time of trouble such as was not since there was a nation." We notice also that discontent and selfish ambition are at work in the home, in the mill, in the factory and in the Church; and that wherever these touch and grind, somebody is bruised or crushed, or at least made sore and sensitive. Wherever they abound, they blight peace, joy, and a holy spirit. They are in antagonism to the spirit of Christ-meekness, patience, gentleness, brotherly kindness, love. They tend toward the spirit of the Adversary -anger, malice, envy, hatred, strife, bitterness. What wonder, then, that the statistics show that despite the great increase of medical skill, especially in the treatment of nervous and mental ailments, and despite also the more favorable conditions of birth and living, mental and nervous diseases are greatly on the increase, and asylums are being enlarged and new ones built. Nor are these conditions confined to this country; reports from Europe are to the same effect-even worse as respects insanity and suicide.

It would be useless to point the world to the fact that *happiness*, the desirable quality, is on the decrease as wealth and business are on the increase-that the grandfathers of the present generation, although less favorably situated every way, enjoyed life better because more contented than their grandchildren of today; the world would be unwilling to go back to the conditions which were happifying in the past, and have a craving for still more of luxury, for the future, and will have it or at least strive to get it, whatever the cost. Indeed, knowing this, and knowing also of the Divine provision for the future, and how present discontent is shortly to teach mankind a great lesson through the wreck of the present social structure, built upon selfishness, covetousness, ambition, and discontent, we think it wisest to let the world alone, to let it take its course and reap the reward of that course, and ultimately learn the lesson which Providence will teach. We therefore say little to the world on the subject of discontent, except as their cases may come close to us and properly under our criticism and advice. Even then our advice would not be that the world should attempt the impossible thing of being *content* while under a spirit of selfishness and *discontent*; rather we will advise such to seek and find the Lord and His spirit of love and peace and gentleness and goodness, and finding it, prove that "Godliness with contentment is great gain,"-"having the promise of the life which now is and also of that which is to come." -- 1 Tim. 6:6; 4:8.

The Things which We have-With which We are Content

Nor should it be overlooked that this is the standpoint of all Scriptural address-the inspired injunctions and admonitions are not to the world, but to those who have become the Lord's covenanted people. The poor world, and especially the poor world who are without God, and who have no hope, have surely very little cause for contentment; they have neither the luxuries desired for this life, nor the exceeding great and precious promises for the future life. Indeed, under the false teaching inculcated, by the great Adversary of God and truth and man, many not only have a comfortless treadmill existence in the present time, but are led to look forward to awful, tortures in the future - a hell of unending suffering, or a purgatorial period of suffering, to last for hundreds or thousands of years. Poor world! What wonder if it is downcast, discontented, morbid, anarchistic.

But with the Christian-the true Christian, begotten of the Truth (by the Word of Truth, not by the word of error), how different are all these things! He sees what the world does not see, namely the reason why God has permitted the reign -of sin and death in the world for the past six thousand years. He sees more, namely that God, who has been just to inflict the penalty of sin-death, and its concomitants of disease and pain and trouble-is also loving and gracious, and has prepared a redemption from the sentence and an ultimate deliverance from the blight of sin and death. He rejoices to know that this ransom price has already been paid and that its payment was formally acknowledged by Jehovah at Pentecost. He is instructed by the Word of Grace that as a result of this redemption the whole world which was first tried and sentenced in Father Adam is to be tried again individually; and that the provision for this fresh trial was made in the "ransom for all" given at Calvary. He learns also that the Divine time for this trial of the whole world, under the offer of eternal life through Christ, and the conditions of the New Covenant, is yet future-during the Millennial Age-according as it is written, "God hath appointed a day in the which He will judge [grant trial to] the world, by that man whom He hath ordained Jesus Christ." - Acts 17:31.

Having learned this much, he rejoices in the *hope of eternal life*, and longs for release from the present conditions of weakness and the fall, and for a full delivery into the liberty (freedom from sin) of the sons of God. While thus rejoicing in his new-found *hope*, and looking forward

expectantly for its realization, at the second coming of the Redeemer, to inaugurate the times of restitution of all things (Acts 3:19-23), he receives a further message to the effect that since he appreciates the Divine goodness already made known to "him, he is privileged to know of and to share in a still further blessing. The steps of grace are explained to him as follows, by the Divine Word:

(1) The step of faith and acceptance of the great redemptive sacrifice which you have already taken is reckoned to you for and as *justification* in God's sight; and now being thus reckoned as justified, you are to be treated as not only freed from the sentence of death in Adam, but also as though freed from your imperfections, inherited through the fall, which are reckoned as being "covered."

(2) All this is in order that you may take the second step, which is now due; namely, you may present your body to the Lord by full consecration, and without reservation: to be or to do or to suffer, to have or not to have, to enjoy or not to enjoy further, the things of this present lifetime; and to spend yourself and be spent, with all that you have and all that you are, in the Lord's service, in the service of the Truth, and in the service of all those who are in harmony with the Truth.

(3) It is pointed out to you that in many respects this is the pathway which the great Redeemer trod, and that by walking in this difficult "narrow way" you will be following in His footsteps and along the same path of sacrifice which He trod.

(4) Furthermore, the assurance is given that, if you follow in this pathway faithfully, to the end of life's journey, all of your unwilling and unintentional blemishes will continue to be covered by the merit of your Redeemer's sacrifice: so that, at the end of the journey, all these who are now "called" and who *thus* gladly obey the "call," will be granted also the privilege of sharing with the Redeemer in the honors and glories of His Millennial Kingdom: and of being instruments of God, with the Redeemer, for conferring upon the world of mankind all the gracious benefits and blessings purchased by the Redeemer's death, finished at Calvary-sharing in the judging of the world, in the ruling of the world, and, as members of the royal priesthood, in the blessing and helping of the world back, by restitution paths, to all that was lost in Adam and his transgression.

Whoever has heard this glorious message, in the true sense of hearing it-with the hearing of faith and acceptance-has received indeed what is called by some a "Second Blessing." If the forgiveness of his sins and reconciliation to the Lord, through the blood of the cross, the Christian's first experience in grace, was a great blessing that could scarcely be comprehended or measured, still more is this second blessing a cause for fulness of joy, in that it has brought to us the begetting of the Holy Spirit, whereby we know that we are the sons of God, "and if children, then - heirs, heirs of God, and joint-heirs with Jesus Christ, our Lord, if so be that we suffer with Him, that we may be also glorified together." It is enough to know that, "Now are we the sons of God, and [that} it doth not yet appear what [the full completeness of the glory and blessing that shall come to us at His Second Advent] shall be, for we know that when He shall appear, *we shall be like Him.*"-1 John 3:2.

It is this class that the Apostle addresses in the words of our text. We that have such blessings would surely be unappreciative, unthankful, if we are not content with such blessed things as *we have*. We have such things as, should make us happy under the most adverse circumstances, so far as the present life is concerned. We, by the grace of God, have found the pearl of great price, and are not only content with the terms upon which it is offered to us, but most gladly, willingly, joyfully, we count all else but loss and dross that we may retain our ownership in it win Christ,

and be found in Him members of the Body of the great Prophet, Priest and King, who shortly, as the antitype of Moses, shall stand forth as the deliverer of all who love righteousness, from the bondage of Sin and Satan. - Acts 3:22, 23.

All who have intelligently taken the position of followers of Christ, knew from their start in the narrow way to expect trials and difficulties and adversities, and have said to the Master:

"Not for ease or worldly pleasure,
Nor for fame my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee."

We should view every affair and incident of this present life that is not painful as a cause for thankfulness to the Lord; because it is that much less than our covenant might legitimately require; for our Master distinctly informed us that the way was rugged, saying, "Whosoever will live godly in this present time shall suffer persecution." And furthermore, our Lord's own example of suffering and enduring patiently the mockings, slanders, evil speaking, and general contradiction of sinners against Himself, and the examples of the Apostles, who followed closely in His footsteps in the same path, all indicate that, all things considered, we of the present time who "have not yet resisted unto *blood* [death], striving against sin" and the machinations of sinners and the wiles of the Adversary, have much to be thankful for, that our lines have fallen unto us in comparatively pleasant places. We have every reason for thankfulness, no reason for murmuring.

And not only are we to be appreciative of the smooth places along the "narrow way," in which the Lord gives rest to our weary feet, but we are to be thankful also for all the trials and tribulations. If by faith we have laid hold, first, upon justification, and secondly, upon the high calling, and its exceeding great and precious promises, we must thirdly lay hold also by faith on *the assurances* of the Lord's Word that all things are working together for good to those who have made this covenant with Him, and who are seeking to perform it-to those who love God, and who were called according to His purpose,, to this high calling. Viewed from the proper standpoint, all the trials and difficulties which come to us will be seen to be mercies and blessings, designed to shape us in conformity with the lines of character manifested in our Lord and Head, and to polish us and to make us fit for the inheritance of the saints in light. While, therefore, we are not to rush into temptation, nor to bring upon ourselves persecution by injudicious conduct, yet when these' things come to us as rewards for fidelity to principles of truth and righteousness, exercised in the spirit of meekness, gentleness, patience and love, we are to rejoice in them, as so many ministries of evil toward us, which under Divine guidance are fitting and preparing us to further reflect the Lord's likeness, and to further be His representatives and ministers of righteousness, now and hereafter. And to shrink back from and to avoid the trials and difficulties and persecutions incident to faithfulness to the Lord and to His service, would be, in a measure at least, to draw back from our consecration, which is to suffer with Him, that we may also reign with Him-to be dead with Him, that we may also live with Him.

Few are Appreciative-Few Value the Things that They have

But evidently only the smaller number of those who have named the name of Christ, and who have made consecration of life and time and influence and all things to Him, have ever appreciated these matters in their true light; and hence, not only are the so-called Christian

nations the most discontented peoples of the world, but professed Christians are often among the most discontented and unhappy of individuals. Nay more, even some of those who have made the full consecration to the Lord, and some who have come to a considerable knowledge of present truth and respecting the wonderful time in which we are living, and the high calling and its object, and the glories to follow the sufferings of this present time many of these also, we fear, are among the discontented of the world-unhappy, restless, not enjoying the *rest* which God provides for His people, not having "the peace of God which passeth all understanding" to rule in their hearts and keep all the other affairs of life in subjection and in order.

Brethren, these things ought not so to be. See to it that they do not so continue. Remember that according to our covenant we sacrificed all of our earthly interests and rights, that we might become sharers with our Master in the Divine nature and all the heavenly promises. Remember that the only things of an earthly kind promised us by the Lord are that we shall have the things *needful* If we learn aright the lessons of necessity, we will find that the things needful for our sustenance might mean a bill of fare of very limited variety and of very inexpensive food; and it might mean a wardrobe of great simplicity and of *very* little cost; and it might mean a home of very humble appearance and very small and very scantily furnished. Whatever we have more than *necessity* is that much more than the Lord has promised to us in this present time; and is a cause for thankfulness of lip, and gratitude of heart.

With these things rightly viewed, where is the occasion or the desire to murmur or complain about such things as we have? Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than His unerring wisdom has seen would be best for us? If these lessons from the Lord's Word *are* received into the good soil of honest hearts, they will speedily bring forth, under the sunshine of the Divine favor and the droppings of Divine grace, a hundred fold more of joy and peace and trust and contentment and happiness and love, in the lives of all who put them into exercise; and the influence upon our families, neighbors and associates will be a good influence, for their happiness as well as our own.

Instead of complaining about the weather, that it is too hot or too cold, too wet or too dry, too bright or too dark, or that it is too foggy or cloudy or murky, or something, let us be content with such weather as we have. We did not make it and we cannot change it. And since our wise and loving heavenly Father sees best to permit it so now, we see it best to have it so now. In His own good time His favor shall reach not only the world of mankind to lift up and bless and heal it, but will reach also the home of mankind, the earth, to bring it into the Paradisaic condition which He has promised it shall have in the "times of restitution of all things."

If your health is not the best, do not go mourning and complaining all your days; be thankful-thankful that it is not worse, remembering that as a member of the fallen race the full penalty of sin against you is pain and suffering unto death. Whatever therefore you have, that is moderate or endurable or in some measure enjoyable, be very thankful, very grateful, and make the most of it.

Our text, then, is not only a good medicine to bring us spiritual health and joy in the Lord, but also very profitable to our physical, health; for it is unquestionably a fact that the majority of people aggravate their physical complaints and diseases by their fretfulness and unhappiness of mind. If you are one of the Lord's children, remember the words of our Redeemer, Master, and Forerunner in the narrow way, to the effect that the Gentiles (those who know not God, who are not His covenant people) seek continually after what they shall eat, what they shall drink, and wherewithal they shall be clothed, and that we should not be like unto them, because our Heavenly Father knoweth what things we have need of, before we ask Him; and He has already promised, that we shall have *what is best for us*.

If your position in life is a lowly one, and requires continual labor to secure the things needful, do not complain, but, on the contrary, render thanks-thanks for the health and strength to perform the needed labor; thanks for the realization that the present brief life is only the schooling time, and that the lessons of the present, rightly learned, will bring riches of grace and glory which the world could neither give nor take away. Think then, on the other hand, of the fact that your condition is in some respects more favorable than that of some others who seem to be more prosperous or better situated: how many who have had wealth and leisure have found in them a curse! How many who have not been cursed by wealth have found that the deceitfulness of riches and the pride they are apt to induce are hindrances instead of helps in the "narrow way"; how many have found the meaning of the Lord's words, "How hardly shall they that have riches enter into the Kingdom of God."

Remember also the words of the Apostle, that not many rich, not many great, not many learned, are amongst God's chosen; that chiefly the poor of this world, rich in faith, shall be heirs of the Kingdom. Realizing that riches of faith, riches of trust, riches of contentment, and riches of godliness, with the fruits of the Spirit which accompany these constitute the true riches, give thanks to the Lord that in His wisdom and grace He has so favorably situated you.

"Have Faith in God"- "Lord, Increase Our Faith"

The same principle holds good with reference to all of our affairs, no matter what. The lesson of *faith*, to those who have become the Lord's consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what He has promised He is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all wise Father sees best to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, "in everything giving thanks."-1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, the *continuous confidence in God*, is found, as we should expect, in our dear Redeemer's experiences and their narrative. Realizing that He was in the world for the purpose of serving the Divine Plan, He realized also continually the supervision of Divine wisdom in respect to all His affairs: consequently He not only went to the Father frequently in prayer, and went to the Word of the Lord for guidance, but every experience through which He passed, and all the opposition with which He met, He recognized as being under the Divine *supervision*. He knew that He was fully consecrated to the Father, and seeking not His own *will* but the will of Him that sent Him; He knew consequently that the Father's providential care was superintending all the affairs of His life.

This is forcibly illustrated in His answer to Pilate; when the latter said to Him, "Knowest Thou not that I have power either to deliver Thee or to put Thee to death?" Jesus answered, "Thou couldest have no power, except it were given thee of My Father." Again He said, with respect to the cup of suffering and ignominy, "The cup which My Father hath given Me, shall I not drink it?" Indeed, it was sufficient for Him in any and every matter to realize that the Father was controlling: this thought gave Him courage to do, to suffer, and to bear.

And similar confidence in Divine Providence is necessary to all who would come off conquerors through Him who loved us and died for us. If we can feel sure that we have fully surrendered

ourselves to God according to His call, we may also feel sure that all things are working for our *good*: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; He permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith--none should have it--except one certain, particular class; and it is not a large class as compared to the world, but a "little flock" -- those who have believed in the precious blood unto justification, and who have, as members of the Body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with Him, and to be finally glorified together with Him.

"What is Faith's Foundation Strong?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason *or* ground upon which this advice is given, saying, "For He hath said, I will never leave thee nor forsake thee." *Yes*; this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us, and that such things as He grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say,, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that He, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics 'calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, it is because we believe these lessons to be specially opportune at the present time. The Lord, by His grace, has removed many blinding - errors from our minds, and given us clearer insight of His glorious plans, and revealed to us His glorious character in connection with His Plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to His plans, but to sanctify a people with the Truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for His people are *not merely doctrinal tests*, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the Spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of Mine; nor, If you have certain knowledge you are Mine; but, "If any man have not the Spirit [disposition, mind] of Christ, he is none of His." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on' not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most

important pieces of armor in the battle which is upon us, and respecting which we ' are told that thousands shall fall at our side. - Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is short; and those of the Lord's people who do not soon start to cultivate- a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the Spirit, meekness, patience, gentleness, longsuffering, brotherly kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

The sentiment of one of our precious hymns *is* quite to the point, and we desire, for ourselves and for all of the Lord's people, that condition of faith and consecration and contentment which will permit us to sing from the heart, with the spirit and with the understanding also, the words:

"Content with beholding His face,
My all to His pleasure resigned,
No changes of season or place
Can make any change in my mind.

While blest with a sense of His love
A palace a toy would appear,
And prisons would palaces prove,
If Jesus still dwelt with me there."

Who can tell that the Lord may not ultimately put some such tests to us, as these mentioned by the poet which were applied to himself and to others of the faithful in the past? Let us remember that we will not 'be faithful in large things unless we have learned to be faithful in little things. Let each, therefore, begin, and faithfully continue, a transformation of his life along these lines of godliness with contentment in the most trifling affairs of life. He will thus not only be making, himself and others the happier in the present time, but he will be preparing himself for greater trials and tests that the Lord may be pleased to impose later, to prove to what extent we are overcomers of the world and of its spirit.

"This is the victory that overcometh the world, even your *faith*;" because faith lies at the foundation of all loyalty to God and His cause. Faith in the Divine supervision of all our affairs not only gives peace and content, but it saps the root of all selfish ambitions and vain gloryings and boastings; because of our faith in the Lord's Word, that "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Faith in the Lord's supervision *prefers* the Lord's arrangement to any other as respects the sufferings of this present time and the glory that is to follow; and hence it doth not puff up but builds up in the character-likeness of our Redeemer.

Encouraging Letters

Dear Brethren

Christian greetings in His name to all! We wish to express our deep appreciation to the Lord, and to you, His brethren, for Brother Hoskins' recent visit in our midst. We assure you that the Brother's ministry was of great benefit to all of us, and it is our earnest prayer that the rich spiritual food which the Lord-dispensed to us through the Brother's hands may be of lasting benefit to both the latter and ourselves.. Brother Hoskins was with us one day longer than anticipated, and we therefore had the pleasure of listening to five discourses to the friends and one to the public. The latter was given at 3:00 p, m. Sunday to an audience of about 200, with the result that quite a bit of interest was shown. A good number responded to the offer of free literature and we had the pleasure of loaning eight copies of the Divine Plan, and it is our prayer that the Lord may be pleased to bless any such present as may be feeling after Him at this time. We ask that you join with us in this prayer, as well as one of thanksgiving for the blessed privilege of making this little effort to glorify His great and holy name.

We have discussed the matter with nearly all of the brethren present at the different meetings and without an exception they have expressed themselves as having been greatly benefited by the Brother's discourses, and we pray that it may please the Lord to send him along again at a convenient time.

With much Christian love and the very best of wishes, and asking that you remember us in your prayers, I am,

Yours in the service of the Lord. P. A. G.-Tenn.

Brothers in Christ:

Enclosed find Postal Order for \$2.00 for which please send me ten copies of "The Divine Plan of the Ages." What I had, sold readily for twenty-five cents.

Yours truly, G. W. J.-III.

With Regard to the Pilgrim Ministry

It will facilitate the work and assist those who have matters in charge, if the brethren of the various Classes throughout the country will communicate their wishes with regard to arranging for visits from any of our brethren traveling from place to place, so that when we are making out the schedule and preparing tours we will be in a better position to make the appointments. Frequently our brethren pass through cities where there are only one or two of the friends and arrangement could be easily made for a visit there without any additional expense. It will therefore assist us materially if the friends will freely communicate with us respecting their desires for Pilgrim visits.

The ministries of the brethren who travel from place to place are open to all who desire them, and we wish all to understand that the acceptance of the visit of the Pilgrim does not in any *way* involve any individual or Class in any obligation. Their services are for all who love the Lord Jesus Christ, and their only desire is to lend a helping hand to all Christian brethren, that they may be edified in the spiritual life. There is nothing that can quite take the place of the personal ministry, and this seems to be especially true today, when many are being freed from the confusion and bondage in which they have found themselves, and in view also of the stress which both Church and world are now passing through. "A word fitly spoken how good it is"-and perhaps especially so when spoken face to face and heart to heart. Hence we would encourage all to make use of this helpful ministry.