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Perfected Through Suffering

"For it became Him, for whom are all things, and by whom are all things, in bringing-many sons unto glory, to make the Captain of their salvation perfect through sufferings."- Heb. 2: 10, 11.

IT IS without doubt of signal importance that we shall not only clearly recognize the fact of the necessity for the sacrifice and death of our Lord Jesus in connection with God's redemptive purpose and His becoming the Great High Priest, but that we shall keep clearly before the mind the great and solemn truth that those experiences of suffering, trial, and discipline through which the Savior passed were an important factor in His preparation for the great honor that Jehovah conferred upon Him. As we look in the Word for testimony upon the subject, we find that our dear Master did verily learn certain lessons of experience, as the Apostle declares, "learned He obedience by the things which He suffered. Not that He had ever been disobedient to the Father's will, but that His severe testing in connection with His sojourn among men in the days of His flesh was of a character and of an intensity such as never before had been brought to Him, nor to any other creature. His implicit obedience under the strain and pressure of great suffering, attested His love to the Father, attested His faith in the Father's love and justice; and in all these things He fully approved Himself of the Father; He overcame in every trial, because He had partaken so largely of the Father's Spirit and had received so much of the wisdom from above. The sacred Word explains that it was expedient that He, in order to be the great Priest of mankind, should be touched with a feeling of their infirmities and therefore that He should be tempted in all points like His followers are tempted-along the line of personality, of self-will; along the line of worldly ambition; along the line of faith and trust, as well as of obedience to God's will. Surely He drank deeply of the cup, but yet, rejoicingly said, "The cup which My Father hath given Me, shall I not drink it?"

The point of special and keen interest to every follower of Christ is this: if it was necessary for our glorious and worthy Lord from the heavenly court to take of this cup of experience, of suffering, and gain wisdom by the things He suffered, endured, and thereby to demonstrate His confidence in God, it is equally necessary that all the members of His Body shall likewise drink

of the cup of discipline, experience, suffering, etc., if they would hope to share with their Master in the Kingdom blessings-glory, honor, and immortality, the Divine nature.

Suffering with Christ

Our dear Master's time for drinking of the cup of experience is past, yet the lessons of wisdom, the encouragement therefrom, are still before us in the sacred record. It is now our time to partake of the cup, to become wise unto the great salvation, to learn the lessons that are necessary to our preparation for the Kingdom. It is not sufficient, that we have begun the course of walking in our Master's footsteps, that we have learned something of obedience, that we have endured some trials, that on some occasions we have learned obedience through the things we have suffered; we must continue drinking, the cup of experience with our Lord until we can gladly say-Father, Thy will, not mine be done! If we do not drink all of the cup with Him we shall not share in the glory to follow.

It seems that some of the Lord's people, not discerning the matter in its proper light, are disposed to pray that they may be spared from certain sufferings and trials; whereas, they should understand that the sorrows, trials, and reverses of the consecrated life are witnesses of the Spirit that they are children of God and are under His training and preparation-for a glorious station in the Kingdom, to which He has called them. Because if we are not tried we cannot be "overcomers"; if we do not suffer with Him and learn to endure hardness submissively as good soldiers, and to esteem our trials and sufferings from the right standpoint, and to count it all joy when they come to us, knowing their object and knowing the Lord's sustaining grace and strength, we will not be accounted worthy and "fit for the Kingdom:"

Some Trials and Chastenings as *Rebukes*

Others there are who interpret these trials of life as evidences of Divine disfavor, and fail to realize that they are designed of the Lord to shape and polish our characters and thus to work out for us a far more exceeding and eternal weight of glory. Because of their misunderstanding, some of the Lord's people are profited little by many of life's experiences through which they are called to pass -- they feel the rod, but not discerning the loving purpose behind it, they fail to learn the lesson intended.

It is true, however, that the Lord's people at times meet with severe trials, reverses, heartaches which come to them as chastenings, or in the nature of correctives from the Lord, because they have not been sufficiently careful and loyal in discerning and doing His holy will. Some of the severe trials of the Lord's people in this Age have been pictured or prefigured in the temptations, trials, and sufferings that came to God's typical people in those far off days when they were journeying from Egypt to Canaan. They frequently found the wilderness into which the Lord sent them, the scene of severe trial', for they were called upon to deny themselves some of the advantages and pleasures that they had enjoyed in Egypt. They were continually meeting fresh trials of faith, courage, and endurance; trials of their confidence in the Lord and appreciation of His promises.

"So it is with spiritual Israelites: After the Lord has given us certain lessons and experiences, some of which come to us under quiet, restful conditions, the order of procedure may be changed, and the indication of the Lord's providences may lead to some breaking up of conditions which

had been -both favorable and unfavorable in some respects-leading into new circumstances and conditions" and fields of action. "It is not for the true spiritual Israelite to murmur or complain or even to express a choice; but to look to the Lord for guidance. If he can discern the leading of Divine providence, even though it be in a wilderness condition, more arid and undesirable than that in which he had previously been, he is to follow the Lord's leadings unquestioningly, and with songs of faith and confidence." Those who are anticipating the inheritance of the exceeding great and precious promises, are now marching toward the heavenly Canaan and may well understand that other experiences are due them and no doubt must be undergone before they can inherit the promises. The wisdom from above teaches us that prompt and implicit obedience to the Lord's leading without murmuring with joyfulness, is the proper course. And this course can be followed only by those who have had sufficiently impressed upon them the lessons previously given of the Lord, above all, the lesson of faith-confidence in the Lord's power, goodness, and faithfulness.

Spiritual Israelites Who Crave the World

It is recalled that in the wilderness of "Paran the Israelites murmured and cried out for the leeks and onions and garlic and fish, etc., of Egypt. As little children to a father, they lamented to Moses-even regretting that they had been led out of bondage. Moses appealed the matter to the Lord and the latter granted the request in displeasure, telling Moses He esteemed the people to be murmurers against Himself; because He was the real leader and Moses merely His servant. The people wanted more meat, expressing themselves as wearied of manna, so God sent them quail." The people ate so greedily that a pestilence broke out among them which cost the lives of many, so that they called that place Kibroth-hattaavah -- "grave of greediness." Thus the Lord permitted their discontent and spirit of rebellion to work out a severe penalty in a natural way.

Is it not sometimes after the same manner with spiritual Israelites?, Do not some after being well fed on spiritual Manna, permit a selfish, craving spirit to interrupt their fellowship with the Lord to some extent -- hankering for earthly, fleshly good things, forgetting the wisdom of our Leader, the Lord, and that His love which thus far has fed and led us is still with us, as wise and as good as ever? Sometimes it is a repining against our lot in life, a desire for more ease and comfort and wealth and social influence than are within our reach; sometimes it is a protest against our share of the aches and pains of the groaning creation and our inability to get rid of these; sometimes it is a protest against the illness and death of a loved one. Another, commenting upon this incident of Israel's murmurings and crying out after the things of Egypt has said:

"Here the poor human heart lets itself thoroughly out. Its tastes and its tendencies are made manifest. The people sigh after the land of Egypt, and cast back wistful looks after its fruits and its fleshpots. They do not say ought about the lash of the taskmaster, and the toil of the brickkilns. There is total silence as to these things. Nothing is remembered now, save those resources by which Egypt had ministered to the lusts of nature.

"How often this is the case with us! When once the heart loses its freshness in the Divine life-when heavenly things begin to lose their savor, when first love declines, when Christ ceases to be a satisfying and altogether precious portion for the soul, when the Word of God and prayer lose their charm and become heavy, dull, and mechanical; then the eye wanders back toward the world, the heart follows the eye, and the feet follow the heart. We forget, at such moments, what the world was to us when we were in it and of it. We forget what toil and slavery, what misery and degradation we found in the service of sin and Satan, and think only of the gratification and

ease, the freedom from those painful exercises, conflicts, and anxieties which attend upon the wilderness path of God's people.

The Manna quite Sufficient for True Israelites

"All this is most sad, and should lead the soul into the most profound self-judgment. It is terrible when those who have set out to follow the Lord begin to grow weary of the way and of God's provision. How dreadful must those words have sounded in the ear of Jehovah, 'But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.' Ah! Israel, what more didst thou need? Was not that heavenly food enough for thee? Couldst thou not live upon that which the hand of thy God had provided for thee?

"Do we count ourselves free to ask such questions? Do we always find *our* heavenly manna sufficient for us? What means the frequent inquiry raised by professing Christians as to the right or wrong of such and such worldly pursuits and pleasures? Have we not even heard from the lips of persons making the very highest profession such words as these, 'How are we to fill up the day? We cannot be always thinking about Christ and heavenly things. We must have some little recreation.' Is not this somewhat akin to Israel's language in Numbers 11? Yes, truly; and as, the language, so is the acting. We prove, alas! that Christ is not enough for the heart, by the palpable fact of our betaking ourselves to other things. How often, for example, does the Bible lie neglected for hours, while the light and worthless literature of the world is greedily devoured. What mean the well-thumbed newspaper and the almost dust-covered Bible? Do not these things tell a tale? Is not this despising the manna, and sighing after, nay, devouring, the leeks and onions? .

"May we have grace to think of these things, to think seriously. May we so walk in the Spirit that Christ may ever be a satisfying portion for our hearts. Had Israel, in the wilderness, walked with God, they never could have said, 'Our soul is dried away: there is nothing at all beside this manna before our eyes.' That manna would have been quite enough for them. And so with us. If we really walk with God, in this wilderness world, our souls shall be satisfied with the portion which He gives, and that portion is a heavenly Christ. Can He ever fail to satisfy? Does He not satisfy the heart of God? Does He not fill all heaven with His glory? Is He not the theme of angel's song, and the object of their adoring homage and wondering worship? Is He not the one grand subject of everlasting counsels and purposes? Doth not the history of His ways overlap eternity?"

Examples of Faith and Obedience

Now while we have observed the reverses and sufferings of some in the wilderness of old, as examples of disloyal and half-hearted Christians, yet on the other hand, we have observed also that there were the truly obedient and believing souls who also suffered the trials, reverses and various vicissitudes of the wilderness journey, of whom were such as Joshua and Caleb. These may very properly be regarded as prefigurations of faithful and loyal Christians who, recognizing the terms of their heavenly calling, recognizing that the great Captain of their salvation suffered before them, setting an example of patience, submission, and obedience to God, delight to follow in His steps. Through the Spirit's illumination, they are given to understand to some extent the philosophy of their experiences of pain and distress; they recognize that as in the case of Jesus, He learned obedience to the farthest extent, by the things which He suffered and was perfected as the first or chief of this new creation, even so it is with consecrated footstep followers of Christ-

present sufferings, present trials and tests of faith are working out in them the peaceable fruits of righteousness. They are learning obedience by the things which they suffer; they, too, are thus being made perfect, and with the poet are enabled to look up to their Divine Lord and say,

"Press hard, then, Master Workman, and refrain not, if I weep,
The marble's fairest beauty grows beneath the chiseling deep,
Yea, Lord, let skies be overcast, as seemeth best to Thee,
Take from my arms the dearest thing Thy love hath given me;
Let sweet or bitter fill-my cup, according to Thy will,
I'll closer clasp Thy hand in mine and in the flame hold still.
And thus, although Thou slay me, I will praise Thee night and day,
I'll lay each burden at Thy feet, and bear a song away!"

God's People Sing in the House of their Pilgrimage

Surely the lesson to Israel of old was, that they should trust the Lord implicitly; and accepting and using all that they had, all that the surroundings would supply, they should have used it as wisely and as thoroughly as possible-accepting all things, natural as well as miraculous, as God's gifts and therewith they should have been content, thankful, happy. So, too, spiritual Israel should use wisely such things as are within their reach -- accepting all as God's gifts with thanksgiving; but their petitions should be for spiritual gifts-including patient endurance and heart contentment. Those who are using their full privileges in Christ should be full of holy joy. As the Apostle declares, they are enabled in everything to give thanks unto God, in life's reverses as well as in its pleasures; even as again he says, Count it all joy when ye fall into divers temptations, knowing that under Divine providence they will work out for you a greater blessing. It is the world which must also share its part of life's sufferings that sorrows as those who have no hope or who have false hopes. The Apostle points out side by side the world's condition and the Church's condition under the trials and sufferings of this present evil world, saying, "The whole creation groaneth and travaileth in pain until now . . . waiting for the manifestation of the sons of, God." Thus he explains the position of God's, people, begotten of His Spirit, who are walking in Christ's footsteps, learning lessons of wisdom through drinking of the cup of experience with Him, saying, "We ourselves groan within ourselves, waiting for the adoption, to wit, the deliverance of the Body"-the Body of Christ, the Church. This hope which we have, gives a changed color and silver lining to every cloud and troubled subject which comes to us in common with mankind; so that inspired by the many assurances of the Lord's love and care, we can sing in the house of our pilgrimage, even though as yet we must also groan because we are in this imperfect. tabernacle, this unsatisfactory mortal state.

"CHRISTIAN, WALK CAREFULLY"

"Christian, walk carefully, danger is near;
On in thy journey with trembling and feat,
Snares from without and temptations within,
Seek to entice thee once more into sin.

"Christian, walk cheerfully thro' the fierce storm,

Dark tho' the sky with its threat of alarm.
Soon will the clouds and the tempest be o'er,
Then with thy Savior thou'lt rest evermore.

"Christian, *walk' prayerfully*, oft wilt thou fall,
If thou forget on thy Savior to call.
Safe thou shalt walk through each trial and care,
If thou art *clad in the armor of prayer.*"

The Love of God Versus Love of the World

WE become more fully acquainted with St. John as we study his writings and expositions on the subject of full surrender to God, as summed up in his words, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him."-1 John 2:15.

One can scarcely read this advice of the Apostle John without having another Scripture, suggested to his mind, which, at first sight, may seem contradictory; that is, "God so loved the world that He gave His only begotten Son, that whosoever, believeth on Him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of His heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with His will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity"; "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect."-Matt. 5:44-48.

How Love Operates toward the World

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love-a love which stands on the high' plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This Divine love, so worthy of our imitation, is that which benevolently ignores personal' antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit-its aims, ambitions, and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [that is, according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." And it goes further: it despises the poor and needy and oppresses them.

Love is of God

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father. - Rom. 12:16; James 2:1-5.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as He [God] is, so are we in this world." As God is love, and is so manifested to all His creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world, we become living embodiments and representatives of, love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to Himself. - 1 John 4:16-18.

To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin but those whose delight is in the Lord's way have blessed communion and fellowship with Him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

Again the Apostle John's spiritual comprehension and his grasp of the life of holiness are grandly set forth in his writings. He does not claim perfection in the flesh for himself or for others; though he ever admonishes his readers to look toward and seek the standard of perfection, and at the same time he reminds us of the Throne of Mercy and Grace. He declares that if any man say that he has no sin, he deceives himself -- he is a liar, and makes God a liar. We are all sinners, as facts and Scripture testify. St. John thus impresses upon us that if we say we have no sin, we are displeasing to God, who is pleased to have us acknowledge our sins and apply for cleansing, seeking to put away sin so far as possible.

He goes on to say, "These things, I write unto you that ye sin not." He does not say: Yes, we are all sinners-we cannot help it-and must continue in sin. No! But he says: Realizing that you commit trespasses which are contrary to the desire of your heart, remember that there is a place to go, a Mercy Seat, where you may confess your sins and obtain forgiveness. Remember that "we have an Advocate with the Father, Jesus Christ the Righteous." Remember that He gave Himself a ransom-price for all, and that the merit of this price was applied by imputation on our behalf. Remember that all the sins of the flesh are forgivable through faith in His blood. Bear this in

mind, too, that He knows that with our imperfect flesh we cannot as New Creatures do perfectly, and it is because of this that God has constituted Him our Advocate and Head over all things.

Our High Priest Grants Absolution

Our Father knows that we all come short on account of the weaknesses of the flesh. Jesus laid down His life to absolve us from sin and to restore us to the Father, and He has appeared in the presence of God as the Advocate for all those who during this Gospel Age, turn away from sin and consecrate their lives to His service. Thus we see that the righteousness of Christ, through the great offering for sin which He made (His own body of flesh) is the basis for the forgiveness of our sins. And the blessing and privilege of going to the Throne of Grace for mercy and pardon for daily shortcomings is ours because we are the children of God, because we have come into the relationship of sons. We have a standing with the Father through the imputed merit of Jesus. Jesus does not advocate for others than the people of God. It is not the Father's purpose, that He shall advocate for the world; God's dealing with the world will be quite different.

The Apostle John in this same Epistle says: "He that is begotten of God sinneth not." How can this be true? Is the Apostle contradicting Himself? Does he here say that "he that is begotten of God sinneth not," and does he say in our text that there is danger of our sinning? And again, 'that we would be lying if we denied that we have sin? What does he mean by the statement, "He that is begotten of God sinneth not"?"

The answer is found in the fact that that which is begotten of God is the New Creature-the holy will, the new soul. But this New Creature has only the mortal body in which to operate; God promises to give a new body to the New Creature in the resurrection. In the meantime, however, He is required to live under the present imperfections of the human body, and by his good fight against the weaknesses and sins which are entrenched in his flesh he will show either his loyalty to God and to the principles of righteousness or his disloyalty. If he be overtaken in a fault, either through ignorance or through temptation which he cannot control, it will not be sin on the part of the New Creature, but an infirmity of the flesh. Nevertheless, he must go to God for forgiveness for these trespasses.

But the New Creature sinneth not-he "does not practise sin" as the Emphatic Diaglott translates this passage. He who loves sin will sin; he who does not love sin will not sin willfully. He might be entrapped through his weak flesh, or fall into a snare of the Adversary, but this would be unintentional on his part. And Jesus, our Advocate, will intercede for such sins, but not for deliberate sin. Jesus did not die for willful sins of the New Creature, but for sins due to the fall-Adamic sin. So if any sin willfully as a New Creature, he perishes thereby. Our first life was in Adam; our first death was the Adamic death. When we accepted Christ and the New Creature was begotten, our second life was begun. Now if such a one should be guilty of wilful sin he would no longer have any standing whatever before God; he would again come under the sentence of death-the Second Death.

Slackness in the New Creature

We might remark here, incidentally, that sometimes there is a kind of mixed condition; the New Creature has been slack in guarding against temptation, and has yielded with some degree of culpability. To the extent that the New Creature has been derelict, negligent, the face of the Lord

will be darkened to him. If the flesh start to do wrong, the new will is not to consent to, or allow the wrong. The New Creature is to mortify, put to death, the flesh. To whatever extent he is slack in this matter, to that extent it is sin. A, full sin would be a full consent of the new will, a full turning away from God.

We are urged to "come boldly [with holy courage and confident faith] to the Throne of Grace, that we may obtain mercy and find grace to help in time of need," (Heb. 13: 10; 4:16.) How blessed this Throne of Grace, this Mercy Seat, provided by our Father's love! How undone we should be without it! Yet, beloved, let us walk with great carefulness-let us never presume upon the mercy of our God by being careless of our steps. Let us, instead, with earnest prayer and watchfulness, "work out our own salvation with fear and trembling," while our Father "worketh in us both to will and to do His good pleasure." - Phil 2:12, 13.

Grace and Glory

*"The grace of our Lord Jesus Christ be with you all."
"Rejoice in hope of the glory of God."-Rom. 16:24; 5:2.*

THE terms, grace and glory, are prominent and are of frequent use particularly in the New Testament Scriptures. Grace is significant of favor, blessing, etc. The grace of God is therefore that exhibition of the Divine beneficence in the bestowal of His goodness, His favor, as expressed in the forgiveness of sins through faith in Christ, toward repentant sinners and in the acceptance of such as saved and redeemed sons of God into the Divine family. Thus we have the expression, "The grace of God that bringeth salvation." The thought is that it is His favor, that has prompted the entire arrangement.

It may be said that the whole scheme of salvation, which rests on the foundation of justice, is being wrought out through or by the grace of God, as we read:

"'Twas love that first contrived the way
To save rebellious man."

"By grace are ye saved," says the Apostle again. It is not only grace that starts us in the way of salvation, but grace, God's goodness, favor, and mercy that bears us all along to the end of the Narrow Way; and grace that will finally deliver us out of all this state of weakness and mortality and bestow the crown of life.

The Glory of God

The term glory is significant of excellence of honor, splendor, etc. It is a stronger word than honor and is suggestive of brilliancy of appearance, excellency of value and worth. The glory of God is therefore that transcendent brilliancy of person and unfathomable wealth of character and personal worth. The Savior because of His loyalty and obedience even unto death has been made a partaker of the glory of God. And the Church has been admonished to seek for glory, honor, and immortality through a life of personal exhibition of those high moral and spiritual qualities of Christ for which He has been crowned Lord of all. The promise unto all those who shall be faithful unto death is that they shall receive a crown of glory that fadeth not away. They will

shine in positions of great honor and splendor with Christ before all creation. Another writing along these lines has given us the following excellent thoughts:

"All blessing, both for time and eternity, is folded up in these two words. 'The Lord will give grace and glory.' Both come from Him, and both are the fruit or expression of His love. Some have spoken of grace as the bud, and glory as the full-blown beauties of the flower. Others have said David and Solomon are the illustration of both. Grace was exhibited in David, and glory in Solomon. It was grace that raised David from his low estate to the highest honors, and it was the same grace that restored him when he wandered, that comforted him in sorrow, that sustained him when in conflict, and that kept him safe until he reached his journey's end. But when grace had done its work in David, glory shines forth in Solomon. Glory was stamped on everything under his reign. His throne, his attendants, every detail of his household, even the whole land of Israel, reflected his glory, yet grace shone in all the glory. The two things are inseparable.

Oh, What a Friend and Companion

"But it is chiefly in this world that grace has to do with us. This marks the great difference between grace and glory. Grace has to do with us in our weakness, failure, sorrow, and willingly brings the needed strength, restoration, comfort, and holy joy. It is the sweet and needed companion of the days of our humiliation. Oh, what a friend and companion, what a portion grace is for a soul in this world, and what an unspeakable blessing to know the grace of God in truth! 'The Lord will give grace and glory.' Forget not this, O my soul, reckon on both-on grace now, on glory hereafter. They can never fail. There is no need they cannot meet, and no enemy they cannot conquer. Like the pilgrim's guardian angels, 'Goodness and Mercy,' in Psalm 23, they surround thee on every side. Encircled indeed thou art, whether in Baca's Vale or on Zion's Hill, with a heavenly company. Carry this thought with thee, it will give strength and comfort to thine heart in a time of need. What can be more suitable for a pilgrim's path than the precious truths which are at once suggested by the beautiful symbols of a 'sun and shield'? or by the plain but all comprehensive words 'grace and glory'? And as if these did not sufficiently express the love and care of thy Lord, it is added, 'No good thing will He withhold from them that walk uprightly.' Say, then, O my soul, is not this enough? He is unwearied in His love, He is all patience in His ministry, He waits on thee in every step of thy journey, He fills the pools and well of Baca to refresh the pilgrim on his way. What truth for the heart, what light for the path, what strength for conflict, what assurance of victory in His boundless grace! Suffering first, glory follows. Take courage, my soul. '*A little while*' and glory will fill the wide, wide regions of thy Lord's dominion. And being *with Him* thou shalt be at the center of it all. Conflict ceases there."

It is High Time to Awake Out of Sleep

From the Watch Tower, 1906.

"And do this knowing the season, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."-Rom. 13:11, 12.

PREVIOUS to this exhortation the Apostle had been giving some wholesome counsel concerning the proper course of the Lord's people in the every-day duties of life. His advice seems to cover a wide range of the little vexing cares and trials that every one must meet, and shows us how to triumph in them through the mighty power of love. He evidently thought of the thin veneer of politeness in the world which so often covers deep-seated selfishness, and showed that our politeness and love should be only the genuine solid article, saying, "Let love be without dissimulation [pretense or hypocrisy]. Abhor that which is evil [abhor all shams and pretense]; cleave to that which is good. Be kindly affectioned one to another; in honor preferring one another." . . .

He thought of the depressing tendency of the ever present cares of life, and of the persecutions in one form or another that are sure to come to those who will live godly; and so, while admitting that no trial can for the present be otherwise than grievous, he tells us that we may rejoice *in hope*; for the trial will not continue forever, and by and by it will bring forth the peaceable fruits of righteousness if we are rightly exercised thereby, and in the end the rewards of righteousness; and therefore he says we should be "patient in tribulation, continuing instant in prayer for that grace which is promised according to our needs.

He thought of the poverty and losses of some and therefore counseled sympathy and hospitality-"Distributing to the necessity of saints, given to hospitality.

Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Bless [even] them which persecute you; bless and curse not. Recompense to no man evil for evil. Provide things honest in the sight of. all men."

He thought of the numerous vexations arising from contact with those of undisciplined hearts and said, "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. [You will thus make him ashamed of his own conduct in contrast with yours.]"

Finally, he says, "Be not overcome of evil [do not allow the trials of life to make you sour, or vindictive, or cold and unsympathetic; nor allow the more favorable circumstances to make you proud or high-minded or wise in your own conceits]; but overcome evil [of every kind] with good."

Then he instructs us to be law-abiding and Godhonoring citizens in the communities in which we live"Rendering to all their dues: tribute to whom tribute is due; custom to whom custom;. fear [respectful deference or submission] to whom fear; honor to whom honor." And after pointing to the several commandments of the moral law he adds, "If there be any other commandment, it is

briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Yes, love; supreme love to God and then to the neighbor as to self, is that disposition of heart that will make us victorious in every trial and temptation. In its operations toward God it lays hold by faith upon His mighty power; it trusts His wisdom and His guidance; it takes His standpoint of observation and patiently waits the outworking of His deep designs, rejoicing in hope; and is persevering and faithful through all the painful processes that lead on to victory. In its operations toward our fellow-men it is pure, peaceable, kind, forbearing, gentle, sympathetic, tender, and in strict conformity to the golden rule.

"Do this," says the Apostle-cultivate this God-like disposition of love. And not only so, but he would have us be diligent in the cultivation, "knowing the season," knowing that the time is short in which to build up in ourselves this God-like and Christ-like character. We have not a moment to lose if we desire to be finally approved of God as meet for the inheritance of the saints in light.

If the Apostle could say to the saints of his day, "Knowing the time, that now it is high time to awake out of sleep," etc., because they had then entered upon the Gospel Age with its privilege of running the race for the prize of our high calling, with how much greater force do his words apply to these closing days of the Age. . . Yes, "the night is far spent" and "the day [the glorious Millennial day] is at hand." Even now the gray streaks of dawn appear. It is the day when the kingly Bridegroom shall receive unto Himself His ready and waiting Bride, and the time is short in which to make ready for our gathering together unto Him. It is high time indeed to awake out of sleep; for now is our salvation, our glorious deliverance, very near.

It is possible that some, even of the very dear and fully consecrated children of God, surrounded by the cares of this life, or weary in the struggle against sin and evil, or somewhat beguiled by the present things of time and sense, may have become more or less drowsy, and so stand in special need of the stirring exhortation, "It is now high time to awake out of sleep." It is a time for earnest, searching self-examination, for a more diligent feeling after God, for a closer walk and more intimate fellowship with him, for more thorough self-abnegation, more diligent and persevering crossbearing, and more faithful conformity in every respect to the whole will of God concerning us.

Put Ye on the Lord Jesus Christ

The Apostle says, "Let us cast off the works of darkness, and let us put on the armor of light;" and again, "Put ye on the Lord Jesus Christ." A careful, prayerful searching of our hearts will make plain wherein we lack of conformity to the perfect will of God. And if we discover in us any perverse way we will want to correct it and the more fully to put on the armor of light-the armor of righteousness and truth. Thus we put on the Lord Jesus Christ-the mind or disposition of Christ, that spirit of love which Paul says "is the fulfilling of the Law"-that love that worketh no ill to its neighbor; that suffereth long and is kind, that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, that rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things; and without which, though we speak with the tongues of men and of angels and have it not, we are only as sounding brass or a tinkling cymbal; and though we have the gift of prophecy (teaching) and understand all mysteries and all knowledge, and though we have all faith so that we could remove mountains, and though we bestow all

our goods to feed the poor, and even give our bodies to be burned, it profiteth nothing.-1 Cor. 13:1-7.

How important, then, in the short time that remains to us here, that we awake fully and apply ourselves most diligently to the cultivation of this God-like and Christ-like disposition of love. "Beloved, let us love one another; for love is of God, and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love . . . and he that dwelleth in love dwelleth in Good, and God in him." - 1 John 4:7, 8, 16.

Dark Clouds with Silver Linings

"Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds."-Psa. 36:5.

THE Psalmist David has not been alone in experiencing that thrill of admiration and wonderment that follows when the majestic handiwork of God is studied with a receptive, reverent mind. The creative power of God, as it is revealed in earth, sun, moon, and stars, has ever been a source of delight to teachable and meditative hearts. Many indeed have realized with David a very much deeper sense of; their own littleness as they have "considered" the heavens, and marveled at the unlimited expanse filled with the works of the great Creator. From the far off days of antiquity even to the present day, sage and philosopher, poet and prophet, have found in these numberless creations, an inexhaustible storehouse of illustration. Sunshine and shadow, light and, darkness, thunder and lightning, storm and calm, land and water, clouded skies and heavens without a vapor, have all been employed to give point to argument, and beauty and charm to song and story. No marvel, then, that in the Bible, the Book of all books, with its peculiar message for every changing circumstance, we should find these wonderful works of God used in an almost endless variety of ways as illustrations of one or another of the outstanding qualities of His character. The sun may be used under a certain set of circumstances to illustrate a scorching agency, destructive of all life and blessing, because of God's indignation. Then, again, it is sometimes used to represent the very reverse, and its healing, illuminating, and life-giving powers are extolled as blessings of untold worth. Clouds, too, may be used to symbolize judgments and sorrows, and again as the sure token of joy and blessing. And so our gracious God instructs His children by filling His Book of inspired revelation with those helpful illustrations so admirably suited to impart a knowledge of His diversified wisdom, and to enlist the reverent devotion and love of our hearts.

In the text above we are told that the faithfulness of God reacheth unto the clouds, and in keeping with the rest of the Psalm from which it is taken, it is intended to magnify the greatness of His faithful provision for His own. It is an assurance that His careful supervision of our interests is not confined to narrow limits and exhaustible supplies, but, like His thoughts and His ways, it is great and high above our thoughts as the heavens are high above the earth. And in that unbounded faithfulness of God, which the greatest variety of illustration could never exhaust, our text may be considered the silver lining of somber clouds that we so often dread. Just as in animal and vegetable life, perpetual sunshine is not always the best, so in the spiritual life of the Church, real growth and full fruitage are best secured when sunshine and shadow, storm and calm, make up the constant round of experience. Indeed, the Bible lays special emphasis on the impossibility of reaping the greatest results in Christian experience unless there be "much tribulation," and chastening which for the present is not joyous, but grievous. Again and again it is the value of sorrows that is given the place of special mention in the Word of God, reminding us that an

overcast sky may hide very much greater evidences of our loving Father's care than could be ours if flowery beds of ease were all we really knew. In other words, the lesson is that God's faithfulness is not only as high as the clouds- in a figurative way, therefore equal to all our needs, but in the very clouds themselves, and thus viewed, the darkest clouds become the most suitable background for the Divine Artist's most wonderful paintings.

Artists among men are rarely ever found occupied in painting a cloudless sky. There is little in a clear atmosphere to draw upon those impulses that stir within the mind when, with the sun rising or sun setting the fleecy clouded horizon presents a background of color to the view. If the sky is clear, there may be seen but the one red burning ball of fire, but what a variety of shades and hues appear, when that light is diffused through the low hanging clouds. And how wonderfully true this is in the life of saints. If there were no clouds, no dark shadows, nothing but sunshine, what a wealth of promises, dear and precious to every saint, must be erased from the blessed pages of the inspired Word. What an array of resplendent characters, names immortalized on heaven's roll of honor, must be obliterated, if the path of fidelity to God had not passed through the deep waters of affliction. But gratitude for the "divers temptations," and the ability to "glory in tribulation" is possible only to such as have risen to the higher ground of faith, where it is habitual to remember that the faithfulness of God actually reaches to the height of every cloud, whether they be clouds of difficulty and trial, divinely permitted to test our faith, or clouds of punitive discipline made necessary because of our mistakes and failures. Thank God, His faithfulness does reach unto every cloud we may know.

When Earth-born Clouds Arise

"O! may no earth-born cloud arise, to hide Thee from Thy servant's eyes!" So runs our prayerful song; for out of many humiliating defeats we have learned how weak we are, and how such failures can dim the vision of His face. Day by day we pray that no such shadow caused by our unfaithfulness shall be permitted to hide the Sun of our soul from our view, but alas! how constantly pained we are to discover that some "close-girding sin" or weakness so easily besets and masters us. But over this, which is perhaps the darkest cloud that could hang over the head of a saint of tender conscience, there shines the deep crimson reflections of our Lord's atoning sacrifice, reminding us of the blessed fact that a full provision has been made for all who are contrite in heart. His forgiving love is reflected back in exceeding great and precious assurances that He knoweth our frame, and remembers that we are but dust, and, having been tempted in all points even as we are, Jesus has been made our merciful, sympathetic High Priest, possessed of all we need of patient, understanding love.

"O! whither could we flee for aid, When tempted, desolate, dismayed? Or how would hosts of foes defeat, Had suffering saints no mercy-seat?"

Dark indeed would such clouds be if God's faithfulness did not reach their utmost bounds. The hosts of discouragement, hopelessness, and despair would sweep down over us if that dismal cloud, was not made the background for renewed assurances that He loves to the uttermost all who share with Him that abhorrence of sin' His Word reveals. And what a wealth of comfort and consolation tints that cloud when we read, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "A bruised reed shall He not break, and the smoking flax shall He not quench." "Like as a father pitieth his children so the Lord pitieth them that fear Him." (Isa. 1:18; 42:3; Psa. 103:13.) Wonderful revelations are these of Divine faithfulness to all who fervently yearn for complete emancipation from present

limitations, when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." Meantime, while "we ourselves groan within ourselves" waiting for this complete deliverance, we rejoice to visualize with one of former days, "A rich vessel laden with the love of God, sailing for thousands of years across the world's sea, till at last it anchors in the harbor of Bethlehem, and discharges all its treasures on the hill of Calvary" - yes, and poured out there by One who painted a picture of His shepherding love in the peerless story of a wandering sheep restored. He knew that no wandering sheep could find its own way back, and so He reveals in this richness of His forgiving grace His faithfulness even unto the clouds that must surely hide His face when we wander into forbidden paths.

Clouds Caused by Winds of Doctrine

Into so many glad hearts, once so happy in a fellowship like to that above, there frequently comes that dark cloud of controversy and dissension, which has marred so many peaceful associations. So many lives surrounded with every other environment conducive to happiness, and filled with the spirit of intercession for Zion's sake, have been deeply overcast with the clouds caused by "endless genealogies which do but gender strife,"-and perhaps there are as many such today as at any time. To some, however, the silver lining of this cloud is never lost from view, and their faith never lets go its anchorage in the certainty of God's overruling power. Although alas, many hearts once responsive to the healing rays streaming from the Sun of righteousness, have seemed to get so deeply into the shadows of factional controversy that little trace of the former sunshine remains to brighten and preserve the higher outlook, and prevent a total eclipse, yet to the true "mourners in Zion" Jesus has spoken of the "Spirit of truth" which will assure to them a knowledge of the way in 'which they should walk, and that it must needs be that heresies come in order to manifest the approved. To them these controversial tempests will not take on the shades of doubt and fear lest they too have lost the way. Over the "war of words" they see the assuring promise, "Ye shall know the truth and the truth shall make you free"; and since they know that the Son hath made them free, therefore are they free indeed. "Free from the law, O happy condition!" Free from the fear of man that bringeth a snare. Free from the hindering doubts and fears that curb faith's yearning to enter at once and take possession of the full inheritance. Yes, free to follow the Lamb whithersoever He goeth. Having learned the blessed fact that "the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit," they know that in these greater things, "he that in these things serveth Christ is acceptable to God, and approved of men." (Rom. 14:17, 18.) They know that ere long the storm with all its associated heartaches, disappointments, broken ties, and surprises, will have accomplished its work and have passed away, and they who have made Christ, righteousness, peace, and joy in the Holy Spirit, the goal of life, will then find that those very clouds were but the chariots of God destined to lift them to higher heights of vision and understanding, a purged, humbled, and more developed soul.

The oak that stands protected by the encircling trees may pass safely through many a stormy season, and yet its roots may not have gone far down into the earth around; but let all other sheltering supports be withdrawn, and the tempests permitted to thrash it with unhindered force, what a penetrating of its roots there will be into deeper soil. Just so it is with the Lord's "trees of righteousness." "Blest be the tempest; kind the storm" that drives the trees of the Lord's planting into the deeper soil of vital union with Himself. Should the clouds occasioned by such storms grow even darker, and should we find ourselves deprived of even the "one here, one there" whose kindred spirit has lightened our load, and been something of a strengthening support to us in our conflicts, what then? This has come to some we believe; and may it not come to any or all of us?

But even so, the clouds we so much dread are big with mercies and will break in blessings on our head, and we will then see "no man, but Jesus only" with a rapture we never knew before. As all other supports give way, or are providentially removed, the blessed Rock of Ages will become a sweeter and a richer shelter in the time of storm. Our faith will take a firmer grasp- on the enduring fundamentals of truth, and related doctrines will fall into their relatively important places, and so the winds and clouds will leave us more rooted and grounded not only in the faith once delivered, but nearer, yes, so much nearer, to the blessed realization that we are standing in the evil day, knowing the light of truth, and more glorious -- still, knowing that we have the Light of Life within as an abiding assurance of our relationship to God.

I shall not Want

The faithfulness of God can never fail to reach to the height of whatever it may please Him to let us experience of financial or physical difficulty. The cold gray clouds of want, limited supplies in material things, may indeed come very near to some of us ere we have finished our pilgrim way. In the days when plenty of life's good things came our way, we were strong to say, "Faith can firmly trust Him, come what may." Can we not be strong enough now to prove our affirmations true? Surely in His strength we can maintain a happy mien notwithstanding all, for we know that even where we are not permitted to trace all the need for such trials of our faith, there can be a confidence that He will never leave nor forsake us. Across the gathering clouds, and through the accumulating problems of the present hour, His loving hand has written promises that will never fail. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith."-Matt. 6:26, 30.

But if in the Lord's providence some of us should be permitted to share with the unbelieving world a real lack of life's needs, would such a cloud be too dark and crushing for us? If God in order to best fit us for some special place in the glorified Temple, should see it necessary to let us experience the extremes of want that will surely be common enough in the world about us, would there be no silver lining to make us glad to say, "It is the Lord, let Him do what seemeth Him good"? We want to believe that under such circumstances we would not be found wanting in faith and willingness, and certainly we will not be deficient in either qualities if we have learned that God's faithfulness more than reaches to the height of such a cloud. To be put to a test of 'this kind might indeed be a special mark of favor,' for God never permits himself to become our debtor. In every task he gives us, and in all the things we may suffer for His sake, He waits with rewards beyond all we could ask or think. For nearly two thousand years the heroes of faith, called to forsake all of earthly things, and seek first the Kingdom of Heaven, have nobly endured a great fight of affliction, and we acclaim them worthy. Shall not we, who are the final runners in the race, the last of the Church to suffer with Christ, now take advantage of the opportunity to finish the triumphs of the Age with joy, and thus be worthy associates of those who have gone before? Let us then be building up by God's help such a faith as will trust come what may, and let each day as it comes be our only burden, leaving tomorrow with the Lord. "Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day only is ours, we are dead to yesterday, and we are not yet born to tomorrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it 'is unreasonable." Therefore let us cast all our care upon Him. His faithfulness in the past has proved to be higher than any of our clouds can ever be, and He will be no less faithful in the future.

Walking in a Solitary Way

When heavy clouds of loneliness creep over us, as they seem to do in most Christian lives, and when trust is betrayed, and misunderstandings leave us crushed and broken, what consolation it brings to remember that even these clouds may be laden with blessings for us also. Ere our beloved Master had finished His course He knew this lonely way, for He trod the winepress alone, and of the people there was none with Him. How deep were the shadows through which He passed. Rejected by the nation He came to deliver and bless, forsaken by His dearest friends on earth, and finally crying out to heaven above, "My God, My God, why hast Thou forsaken Me." Our way can never be as lonely as His, for He abides with us all the way, always sympathetic, always understanding us, and always pouring in the comforting assurances of His grace sufficient for every time of need, and

"Fen sorrow, touched by heaven, grows bright
With more than rapture's ray,
As darkness shows us worlds of light
We never saw by day."

"That the way will at times seem decidedly lonely we know, for as He was in this world so are we. Such was our Lord's experience when He was here in the world, and we have the assurance that if we are following in His steps we will have a similar experience. This loneliness is not an evidence of morbid tendencies leading one away from the haunts of men because of some delusive idea of Christian living, but in the truly consecrated heart it is the token of a robust spiritual life. "The experience of this loneliness is one of the most complex of our experiences; it is found in many a life where least expected; it is often produced to an extreme degree in those who have little time to be alone; and although we cannot believe that our loneliness ever approximates to that felt by our Lord, it is nevertheless one of the deepest notes that ever sounded in our hearts." This then is one of the deep joys of intimate fellowship with God, but purchased by the sorrow of that consciousness of being alone. God's faithfulness reaches to the height of this cloud also. Blessed assurance it is that we can truthfully say that, Jesus alone can satisfy, and that all earthly things have in truth become loss and dross compared to the excellency of the knowledge of Christ Jesus, as our All in All.

When the Clouds and Shadows all Depart.

Some day the clouds and shadows that now surround our path will be no more.. "Some day the silver cord will break," and the life of earth will have ended. "And when the life of faith is ended and the life of sight begins; when we see as we are seen, and know as we are known; when the stone is rolled away from all hidden things, and the buried mysteries believed in and hoped for troop 'out into the light-will not joy's coronet of joy be to remember that when all was darkest and stormiest, we walked on the moving waters with nothing to guide us, nothing to uphold us but faith in Him who had appeared to us in the storm, and who had said to our eager spirit 'Come'? In that glad morning without clouds, that 'clear shining after rain,' when the ministry of sorrow is perfectly understood, what anthems of praise we will sing to Him who led us through the school of pain and sorrow to the heights of heaven's eternal joys." And can we not say with a happy inward confidence even now, that

"There are moments when the shadows bring
No sense of parting or approaching night;
But rather, all my soul seems broadening
Before the dawn of unimagined light
As if within, the heart and folded wing
Were making ready for a wider flight."

Half Hour Meditations on Romans

No. 35

"I will make mention of Thy righteousness, even of Thine only." (Psa. 71:16) "Not having mine own righteousness, 'which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'" -Phil. 3 :9.

IN THIS "half-hour" we continue our consideration of the last five verses of chapter three, studying them especially in relation to their context.

"Where then is the glorying?. It is excluded. By what manner of law? of works? Nay: but by a law of faith. For we reckon that a man is justified by faith apart from works of law. Or is God the God of Jews only? is He not the God of Gentiles also? Yea, of Gentiles also; if so be that God is one, and He shall justify the circumcision by faith, and the uncircumcision through the faith. Do we then make law of none effect through faith? God forbid nay, we establish law."-Rom. 3:27-31, Am. R. V. Margin.

How are these verses to be understood? Some devout scholars, understanding the Apostle to have ended his argument with. verse 26, prefer to regard these five verses "as a cluster of distinct and abrupt utterances, with which the preceding argumentation-so triumphantly wrought out-is jubilantly, as well as logically, crowned." Such a viewpoint is certainly worthy of thoughtful consideration; for there is nothing fanciful about it, it agrees with the facts, and it does no violence to the inspired language. But while admitting this, we yet confess that the view which most strongly appeals to us as being the correct one is that these verses, while to some extent 'partaking of the nature of -"conclusions drawn," are yet to be understood as links in a chain of argument not yet complete. Let us briefly review the trend of the argument.

Review

It will be recalled that in the first section of our Epistle (Romans 1:18 to 3:20), the Apostle conclusively showed that the great need of the world, both of Jew and. Gentile, is righteousness, and that so far from their attaining righteousness by keeping the requirements of law, the moral law possessed by Gentiles only reveals their sinfulness, while that same moral law, as expressed in the written law given to Israel, similarly condemns the Jew-for by law (moral law, not ceremonial law) is knowledge of sin. - Romans 3:20.

In the second section, which extends from Romans 3:21 to 5:11, man's extremity is shown to be God's-opportunity. The age-old question: "How can man be just [righteous] with God?" (Job 9:2,

Am. R. V.), is answered. God Himself has revealed the way-the only way-in which this can be. It is a way of faith-a righteousness (or justification) by faith. '

Faith-Righteousness Attested by "the Law and the Prophets"

This new way of righteousness is grounded on a great historical fact-the central fact of history namely the ransom-sacrifice of Jesus. Such, we have seen, was the burden of the Apostle's message in the first six verses of this section. (Romans 3:21-26.) The principal idea next developed is that this new way of righteousness-this righteousness (justification) by faith is not out of harmony with, but is in agreement with, attested by, the Law. This idea, it seems to us, forms the subject matter of the passage Romans 3:27 to Romans 4:25. That this would be his line of argument the Apostle had already given a hint in Romans 3:21, when, in announcing the fact that "Now, apart from law, a -righteousness from God stands displayed," he had accompanied this announcement by' the assertion that such righteousness was "witnessed by the Law and the Prophets." This assertion he now proceeds to demonstrate, first in a general way by reference to the general tenor and spirit of the Old- Testament (Romans 3:27-31); and then in a special way by reference to- the example of Abraham (Romans 4:1-25).

General Spirit of Old Testament Harmonizes with "the Law of Faith"

In chapter 3 verses 9-20 (Romans 3:9-20) we saw (Meditations No. 26), that the conclusion to which the Apostle had been led by the searching study of the law (of works) was that it was intended to shut the mouths of all men, and of the Jews in particular, before God, by giving them the knowledge of sin. But the stopping of mouths, the bringing of all boasting to silence, is precisely that - which is here shown to result from the Gospel, the "law of faith." 'Therefore the "law of faith" far from being out of harmony with the "law of works" is attested by it. Such would appear to be the gist of the Apostle's argument in verses 27 and 28.

This same agreement of the general tenor and spirit of "the law" with "his" gospel of faith-righteousness St. Paul next develops from another point of view that of Monotheism, a doctrine dear to the Jew and in which the latter gloried. If instead of the one true God, mankind had to do with several gods, or with even two, there might be some question as to the truth of St. Paul's message. - In that case there might be as many different methods of salvation as there were gods, one for the Jews, another for the Gentiles, etc. But since there is only one God, while He might deal temporarily and for special reasons of His own with only one nation, all. such distinction must disappear as soon as the question of final salvation arises. "Monotheism has as its natural corollary the expectation of one only means of justification for the whole human race."

Now the principle of Monotheism forms the basis of "the Law and the Prophets." "Hear, O Israel, The Lord our God is one Lord." (Deut. 6:4.) When, therefore, the Apostle asks: "Is God the God of Jews only? is He not the God of Gentiles also?" he could reply with assurance: "Yea of Gentiles also," for the entire Old Testament had already drawn from Monotheism this glorious inference. Throughout the Old Testament Jehovah is celebrated as the God, not of the Jews only, but of all the earth. "Say among the nations: 'The Lord reigneth', . . He will judge the peoples [not the Jews only] with equity." (Psa. 96:10.) "Who would not fear Thee, O King [not of the Jews only, but] of the nations." - Jer. 10:7.

The Law of Faith

Some have been at a loss to understand the Apostle's use of the word "law" in the phrase "law of faith," verse 27, but when we remember that the Gospel is an authoritative declaration of God's will concerning us, it is not difficult to see the propriety of its being termed a "law." The "law of works and the "law of faith" are both laws of God, but whereas the former saith " Do this and live," the latter says "Believe and live." Of, course we should not understand that by a new law faith has been substituted for the works enjoined under the Mosaic law as the *ground* or *procuring cause* of acceptance with God, "or that works of faith have *in this respect* taken the place of works of law. The latter proposition is self-contradictory; inasmuch as works of law and works of faith differ only in their principle; and the difference lies in this that the one are done with the view of obtaining justification by them, and the other with the entire renunciation of every such hope or attempt, and in the spirit of entire dependence on the grace which the Gospel reveals." "This is God's commandment, His law, that we should believe on the name of His Son Jesus Christ."-1 John 3:23.

The Essence of the Apostle's Teaching

"For we reckon that a man is justified by faith apart from works of law." In this (verse 28), we have the essence of the Apostle's doctrine. However, as it is obviously a condensed summary of the whole preceding discussion, we need not elaborately expound it here, as each feature it contains has already been considered in our previous studies. The word 'justified' as we noted in Meditations No. 15, is a judicial, or as it is called a forensic, word, that is to say, it is a word derived from processes of law. When a court condemns a man on trial, the court does not *make* him guilty. The prisoner might as a matter of fact be innocent. What the court does is to *declare* him guilty. Conversely if a court *justifies* a man under trial, the court does not thereby *make* him innocent. The man as a matter of fact may be guilty. What the court *does is* to *declare him* innocent. This judicial or forensic import of the word *to justify* (*dikaioo*) is its uniform significance throughout the New Testament, whether it be associated with faith, as in Rom. 5:1; grace, as in Rom. 3:24; blood, as in Rom. 5:9; works, as in James 2:24; or words, as in Matt. 12:37. Most Protestant commentators admit this, although Roman Catholic expositors in general have maintained that the word is not used forensically but psychologically or ethically as meaning to make inherently righteous. Two illustrations will suffice here to show the New Testament usage. In Luke 10:29 we read of one who, "willing to *justify* himself, said unto Jesus: And who is my neighbor?", The expression, evidently, does not mean that the lawyer desired to be made inherently righteous. It means that he desired to make himself out to be righteous; to be so considered by Jesus; to be reckoned or declared righteous, without regard to his actual state. Again in Luke 7:29 we read: "And all the people that heard Him [Jesus], and the publicans, *justified* God, being baptized with the baptism of John." The word here cannot mean that the people in general, and the publicans in particular produced inherent righteousness in God. "Obviously it is a term of judgment: they *judged* that God had acted right in the mission of John, and they *declared* their judgment. . . . It would be absurd as well as blasphemous to speak of making God inherently righteous."

The other prominent word in this verse, namely "faith" was discussed in Meditations Nos. 13 and 14. There we sought to show what faith is, and how it may be obtained. The question as to whether or not it is the gift of God, and if so, in what sense, is there discussed. Belief of the heart, as distinguished from mere intellectual acquiescence is also considered in those two "half-hours"

and Scriptural proofs produced to show that the only faith which St. Paul honors by that name, the only faith which, in his opinion, will justify, is that which worketh by love.

Luther's Translation

"Luther introduced into his translation of this verse the word alone, '-through faith alone.' The word does not modify in the least the doctrinal idea of the Apostle. It simply gives a little more edge or emphasis to it emphasis that was doubtless in thorough accordance with the thought and feeling of the inspired writer. Nevertheless the additament was unnecessary and uncalled for, and should not have been made. It is not the business of a translator to make the idea of his author more emphatic than the author himself has made it. Its introduction gave, moreover, the enemies of the truth a handle for saying something about 'adding to the words of the Book.' It gave them an opportunity for throwing dust into the eyes of their dupes. They were not slow to take advantage of it:-and quite a little library of literature grew up around the intruded word. The apologies for Luther were in the main triumphant-and thoroughly so when considered in relation to the peculiar shape which the impeachments assumed in the hands of his Roman Catholic opponents." For while contending that a man is justified by faith *alone*, Luther and his apologists ever contended that faith must not, and does not, remain solitary in the soul. Their maxim was, that "faith never *exists* without works, although it *justifies* without works."

Does the Gospel Abolish Moral Law?

In verse 31 the Apostle touches on a subject that will be more fully elaborated by him later. "Do we then abolish law through faith? Far be it. On the contrary we establish law."

"The force of the Apostle's query is this: '-Do we, preachers of the Gospel, introduce a doctrine which involves a species of moral lawlessness?-Do we take off the reins of moral, restraint?-Do we paralyze the moral power of Divine law?-Is it a legitimate inference from our doctrine, that law is thrown idle, and has got nothing more to do?-Is it involved in the glad tidings which we preach, that licentiousness may be indulged with impunity?'-Such ideas were supposed by some to be inseparable from the,, doctrine of Justification by faith without works of law. Hence the Apostle's subsequent query-'Shall we continue in sin, that grace may abound?' (Rom. 6:1.) Hence, indeed, much of his profound and glorious discussion in chapters 6, 7, 8. Hence, too, the theory and practice that characterized such communities of self-deceivers as sprang up sporadically toward the left hand of Christianity-under the name of Nicolaitanes, etc. Hence, too, the protest which James, in the second chapter of his epistle, lifts up against the abuse of the evangelic doctrine a protest in which he reminds the Church that there is another phase of justification besides that which is by faith alone-a phase which Paul never intended to deny, or dispute, or ignore. His question here, indeed, looks entirely in the same direction with the representations of James: Do we then upset law (in its moral influence upon manners within, and manners without)?"

This idea he at once repels with intensity of dislike "God forbid, [or, That be far from us]. "He, as it were, intimates that he could never be a party to the promulgation of any such doctrine. He could not for a moment engage in preaching and promoting any doctrine that had bound up in it, as a legitimate involution, the subversion of moral law."

Faith Establishes Moral Law

Far from abolishing moral law, the Apostle avers that faith sets it up or establishes it. Had the moral law, then, fallen? From one standpoint, No! "The law indeed, had not *fallen*, and was not *lying prostrate*, so far as its legislative validity and authority were concerned. In the sphere of legislative validity and authority its position was the same that it had been from the beginning and will be to the end. It was stable as the throne of God Himself. But when the law is contemplated in a lower sphere-the sphere in which it comes into contact with human volition-the sphere consequently of its actual or factual moral influence upon the inner and outer life of man, we see that there is a sense in which it has been, with awful impiety, not only pushed aside, but overturned and trampled under foot. It has been *upset*. It has been *overthrown*, and laid prostrate in the dust. Nay, it has been *broken*. And men, in their infatuation, have danced deliriously over its fragments. Such is sin. There is *insult* in it, in reference to the law and the authority of the Lawgiver. This is solemn matter of fact. And the Apostle was thinking of it: as is evident from the scope of the entire preceding part of the Epistle.

"Now, his doctrine of *justification by faith in the propitiation of Christ* not only meets the wants of men in the direction of pardon for the past; it also meets their wants in the direction of purity for the future. It involves provision for the establishment of the moral influence of moral law. Into whatever soul it finds an entrance, in that soul it raises up, as from the dust, the prostrate law, and *makes it stand*. It *sets-up* that which was *up-set* by sin. It *establishes* in the sphere of the soul's inner and outer activities, an ethical influence, which is really, when we let down our line into the depths of the subject,-nothing more, nor less, nor else, than the native moral influence of the moral law. There is a point of unity whence both propitiation and legislation respectively start, and whither they return."

"*We cancel Law, then, by this faith of ours?* We open the door, then, to moral license? We abolish code and precept, then, when we ask not for conduct, but for faith? *Away with the thought; nay, we establish Law;* we go the very way to give a new sacredness to its every command, and to disclose a new power for the fulfillment of them all. But how this is, and is to be, the later argument is to show."

"My heart shall triumph in the Lord,
And bless His works, and bless His Word.
His works of grace, how bright they shine
How deep His counsels! how Divine

"And I shall share a glorious part
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil, to cheer my head.

"E'en now I see, and hear, and know
More than I hoped for here below,
And every pow'r finds sweet employ
Proclaiming tidings of great joy."

Encouraging Letters

Dear Brethren in our Great Redeemer's Name:

I have been requested by the brethren in our little Class, to write the brethren in the "Herald" office, expressing our many thanks for the services received from Brother P. F. Thomson. He gave us many heartfelt and heart-searching talks. We have not forgotten them yet, and I hope, never will. He taught us not only how to attach to Christ, but also how to detach from earth., John the Baptist called attention to Jesus, saying, "Behold the lamb of God." We also should be ready to follow: Luke 14:25-27; 22:28-30.

I had the privilege of entertaining Brother Thomson and drove down to Riviera. We had two meetings there, then went the next day to Donna. This southern Rio Grande country is called "The Valley." Orange groves all along the highway were in full bloom, and the air was laden with perfume. As we entered the Valley, Hymn , No. 107 ["I have Entered the Valley of Blessing so Sweet"] came to our minds. What a wonderful season of fellowship we had. We sang most of the time as we traveled the Highway, both going and coming. It was a regular convention-a foretaste of what it will be when we meet with our Lord in the Kingdom.

Our brethren here came together on the evening, of April 9th. We were joined by some of the friends in the surrounding country and had a sacred and most blessed fellowship. In all we were eighteen. All seemed to realize the importance of "Do this in remembrance of Me," and renewed their 'consecration as expressed in Hymn' No. 8. ["All for Jesus! All for Jesus!. All my being's ransomed powers"] We parted with a deep sense of what true holiness means, and with our hearts filled with the love of Christ.

Your brother by Grace,
O. C.-Tex.

Dear Brethren:
Greetings in the name of our King!

The Class has asked me to write you a message of love and cheer, and to let you know we are still rejoicing, in the blessed hope and promises set before us, and the more so as we see the day approaching. Surely this is a time of great perplexity to the poor world who are groping in darkness, wondering at the things that are coming upon them, but we who are blessed with a better understanding of God's plans and purposes, can rejoice, in that we can see things in a very, different light. We know that all things are working together for good. Praise the Lord! '

We had seven out at Memorial, and a sweetly solemn time was experienced as we "remembered Him" in the way appointed. . We are hoping to have another Pilgrim out this way sometime soon, as we surely get much blessing' from their visits.

With Christian love,
Mrs. M. J.-Ore.