

# THE HERALD OF CHRIST'S KINGDOM

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## "By My Spirit Saith the Lord"

*"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." - Zech 4:6.*

FOLLOWING the Savior's ascension, we behold a little band of faithful believers gathered in the "upper room" in the city of Jerusalem. They are all lowly and humble folk. The spirit of prayer fills their souls. They earnestly desire to keep fresh in mind all that their Master had said to them, and His last words were, "Tarry ye in Jerusalem until ye be endued with power from on high.." Accordingly they spent ten days in spiritual communion; it is an extended season of praise, prayer, and testimony, and they are dwelling together in beautiful harmony. Then the days of "tarrying" are at an end and lo, Pentecost has come. They behold the promised hover from heaven bringing marvelous illumination, peace and joy. Thus 'it is that we are observing the model Church in all her primitive purity at Pentecost. What was the secret, do we ask, of the charm and triumph of this the first of all the Churches that stands to this day as the greatest Church in spiritual power and fruitfulness-, The answer given by another is interesting:

"It was not numbers, for it had only a hundred and twenty members. It had no scarlet-cushioned pews and stained-glass windows; in fact, it had no church building at all; it had no money in its treasury and did not even have a- treasurer; it had no choir and pipe-organ and no settled pastor or salaried minister. It had no elders, deacons, trustees, no Sunday 'School or missionary societies, and no formal or informal organization whatever. There was almost nothing there that we would call a church.

"What minister would want to accept a call to such a church? What did it have? It had unanimity; it had one hundred and twenty souls fused into one great thought and passion; it was simply all open channel free from human clogs, through which the Spirit of God could flow in unobstructed fulness, and such a church was and ever -will be drenched and flooded with Pentecostal power."

The coining of Divine power upon the waiting disciples at Pentecost and the infusing of these believers with an energy from God, designated the Holy Spirit, "power from on high," undoubtedly has distinguished that company of disciple's above all others of the entire Age, and represented the first act of Divine providence, resulting from the death and resurrection of the Lord Jesus Christ.

Eminently fitting and appropriate it was that those called to such high and distinguished offices as kings and priests unto, God, to be His instrumentality in bringing about world redemption, should have such an unction and anointing. Indeed, back in those far-off days when God dealt with Israel as His holy and peculiar people, and treating them as His Kingdom, their kings were all anointed with holy oil, in symbol of their Divine appointment and authorization. The same was true also of those who were installed in office as high priests in. Israel's priesthood the holy anointing oil was poured upon .the head, thus symbolizing ordination and induction into office. Israel's kings and priests of ancient time were without a prefiguration of the Kingdom and Priesthood that is in process of development throughout this Age, otherwise known as the New Creation.-1 Pet. 2:9.

### **Ye Shall Receive Power**

Upon the last night of the Savior's earthly life, He took occasion to utter many things to the Apostles that were to have a great effect not only upon **their** minds, but also upon those who should later read the sacred records and who should believe on Him through their word. He told the Apostles plainly that lie was going away and that they could not come with Him then. His mission on earth was about to be finished, He would take His departure, but their mission was only then commencing. He spoke of the Father's house of many mansions, of how His going away was not to mean a permanent separation, but that 'after a time He would return again and receive them unto Himself; and that, during' the interim, while He :was absent, he would- prepare a place :for them in order. that ultimately where He w-as, they 'Might be also.

The Savior went on to explain that during His absence His followers were not to be left comfort=less; He was not forsaking them even temporarily: "And I ,will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.-- I will not leave you comfortless: I will come to you."

And was it not truly concerning this same power from, on high, that Jesus spoke after His resurrection, as He led His disciples out as far as Bethany and lifted up His, hands, pronouncing, upon them His parting benediction: "Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

These words of the Savior cannot reasonably be construed to mean the sending of a separate and distinct person apart from Himself and the-Father; rather, the fact that He had said, Lo, I 'will be with you alway, implied that the promised Comforter or Holy Spirit was to be, a power emanating from Himself and the Father; a holy energy, an influence, exerted indeed by a person-the power or influence of God, exerted in -and upon. His newly adopted children. This powerful energy coming from above was to constitute an unction from the Holy One; it was to constitute their anointing or their authorization to enter -upon the great commission as God's witnesses concerning the truth of -the Gospel, to those among men who should have ears to hear. Without this holy anointing they could do nothing; they were helpless and without strength except as this

illuminating power should enlighten their minds and give strength and courage to carry out the Divine will. Hence Jesus instructed His disciples while He was still with them, saying: Tarry ye in Jerusalem and wait until ye are endued with power from on high, because that power is so vital. It is so necessary that without it, you would be unable to accomplish anything.

### **The Spirit's Marvelous Revealing**

We have only to observe those marvelous changes that came with the Pentecostal blessing, to be convinced that the Holy Spirit coming to the early Church meant to them, all that Jesus had promised. It was indeed a comforter; it did surely give them vision and enlightened their souls; it most certainly imparted strength and fortitude and courage, and in fact changed the entire viewpoint of those men who, a few days before in connection with the Master's death, were so fearful, troubled in spirit, lacking in faith, as well as in perception and understanding. It was with the Apostles and the early Church then as it had been with Jesus -at the time of His baptism at-Jordan, concerning which we read that the heavens were opened unto Him-heavenly 'wisdom, spiritual knowledge and understanding 'was'-, especially imparted unto the Lord. So it was with those who received the benediction of the Spirit. They now saw deeply into the meaning of many things that Jesus had expressed while He was with them; they now recognized why, He did not attempt to establish an earthly kingdom while in-the 'flesh; 'they saw the necessity for His suffering and sacrifice, and-they recognized now the meaning of the call to discipleship, to walk in the footsteps, of Christ and to bear the cross after Him; for the Spirit taught them that this was God's way of preparing them to share with their Redeemer in the coming spiritual Kingdom. Truly that portion, of the New Testament 'recording matters and developments subsequent to the day of Pentecost, presents to us a revelation of the work of the Spirit and the fulfillment of the promise of Jesus, "Lo I am with you alway." And so tracing the, onward history of God's people through the dark centuries of persecution and suffering since the Apostolic period, without doubt we observe that the promise of the Master has continued to be fulfilled unto the faithful.

### **Failure to "Tarry at Jerusalem"**

How manifest it is that whatever failure there has been in the Church, whatever seeming defeat, whatever of-inconsistencies in the Christian profession, whatever apostasy has overtaken professing Christians during the past nineteen centuries, is due to the failure to come under the anointing from above.-Whatever of confusion, doubt, or darkness has existed amongst God's professing people, whatever of contention, strife, and sectarianism has prevailed, is-due to the failure of the many to put themselves in such a position of relationship to Christ as to have fulfilled unto them the promise of His -Spirit. In' other words,, the masses have failed to "tarry at Jerusalem" in earnest prayer and supplication, and wait until they were endued with power from on high'.

Most 'important of all to those who- have met the tests of consecration and surrender to Christ -- disciples indeed, is the work of the Spirit in the individual heart. Behold the change in those waiting disciples in the upper room at Pentecost! Their entire outlook was altered; they recognized the utmost necessity for their own personal sanctification of the Spirits-their -cleansing and regeneration through the Spirit; their transformation to the Christ-character, through the Spirit; and their ultimate preparation to share with their Master in the First Resurrection.

This important lesson of the Spirit's office and work in the Church is forcefully suggested in the 'tabernacle in the wilderness and 'subsequently in the temple of *Solomon* the *golden* "candlesticks or lampstand were placed there by *the* Lord's direction-not seven candlesticks but one with seven branches, representing the whole Church,, the complete Church during this - Gospel Age. In, Revelation the same candlestick or lampstand is brought to our attention but the parts . are separated-the union, the relationship between them being supplied by our Redeemer, the antitypical- High Priest. The lampstand symbolized the Lord's professing people of this Gospel, Age. The oil represented the Holy Spirit and the light pictured the light or illumination of that Spirit. Thus the Church holds forth the light of 'life,' the light that shines in the darkness and which He directed should be let to so shine before men that they might see the good works and glorify the Father in Heaven.

## The Light of the Spirit's Testimony

With regard to the golden candlesticks that were a part of the furnishment of the tabernacle in the wilderness, we read, "And the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, when thou lightest the lamps; the seven *lamps* shall give light over against the candlestick?": -The observations of another bearing upon this seem worthy of careful reflection: "Those 'seven lamps' express the light of the Spirit in testimony: They were connected with the *beaten* shaft of the candlestick which typifies Christ, who in His person and work, is the foundation of the Spirit's work in the Church. 'All depends' upon Christ. - Every ray of light in the Church; in the individual believer, or in Israel by and by, all flows from the Christ.... Nor is this all we learn from our type. The seven lamps shall give light over against the candlestick. Were we to clothe this figure in New Testament language, we should quote our Lord's words when He says to us, 'Let your light so shine before men, that they may see, your good works, and glorify your Father which is in heaven.' (Matt. 5:16.) Wherever the true light of the Spirit shines, it will always yield clear testimony to Christ. It will call attention not to itself, but to Him; and this is the way to glorify God. 'The seven lamps shall give light over against the candlestick.'

"Let us think of all this think deeply think habitually; that so we may shrink from everything bordering upon, or savoring of, the exaltation of man -- of self -- our doings and sayings and thinking. May we all the more earnestly seek the quiet, shady, unobtrusive path where the spirit of the meek and lowly Jesus, will ever lead us to walk and serve. In a word, may we so abide in Christ, so receive from Him, day by day, and moment by moment, the pure oil, that our light, may shine, without our thinking of it, to His praise, in whom alone we have all, and apart from whom we can do absolutely nothing."

When St. Paul prayed for the early Church that she might grow and expand, in spiritual knowledge, that she might comprehend the lengths and breadths and depths and heights of the heavenly wisdom; he was surely expressing the deep desire of his heart that she might be enjoying the full heritage that is properly hers as a result of her acceptance of that gracious invitation to so live and walk with Christ in this world that she would be accounted worthy to be His joint-heir and Bride upon the heavenly plane. And truly how abundant is the provision made for the upbuilding, establishing, and keeping of His Church in the right way during the time of her earthly pilgrimage!

## To Whom is Christ thus Present?

"Thoroughly furnished" unto all good works," is the way the Apostle "expresses the thought of the Divine care and provision for the people of God; and this is merely another way" of conveying the idea of the power of Christ's presence with His followers all along through the Age. Blessedly consoling thought! Christ, through the Spirit, abiding with those whom the Father hath given Him, possessing as He does the most perfectly understanding heart, and feeling the deepest sympathy and love, with all power in heaven and in earth vested in Him to do for them exceeding abundantly above all that they ask or think! But to whom is the Spirit's guidance thus promised? With whom is Christ thus abiding as the constant companion in the ways of life? Is it not the one who, is of a broken and contrite spirit, who is "living unto Him," who realizes the abiding presence of the Father and Son? In such company as this, can any Christian fail utterly to realize some measure of joy in the Lord? No, if his faith grasps the

promise and holds' it, the realization of joy in the Lord is sure to follow; and the more firmly his faith lays hold upon the promise, the more Will he realize' its fulfillment and the more fully will his joy abound; for in the presence of the Lord is fulness of joy, no matter what may be the condition and circumstances.

In the blessed realization of this experience, and the assurance of faith which it gave, in the midst of all his labors, St. Paul exclaimed, "Who- shall lay anything to the charge of God's elect? . . . who shall separate, us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, no things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is iii Christ Jesus our Lord." Most evidently the Lord's promises were fulfilled in the great Apostle in the abiding presence of the Father and the Son with him at all times and under all circumstances. And so shall it be with all those who firmly trust in the Lord. With a blessed consciousness of the Master's promise, "Lo, I am with you always," with a realization of the constant presence of the Holy Spirit, and with a faith that lays hold of all the exceeding great and precious promises of God, what soul may not rejoice and be glad even in the midst of deep sorrow or great tribulation! Beloved, let us not be content to live beneath our privileges... Let- us. appreciate the favor a l. God to- the extent of seeking for it with all our heart, remembering the exhortation, "Seek; and ye shall find, knock and it shall be opened unto you."

"Hast thou heard Him, seen Him, known Him  
Is not thine a raptured heart?  
Chief among ten thousand own Him,  
Gladly choose the better part.

"What has stript the seeming beauty  
From the idols of the earth?  
Not the sense of right or duty  
lout the sight of peerless worth.

"Not the crushing of those idols,  
With its bitter void and smart,  
But the beaming of His beauty,  
The unveiling of His heart.

""Tis that look that melted Peter,  
'Tis that face that Stephen saw,  
'Tis that heart that wept with Mary,  
Can alone from idols draw.

"Draw and *win* and fill completely,  
Till the *cup*, o'erflow the brim:  
*What* have we to do *with idols*,  
Who have companied with Him?"

## The Crisis of the World

*"Now is the judgment of this world; now **shall** the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me." -- John 12:21, 32.*

OUR READERS will recall that in the February and March issues of this journal we considered a passage in the twelfth chapter of St. John's Gospel, wherein the final crisis hour of our Lord is vividly portrayed. In this and the succeeding issue we propose to consider that passage further. In the previous issues our subject was "The Crisis of the Christ," our attention being directed, more especially, to the manner in which He met that crisis, as reflected in His prayer: "Father, glorify Thy name.' Here we desire to notice more particularly that portion of the passage in which our Lord is led to speak of "The Crisis of the World." In this connection we shall hope also to inquire somewhat into the remarkable prediction with which the passage closes. Our text, then, will consist of verses 31 and 32: "Now is the judgment of this world," (or, more literally, "Now is a crisis of this world"), "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself." - John 12:31, 32. Am. R. V.

In our previous meditations we discussed, among other things, the probable purpose of the visit of these Greeks who ' "would see "Jesus," concluding that they had come "to announce their adhesion to His cause, and even, if tradition may be trusted, to invite Him to abandon the ungrateful Jews, and to go with them to some foreign court, in which they were authorized to assure Him of an honorable reception. We noted, too, that, on seeing these Gentiles approach Him in the attitude of faith and reverence, our Lord "turned to His disciples, and exclaimed, ' with a tone of serious yet joyful satisfaction, 'The hour, is come that the Son of Man should be glorified!' for in the homage of these Greeks, He found a prediction of the obedience unto life eternal of the whole Gentile world," in due time.

"That He knew how He was to be glorified, on what terms He was to draw all men unto Himself, is evident from the fact that He instantly began to speak to His new disciples of the grain of wheat which must die if it is to bring forth fruit, to teach them that no man can save his life, except by losing it, and to invite them to follow Him in the path of self-sacrifice if they would 'be glorified together with Him.

We saw, too, 'that "for a moment His soul was 'troubled,' that is, agitated and confused by the suggestion which the Greeks had thrown out; and for a moment He- pauses to consider whether He might save the world without loading it with the guilt of His death, whether by turning to the Gentiles, and teaching and saving them, He might not secure the salvation of the world. 'What **shall I say?**' He cries. 'Shall I say, **Father**, save **Me** from this hour, from this dark fate? No, I cannot say that. It was to bear this fate that I have come to this hour. I can only say, Father, glorify Thy Name, reveal Thy character, especially. Thy character as a Father; let it be seen in a form so illustrious and convincing that all may know and believe that Thou art their Father; know and believe that Thy love shrinks from no sacrifice by which their welfare may be secured.'

This, we endeavored to show-' is the true meaning of our Lord's prayer in this crisis hour of His, and moreover that it implies the true ideal of prayer for us to copy. "It teaches us both how to pray and what to ask for, if we would pray as we ought. When our souls are troubled, and we are tempted to, say: 'Father, save us from this hour, save us from the risks, pains, losses, burdens,

strokes we fear,' *however* natural, however pardonable such a prayer may be, we should remember-if *we* are to be true followers of Christ, *we* must remember --that there is, a far nobler - and, higher prayer than this, and- strive to cry from the heart, 'Father glorify **Thy** Name; Father we accept any risk, any pain, any loss, any burden, any stroke, by which Thy Name, Thy character, Thy love, may be illustrated, by which Thy truth maybe brought home to our fellows or ourselves, and the borders of Thy Kingdom may be advanced, even as our ' Master embraced the cross, and freely devoted Himself to death for us all.'"

### **A Voice from Heaven Replies**

This, then, was the burden of our Lord's prayer at the: supreme crisis of, His history. And to that prayer a *Voice* from heaven replied. That the occasion was worthy of that, miraculous answer is evident, the moment we remember what it was. "At each previous crisis of our Lord's history, when He ,had solemnly devoted Himself to .the work His Father had given Him to do, the *voice of God* had been heard accepting and approving His self-consecration :-at His Baptism, -,when He consciously dedicated Himself to 'fulfilling the righteous and' loving will of God; at His Transfiguration, when He devoted Himself to 'the exodus He was to accomplish at Jerusalem,' the death by which He, was to glorify God, the sacrifice by which He was to finish His work. And now, once more, when, with the cross full in view, He -freely embraces the cross;. when He refuses to 'pray: 'Father, save Me from this hour-" when His only cry is, 'Father, glorify Thy 'Name, reveal Thy character, manifest Thy fatherly and redeeming love,' the great Voice from heaven responds to His renewed act of self devotion with the assurance: -I both have glorified it, and will glorify it again.'

"When should we expect to hear the voice of God if not at such supreme moments as these? And yet, as Jesus Himself assures us; whether. the Voice said, 'This is My beloved Son, in whom I am well pleased; hear ye Him,' or, 'I both have glorified My name and will glorify it again,' it came, not for His sake, but for the sake of them that stood by. He needed no miracle to assure Him of the Father's love. **He knew** that the Father heard Him always. Miracles are a condescension to human needs, and to human infirmities, in which He did not share. They were given to .teach and assure His disciples; not to teach and assure Him. They are recorded for our instruction, not for His honor. They are not meant even for those who can believe without seeing, but for those who must see before they can believe.

"And this miracle had a very special warrant and justification. It was wrought mainly for the sake of some new disciples-to confirm the faith of certain Greeks who had come to Him. His words, the words reported in the immediate context, contain, as we have seen, His Gospel to the Gentiles, an epitome of the whole substance of the teaching which, in larger and more various forms, lie had already .given to the Jews. Was it not appropriate that this brief Gospel to the Gentiles should he confirmed by a sign from heaven? that, so to speak, these Greeks, and the Gospel to these Greeks, should have a miracle all to themselves? Can you not understand how profoundly they would be impressed by an audible response to tine prayer of Jesus, by a great Voice sounding put of heaven? how their faith would he ratified and strengthened by it? how they would talk of it when they got home and allege it as a proof that they had not followed cunningly devised fables, in bowing down before the, power and presence of the Lord Jesus Christ? how they would affirm that they had been eye-witnesses of His majesty, when He received honor and glory from God the Father, and had heard the Voice that came out of heaven while they were with I-Jim in the holy temple?"



## **Jesus Echoes and Interprets His Father's Voice**

In that voice, however, some who stood by "heard nothing but a clap of thunder; while others heard a voice indeed, and a voice loud, and clear, and sweet as that of an angel, but knew not whence it came, nor what it said. Jesus knew, however, and in our text He both echoes and interprets that Divine utterance. He knew that the Father had already glorified His name, for He says: 'Now is there a judgment of this world.' And He knew that the Father would glorify it again, for He says, 'The prince of the world shall be cast out.'"

We say that these words of Jesus echo and interpret the words of His Father. I put perhaps their connection is not quite clear to you, and you may be asking, In what way do they do so? What is the connection between the Father's words: "I have already glorified My name," and the words of Jesus: "Now is a judgment-of- this world"? And further, What is the connection between the Father's words, "I will glorify My name again," and the words of Jesus: "The prince of this world shall be cast out"?

To answer these questions it is but necessary to ask one further question. How had the Father already glorified His name? And the answer to, that question you know. For had not the Father accomplished this through His Son's own faithful walk and ministry? None ever had been used before to bring such honor; such glory to the Father's name as had He. By every expression of righteous indignation against sin wherever found; by every loving word; by every gracious act, He had manifested, not merely His own character, but that of His Father. And because of this, men were under a test, a judgment, which they had not previously experienced, at least in so marked a degree. A crisis had been reached in their affairs. The manner in which they reacted to the Light of the World who had been in their midst would disclose their own characters unerringly, and so when the voice from heaven declares, "I have already glorified My name," our Lord Jesus understands the reference is to His own faithful walk, and declares in His turn "Now there is a crisis of this world."

But this glorification of the Father's name through the Son's obedience, magnificent though it was, was small when compared to the far greater honor His Son would bring to His Name when raised to Almighty power. As yet He had magnified His Father's name only within the confines of one small nation, that of Israel, and His Father's name, notwithstanding all His matchless ministry, was still very imperfectly understood, even by the best of these. Indeed only a few days before His death, Philip, one of the chosen twelve, makes the astonishing, and what, to our Lord, must have been the disheartening request, "Lord, show us the Father." As if He had not done so in a most wonderful way throughout the whole of His ministry But the Father, looking forward to the time when all should know Him, from the least to the greatest, when the knowledge of Himself would not be confined to one small nation but - would embrace the Gentiles too, when the knowledge of Himself would fill the earth as the waters cover the mighty deep--the Father, we say, looking forward to the still greater honor which His Son would bring to His name during the Gospel and Millennial Ages, declares further: "And I will glorify it again." While the Son, fully - understanding His Father, makes reply: "The prince of this world shall be cast out."

And so we reach the main intention, the ruling significance of our text. "In the events then transpiring around Him, and in the prophetic emotions they excited within Him, Christ found a signal, or sign of "three spiritual transactions of the widest scope, of the gravest moment; a sign, first, of the judgment of this world; second, of the expulsion of its former and usurping lord; and third, of the accession of its true and lawful Prince. Let us try to see what He saw, and as He saw, it."

## The Crisis of the World

And first, then, as to the judgment of this world. We have already pointed out that the literal meaning here is crisis, a crisis through which the world was then, and for that matter' still is-, passing. And from what has already been said, it must surely be apparent to all, that when our Lord speaks of Him self, or of the glorification of Himself by the death of the cross, as a crisis of the world, He cannot mean less than this, "that the attitude -which men take to Him, or to the death in which He most of . all reveals the fatherly, redeeming love of God,, determines what their character is, and must ultimately determine what their conditions shall be. If they recognize His goodness, if they respond to the love which He reveals, they prove themselves capable of eternal life; while if they do not, they pronounce themselves unworthy of eternal life, and, for the present, at least, incapable of it."

For consider: Christ is, on all sides, confessed to be at least the wisest of teachers, the best of men. 13y us who believe more than this, who believe Him to be the Only-begotten of God, one in purpose and spirit with the., Father, "His death is, admittedly, not only the supreme proof of His own -love for men, but also the supreme revelation of God's fatherly and saving love for us all." When, therefore, He is placed before us in a true light, the attitude we assume toward Him must be a decisive and supreme test of our character. If we have any love for goodness, we cannot; but love Him. If we are at all disposed to acknowledge God to be the author of our being, the Father of our spirits, if we are at all disposed to carry ourselves as His children, "the Cross in which we see His redeeming love; to be stronger than death, and able to take away, our sins, cannot but move us to the very heart, and quicken in our hearts responses of love and obedience. Here is God, not in nature only, but in history,--God, manifest, as the Apostle writes, in the flesh, visible- to our eyes, bearing our infirmities, casting our sins upon and behind His back, praying and beseeching us to be reconciled to Himself. And if we can behold this august yet pathetic spectacle unmoved, what more can He do for us? by what. can we be convinced? persuaded? redeemed? To be indifferent to the best, the best in thought and conduct, the best in wisdom and love, the best in God as well as in man-is not that to stand self-condemned? Is it not to resist the best that is in-ourselves, the highest promptings of our own judgment and conscience and heart? Is it not to adjudge ourselves incapable of virtue; of 'religion; of all that constitutes the proper life. of man:?"

It is no mere matter of theory, brethren, of which we now speak, nor is it a matter which concerns only the world, not the Church, but it is a truth "which enters into and determines the whole current and bent of our practical life in the most decisive way. If we acknowledge that in Christ we find the highest revelation of the name; or character of God; or even if we do less than this, if we do but acknowledge that in Christ' we find the highest human wisdom, the best **human** goodness and a love so disinterested, so-wide ' and deep, so unfathomable and unchangeable that it might well be called Divine-if we acknowledge this, and yet, when the decisive test is applied to our characters we make no response to it; if His wisdom does not command our, admiration, and shape our conduct; if His goodness 4616s not elicit our love; if His purity does not call forth our homage, we are judged and condemned, self-judged, and self-condemned. 'To do nothing is, in such a case, to do all. It is to show that there is nothing in us which answers and corresponds to the solemn and moving spectacle which has been unfolded before us. If we will not have this Man to reign over us, it can be only because we do not want to be ruled by the Wisest and the Best, nor even by that which is wisest and best in our own nature. A crisis has come to us, a judgment, and we, alas, have been tried and found wanting.

## **Choose Ye Today Whom Ye will Serve**

"It matters comparatively little what it is that we suffer to influence our decision. If we are so plunged in the pursuit of gain and self-indulgence that we do not attend as we should, to the revelation of the Divine grace and love in the glorification of the Son of Man, we are judged, we have both judged and condemned ourselves. If we are so occupied in the pursuits, innocent, lawful or even praiseworthy in themselves, so absorbed in laudable studies or in the culture and enjoyment of our domestic affairs, or in our devotion to the conduct of our many interests and affairs that we have no leisure or heart for the love and service of the Son of Man, still we are judged; we have judged and condemned ourselves. Religion itself,, or what we take for religion maybe our hindrance. On the one hand, we may be so pre-occupied with the doctrines, or the controversies, or the outward service, of the Church, as to, miss Christ Himself, and the power of His life, and the obedience of His will and on the other hand we may be so pre-occupied with, questions of, evidence, with doubts arid,, answers to doubt, with the scientific and logical side of religion, as to have never listened with the heart to the simple message of righteousness and love which Christ came to deliver, and, which, if we did but listen to it would at once commend itself to our hearts. But in either case, in every case, we are judged by our rejection of Him, or by our indifference to Him -- self judged, self-condemned.

The hour, has come in which **we** should have glorified the Son of Man, and we did not know that the hour- had struck, and that the Kingdom of heaven had come nigh unto us. In the time of **our** visitation we did not accept the things of our peace."

## **A Word of Exhortation**

Oh! brethren, before God we charge you, even as we charge ourselves, that you look to, yourselves, that you lose not a full reward. For this text, while it speaks of a judgment, a crisis, of the world, is of vital concern also to the Church. Sometimes, it is true, we distinguish the Church from the world. And we do so properly. The Scriptures intake this distinction, and it is therefore proper that we should do so. But no such distinction is made in this text, except, indeed, that a judgment, a crisis, which, embraces, or will yet embrace, the whole world; must necessarily begin, as an inspired writer tells us, at the house of God.

And if there should be any one whose eye, perchance, should fall on this page, who feels that his or her life is not all that it should be, who perhaps has never yet made a whole-hearted consecration to God, or who, having done 'so, is yet conscious that having made the vow of consecration, he or she has been lax in its performance, and is wondering, with the Adversary at his or her elbow, whether or not it is now too late, let us say, with all the earnestness and power of which we are capable, that it is not, too late-yet.. But let us also say, that to such an one it is quite evident a crisis, has come. And it behooves that one to call upon God, with all that is within him, to help him meet it aright.

"Every coming of Christ to our conscience, through His Word, and Spirit, is a judgment, a crisis, one of many. This is as truly an acceptable time, a day of salvation, as any that has gone before it. And if we now admit Christ to be Wisest and Best, and therefore the true judge and Ruler of men; if, in His death on the tree, we find a supreme proof of the fact that God is our Father, and loves us well enough to make any sacrifice in order to redeem us out of the hand of our iniquities, if we

commit ourselves to Him in faith and love and obedience, this hour of judgment, this crisis hour, will, prove' an hour of salvation to us." For, let it be carefully noted, this crisis "is not at all what those . who think of judgment only in its severer aspect would have anticipated. Christ does not say 'Now;, is a judgment or crisis of this world; now shall the world be condemned' On the contrary, He virtually says 'Now as a' judgment of this world,' now shall the world be saved.' For the judgment is, to issue in the expulsion of the usurping prince of this world, and the enthronement of its true Prince. The one, is to be 'cast out'; the other is to be 'lifted up', that 'He may draw all men unto Himself.' But we must leave the consideration of this glorious prediction until our next issue.

## Perfecting Holiness

*"Having therefore these promises, dearly beloved, let us, cleanse ourselves front all filthiness of the flesh and spirit, perfecting' holiness in the fear of God." - 2. Cor. 7:1.*

WHAT A great undertaking the Christian life really is! How strange that any should speak of it as though it represented no special enterprise worthy of being classed with the heroic and the great. Men will readily accord honor to those who venture on great undertakings in any other field of endeavor, but how little attention is given to those who, like their Master, willingly give up life itself to win God's approval. That the world should thus view matters is of course not to be wondered at, but is it not possible that even among believers themselves there may be little of Paul's view of the Christian life. To him it was a "good fight," or as Weymouth renders it, "the glorious contest." To Paul, such a life was full of adventure, full of wonderful possibilities, full of opportunity for the exercise of all his own powers, and marvelously full also of demonstrations of God's miracle-working power. And yet *how* often we may hear it now affirmed that the day of miracle is past, and all that may be looked for is the slow moving processes of natural law, or c f self-effort. It is of course conceded that God has in past ages revealed. Himself through miraculous manifestations, and it is not denied that He could as well do so today, but it is pat to be expected that He will. How strange that such an attitude of mind should be so general as we find it, and that so many should passively conclude that our day is one of much less of the miraculous than the days of old. To admit such a conclusion would be to reason that God's unfolding of His power grows less and less, rather than, as the Scriptures "show, that He continues to give greater and greater revelations of His wisdom, justice, love, and power.

In *His own Word* the Lord has told us that in a greater and better clay yet to be, the whole earth shall be full of His glory; but even now how much of that glory we may see. Day by day, season after season, we witness miracles far beyond our ability to understand. Seed time and harvest present a yearly pageantry of Divine power too wonderful for finite men to fully comprehend. Though lean may plow his soil and plant his seed, trim his trees, and gather in his grain and fruit through many of his threescore years and ten, he will yet remain very much a stranger to the mysterious law of growth through which God gives it increase. The Infinite Creator speaks to us out- of that wonderful book of nature in such a multitude of ways, thereby disputing all our arguments about the day of miracle being past and gone. Unnumbered miracles are still crowded into every day of every year, just as has been true of every day since creation.

And the wonderful thing, and most important to. us is, that what is thus manifestly true in natural things is equally true in spiritual things. If God's miraculous power continues to work unceasingly in earthly creations, it must be equally so in greater creations. If grain, cannot grow, fruit cannot ripen, and flowers cannot bloom, unless God is active, and He continues to be thus active, no

more can His New Creation reach its predestined end unless there is a sure and constant inflow of His miraculous, creative power. "God works hitherto, and I work," are the words of Jesus, and the nature of an important feature of that work in which the Father and Son are so wondrously cooperating is made plain to us by "the Apostle: "We are His workmanship created in Christ Jesus," and therefore, "if any man be in Christ Jesus, he is a new creation." (Eph. 2:10; 2 Cor. 5:17.) Since this is God's greatest creative work, and it is still going on toward its glorious consummation, -- that of a "little flock" reaching perfection in holiness, may we not repeat, "What a great undertaking the Christian life really is!" What 'possibilities are embodied in one's aspirations to reach the highest summit attainable in Christian experience.

### **Destined to Shine in Heaven's Light**

Simple though the fundamental facts of, Christian doctrine may be, making it possible for God to pass by the great and wise of earth and, call "Not many 11 wise men- after the flesh, not many mighty, not many noble," but, chiefly, "the foolish things of the world to confound, the wise," yet what great wisdom, nobility, power and glory must eventually be theirs if they reach the station to which they are called. If God, in His watchless grace, and in His wonderful methods of operation, has chosen to select the less richly endowed naturally, this by no means suggests that those thus called are to be forever loved and honored because they are, not very wise, great, or noble. On the contrary, the Scriptures clearly teach that they are to be specially loved and honored because they excel in all these things. They are destined to stand resplendent in a character of unsurpassing beauty and glory, that is wrought out in the quarry of 'earth by Divine power. Redeemed from among men by an act of pure grace on the part of God, but redeemed not merely to be an exhibit of His condescending love, but for additional lofty purposes. Does the potter select a lump of clay possessed of certain qualities, just that he may rejoice in its composition as such? No indeed! The potential possibilities which he knows reside in that clay are his joy. In selecting it, he visualizes a vessel developing under 'his molding hand from crude plastic clay into a vessel of beauty, so that it will seem almost incredible to believe that his treasure was once only a lump of clay taken from mother earth And so it is with those chosen by the Lord. They are God's workmanship, in Christ Jesus, so marvelously wrought upon by a power not their own, that men and angels will gaze, with amazement upon this God's New Creation.

The day of miracles past indeed? Never! for the day of greatest miracle is here, excepting of course that miracle of love which placed the Son of God on Calvary's cross, thereby opening up this grace wherein we stand. Greater miracle than that there could never be. But once let the mind comprehend the awfulness of "the pit from whence we were digged, and grasp the fact that into every fibre of our being the deadly leprosy of sin has found its way, and then in spite of all this, "without spot or wrinkle or any such thing," is the goal of attainment, could we question that the Christian life is indeed a great undertaking, or think its predetermined standards can be reached by human energy, or by any medium other than the power of God. Only let these facts be seen, and holy living will quickly appear as God intended it should, as a serious undertaking indeed. There will be much less provision made for the flesh to fulfil its lusts, much less disposition to compromise with the ways, customs, and pleasures of the world, much less of the tendency to rest peacefully assured. that "good intentions" will secure Divine approval, for there will surely come the settled conviction that "perfecting holiness in the fear of God," is indeed a sobering, searching, transforming and experimental fact, and no - mere matter of fine theorizing, or a thing of easy attainment. Despite all the modifications that may be thrown around God's definitions of what an overcoming life is, the fact still remains, "Without holiness no man shall see the Lord."

"Wherefore," urges the Apostle, "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." - Phil. 2:12, 13.

### **Salvation through Sanctification of the Spirit**

The doctrines of justification and sanctification appear to be simply and clearly enough stated in the Bible, and yet how difficult it seems to be to get away from endless differences of thought regarding these two aspects of Christian experience. Volumes have been written treating both questions, but notwithstanding all that has been written even in our own day these differences of opinion continue. Would it not seem that when it is said that justification is immediate when one has fully laid hold of God's complete provision in Christ, and that sanctification is the subsequent life-long purifying, transforming, regenerating power of God's Word and Spirit progressively working within the heart, that nothing more remains to be added to explain these two doctrines? That justification is the work of God apart from work or merit on our part all willingly concede. To see justification, therefore, as a matter of our appropriating what has been done for us, is not difficult for the average mind, but the processes, powers, and possibilities of sanctification are not so readily understood.

Addressing Himself to His ancient people we hear the Lord saying: "Sanctify yourselves and I will sanctify you," and in a similar manner He is speaking to us. Is this not what He means when by the Apostle He says, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" In our text the same thought is presented: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." What promises, beloved, we have! -- exceeding great and precious promises" whereby we are made partakers of the Divine nature. Wholly consistent with so great a privilege comes the call to seek cleansing from all the filthiness of both flesh and spirit. In plain language it means that there is to be a manifest transformation of character going on continually; and failing in this progressive work, sanctification has become merely a term, an ineffectual form of godliness without its power. There must be a growing up into Christ, and He must grow in us. Christ must be formed in us, or as Paul would express it: "Christ liveth in me." This must inevitably mean greater power over sin within and without. In what other way, could we grow "strong in the Lord and in the power of His might"?

### **Because This is the Will of God**

In this connection we quote the language of Brother Russell, when, in discussing this very point he says:

"Heart loyalty to the Lord will mean continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the Divine will. (Heb. 4:12.) is our first duty, our continual duty, and will be the end of our dirty because, 'This is the will of God, even your sanctification Be ye holy for I am holy.' (1 Thess. 4:3; 1 Pet. 1:16.) Absolute holiness is to be the standard which our minds can gladly and fully endorse and live up to, but to which we will never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the world and the Adversary. But day by day as we are 'taught of God,' as to come to a fuller knowledge of His glorious character, and as the appreciation of it

more and more fills our hearts the New Mind will more and more gain in uence, strength, power, over the weaknesses of the flesh, whatever they may be."

From another discussion we quote again:

"And having the mind of Goo thus in us as the controlling principle of our actions to what purification of the flesh it will also lead! Old, unclean, as well as sinful habits will be put away unseemly conversation is not permitted to pass the door of the lips, or if, by force of old habits, slips of this kind occur; they are promptly repented of and rectified; and unholy thoughts are not entertained. The same spirit of holiness prompts also to the cleansing and purifying of the body, the clothing, the home, and all with which we have to do; for the outward man must be in conformity with the pure heart within and with the heavenly Guests that make their abode with us.

"It is quite possible, however, [we would say, it is certain to follow] that the more we, succeed in purifying ourselves of the old carnal nature, the more, we may realize the imperfections that still remain; for the purifying process is **also an** educating one; we learn to appreciate and desire purity, holiness, the more thoroughly we assimilate it, until "the beauty of holiness", becomes the most desirable of all possessions; that which is lacking in its glory is our deepest concern, and the great work of perfecting holiness becomes the chief business of life."

### **It is God which Worketh in' You**

There is no contradiction of terms -in, the Word of God, Superficially read, contradictions might seem to exist on this very point we are now discussing. To some, these admonitions to cleanse ourselves, and to work out our own salvation would teach that the work was largely ours,, and for one to say that the workmanship was God's would seem contradictory. And indeed this is the real difficulty experienced by any one who fails to see that we are, by virtue of our calling, subjects of the miracle-working power of God. The true Christian life is filled to the full with battles to be fought and victories to be won. It is no passive sitting with folded hands and vitiating theories, but a life of unusual concentration, condensed by the Apostle into a very brief statement, "This one thing I do. "For me to live is Christ." But there is a world of difference to be found in the energy and vigor inculcated by the Word of God, and the energy so often mistakenly considered as a sure sign of faithful cooperation with God. "By the works of the law shall no flesh be justified" is-just as true a statement as it ever was. We are no snore saved by our works than was the Jew. It is not first a question of the character of our works, and then of our faith, in. Paul's way of settling this matter of our acceptance with. God. Over and over again this beloved Apostle gives us the true viewpoint.

Let, us note carefully his presentation of things "I am crucified -with Christ: nevertheless .I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. I do riot' frustrate the grace of God: for if righteousness come by the law [of works] then Christ is dead in vain. O foolish Galatians, who hath bewitched you, . . This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish?' having 'begun in the Spirit,, are ye now made perfect by the flesh?" To Paul, the Christian life was decidedly supernatural By a simple word, ' "the flesh' profiteth nothing," he sweeps away' all confidence in human effort, and again by another simple word, "Christ liveth in me," he gives the one and' only possible way' of attaining the goal of perfected' holiness. Had the Apostle viewed the possibilities of reaching perfect

holiness from the standpoint of what he himself could do, doubtless he too would have been disposed to dwell much on the limitations of the flesh, but viewing it as he did, as the miraculous operation of God's Holy Spirit, and knowing that all things are possible with God, Paul fervently 'sought to have the work of sanctification go on in his life, destroying the power of sin, keeping his body under, yea, "bringing into captivity every-thought to the obedience of Christ." - 2 Cor. 10:5.

Let the interested inquirer take down his Concordance and make a list of the texts to be found in the Epistles alone, which teach clearly that there is an exercise of supernatural power constantly at work creatively in us as Christians. Just to cite one or two to illustrate our point "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ- fro-m the dead [by miraculous power] shall also quicken your mortal bodies by His Spirit that dwelleth in you." "For if ye live after the flesh, ye shall die: -but if ye through the Spirit do -mortify the deeds of the body, ye shall live." "And what is; the exceeding greatness of His power, to us-ward 'who believe, according to **the working of His** mighty power, which He wrought in Christ, when He raised Him from, the dead." "That ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." (Rom. 8:11, 13; Eph. 1:19, 20; 3:19, 20.) Can any one dispute the clear teachings of such inspired words as these? Surely nothing more is needed to show how we are God's workmanship created in Christ Jesus. As the great exponent of justification by faith, Paul does not hesitate to declare us free from all condemnation, and assure us that Christ Jesus has been made sin for us "that we might be made the righteousness of God in Him." (Rom. 8:1; 2 Cor. 5:21.)

But this great judicial or doctrinal fact he earnestly desires shall become more and more realized as an experimental fact. What is already true of us **in** Christ, we must seek to have made actually true through. Christ." 'Raised to walk in' newness of life, we no longer live in the flesh but in the - Spirit, therefore ours is "first-resurrection" ground, "and the high endeavor, the life long task which is set before us is the Scriptures, is that of conforming our inward experience to our outward standard, or in the expressive word of Paul, of apprehending that for which we are also apprehended of Christ Jesus." Thus it is "the law of the Spirit of Life" operating within us that gives **power** over that ever-present trinity of evil activities, the world, the flesh, and the Devil. This Divine life within will penetrate to the deepest inward center of life's reactions, and being permanently rooted there it must produce holiness of character, give power against sin, and steadily produce complete sanctification. It is in this way, that God will give power to the weak, and enable him who has utterly failed to overcome by all the energies of the flesh, to triumph victoriously through the power of the Spirit. Christ formed within must assuredly excommunicate the power of sin, and make our "reigning in life" increasingly more and more of a reality.

### **No Character Development Beyond the Veil**

That there is to be a constant development of character going on in the life of the Christian until death ends his period of probation, who can doubt? But is there not a decidedly solemn certainty about the equally important fact, that what we are in character at death, such we will remain thereafter. Will not this indisputable fact create a quickened perception of what the Bible means when it unqualifiedly states that without holiness no man shall see God? And is it not this very thing that causes some to discover that "the purifying process is also an. educating one"? and to learn thereby that "hungering after God and His righteousness" means getting a proper estimate of ourselves and of our imperfections; just in' proportion as we get clearer visions of His holiness. No one could possibly live close to God without being made painfully aware of imperfections.



And thus it is that those who cultivate the habit of meditating deeply on the holiness of character absolutely necessary to attain a part in the completed first resurrection, are inevitably brought to the point where all of self-righteousness, all personal merit, all personal worthiness is forgotten, and "simply to Thy cross I cling" becomes the language of their hearts. Justification to such, represents the enjoyment of a title by grace to heaven and its glory, but sanctification is seen as imperative to make them fit for it. Righteousness is **imputed to us** in order that we may enter into this new life in Christ, sanctification intends that this righteousness shall be more and more **imparted to us**, until Christ has been formed in us, or in other words, until our **characters**, (not merely our "good intentions,") have been crystallized in holiness.

### Heart-Searching Questions

Quoting from Paul once more we get a concrete statement of what must be found in us at the end of our probation period: "God giveth it a body as it pleaseth Him." Applying this to ourselves, what can it mean other than whatever the "it" is found to be, at that decisive time, such will its body be. The "it" being the character we possess, what will it be? Will there be any lingering love for the things of the world, its pastimes, its pleasures and its social life? Will there be any constant drag backward because of an inward desire for some of the things the world has approved as lawful, and yet, things in which it would -be extremely difficult' to find indulgence sanctioned in the example of Jesus or His Apostles? Or has there been so much of the "repulsive power" of God's Holy Spirit filling the heart, that old things have positively passed away, and all things have become new? Can He who knows the mind of the Spirit within us, see so complete a separation wrought in our lives that all the pull toward the carnal, legitimate or sinful, has been wonderfully and blessedly affected by "Christ in the heart" so completely absorbing us, that all we want of pleasure, of -occupation, of heights to reach, we find in Him, Can we affirm truthfully, "The life I now live I live by the faith of the Son of God, who loved me and gave Himself for me"? "Take myself -- I wish to be, ever, only, **all, for Thee.**" Do we, while perfectly content to abide in the flesh just as long as God wills that 'we shall, yet hourly yearn for deliverance from all the handicaps, limitations and hindrances, of these mortal bodies, and this not chiefly because we desire an end of life's trials, but mainly because of a consuming desire for all the holiness and perfection of our Father in heaven? Are we finding His Word an increasing delight as it unfolds to- us His demands -regarding complete sanctification, and incidentally revealing to us that much that has 'escaped our notice heretofore, is now standing out before us for attention, ere we can really claim a right to be numbered with the overcomers? Does our innermost being cry out, "Prepare me dear Savior for glory my home" in a blessed, yet deep probing sense of need, for such preparatory work to be done? Do we thrill with an unspeakable joy when faith calls to mind the cheering promise, "Being confident of this very thing, that He which hath begun a good work in you will finish it until the day of Jesus. Christ"? (Phil. 1:6. Margin.) If so, then the body to be received will assuredly be "like unto His glorious body," because like Him we too will have demonstrated beyond all other things, 'that we loved righteousness and hated iniquity. Only let there be a constant **actual** mortification of the natural man, wrought out through' sanctification by the indwelling power of the Holy Spirit, and there will be just as literal and **actual** a development of the spiritual man. The deadness of the one will determine the life of the other. Therefore if we live after the flesh **we shall die**, but if through the Spirit the deeds of the body are mortified, - we shall **live**. Only if we be dead with Him now, can we hope to live with Him in glory. "And every man that bath this hope in him purifieth himself, even as He is pure." - 1 John 3:3.

## **It is Written Again**

*This it may comfort in my affliction: for Thy Word hath quickened me." - Psalm 119:50.*

MANY people *only* half read their Bibles. They skim the surface, and fail to get the full, deep meaning of the golden words. They get but half-truths, and, half-truths oftentimes are misleading. Even inspired sentences standing alone do not always give the full and final Word on the doctrine or the duty which they present: frequently it is necessary to bring other inspired sentences, and set them side by side with the first, in order to get the truth in its full rounded completeness. When the Tempter quoted certain Scriptures to our Lord, He answered, "It is written again." The plausible Word in its isolation was but a fragment, and other words insist be brought to stand beside it to give it its true meaning.

Many mistaken conceptions of the doctrine of prayer come from this superficial reading of the Scriptures. One person finds the words, "Ask and it shall be given you"; and, searching no further, he concludes that he has the key for the unlocking of all God's storehouses; he can get anything he wants. But he soon discovers that the answers do not come as he expected; and he becomes discouraged, and perhaps loses faith in prayer. The simple fact is, that this Word of Christ standing alone does not contain the full truth about prayer. "It is written again." He must read 'more deeply, and, gathering all the Lord's sayings on the subject, combine them in one complete statement. There are conditions to this general promise. The word "ask" must be carefully defined by other Scriptures; and, when this is 'done, the statement stands true, infallible, and faithful.

## **Thy Will, not Mine**

One of the oftentimes forgotten conditions of all true and acceptable prayer is the final reference of every desire and importunity to the Divine will. After all our faith, sincerity, and importunity, our requests must still be left to God, with confidence that He will do what is best. For how do we know that the thing we ask would be a blessing to us if it came? Surely God knows better than we can know; and the only safe thing to do is to express our desire with earnestness and faith, and then leave the matter in His hands. It is thus that we are taught, in all the Scriptures, to make our prayers to God.

But do we quite understand this? Is it not something far more profound than many of us think? It is not mere silent acquiescence after the request has been refused: such acquiescence may be stoical or obstinate, or it may be despairing and hopeless; and neither temper is the true one. To ask according to God's will is to have the confidence, when we make our prayer, that God will grant it unless in His wisdom He knows that refusal or some different answer than the one we seek will be better for us; in which case we pledge ourselves to take the refusal or the other answer as the right thing for us.

If we understood this, it would remove 'many of the perplexities which lie about the doctrine of prayer and its answer. We pray earnestly, and do not receive what we ask. In our bitter disappointment we say, "Has not God promised that if we ask; we shall receive?" Yes; but look a moment at the history of prayer. Jesus Himself prayed that the cup of His agony-the betrayal, the trial, the ignominy, the crucifixion, and all that nameless and mysterious woe that' lay back of

these obvious pains and sorrows-might pass, and yet it did not pass. Paul prayed that the thorn in the flesh might be removed, yet it was not removed. All along the centuries, Mothers have been agonizing in prayer over their dying children, crying to God that they might live; and even while they were praying, the shadow deepened over them, and the little hearts fluttered into the stillness of death. All through the Christian years, crushed, souls, under heavy crosses of sorrow or shame, have been crying, "How long; O Lord! how long?" and the only answer has been a little more added to the burden, another thorn in the crown.

### **Grace Sufficient Always Supplied**

Are not our prayers answered, then, at all? Certainly they are. Not a word that goes faith-winged up to God fails to receive attention and answer. But oftentimes the answer that comes is hot relief, but the spirit of acquiescence in God's will. The prayer many, many times only draws the trembling suppliant closer to God. The cup did not pass from the Master, but His will was brought into such perfect accord with the Father's, that His piteous cries for relief died away in a refrain, of sweet, peaceful yielding. The thorn was not removed, but Paul was enabled to keep it in glad acquiescence in his Lord's refusal. The child did not recover, but the king Was Helped to rise, wash away his tears, and worship God.

We are not to think, then, that every burden we ask God to remove, He will surely remove, nor that every favor we crave, He will bestow. He has never promised this. "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." Into the very heart of the prayer Which our Lord gave, saying, "After this manner pray ye," He put the petition, "Thy will be done." Listening at the garden gate to the Master's own most earnest supplication, we hear, amid all the agonies of His wrestling, the words, "Nevertheless, not as I will, but as Thou wilt."

The supreme wish in our praying should not, then, be merely to get the relief we desire. This would be to put our own will before God's, and to leave no place for His wisdom to decide what is best. We are to say, "This desire is very dear to me: I would like to have it granted; yet I cannot decide for myself, for I am not wise enough, and I put it into Thy hands. If it be Thy will, grant me my request: if not, graciously withhold it from me, and help me sweetly to acquiesce, for Thy way must be best. . . .

Prayer is right, no matter how intense and importunate: yet amid all your agony of desire, it should be the Supreme, the ruling wish, subduing and softening all of nature's wild anguish, and bringing every thought and, feeling into subjection, that God's will may be done.

"Not as I will":-the sound grows sweet  
Each time my lips the words repeat.  
"Not as I will":-the darkness feels  
More safe than light, when this thought steals  
Like whispered voice to calm and bless  
All unrest and all loneliness.  
"Not as I will," because the one  
Who loved us first and best has gone  
Before us on the road, and still  
For us must all His love fulfill,  
"Not as we will."

The groundwork of this acquiescence is, our confidence in the love and wisdom of God. He is our Father; with All a father's tender affection, and yet with infinite wisdom, so that He can neither err nor be unkind. He carries us in His heart and in His thought. The things. we, in our ignorance, desire, might in the end work us great ill; the things from which we shrink may carry rich blessings for its; so we should not dare to choose for ourselves what our life experiences shall be. The best thing possible for us in this world is always what God wills for its. To have our own way rather than His, is to mar the beauty of His thought concerning its.

*The highest attainment in prayer is. this laying of all our requests at God's feet, for His disposal. The highest reach of faith is loving, intelligent consecration of all our life to the will of God.*

--*Silent Times*-J. R. MILLER.

## **The Institute's Annual Meeting**

With this issue -of the "Herald," the last for the present fiscal year, we desire to once more remind the members of the Institute of the forthcoming Annual Meeting, due to be held this year on Saturday, June 2nd, at two p. m., in the offices of the Institute, 177 Prospect Place, Brooklyn, N. Y.

The purposes for which these annual meetings are held are threefold: primarily; for the appointment of seven brethren to act as directors for the following year; second, for the hearing of reports covering the various lines of ministry and service during the past twelve months, and third, for the free discussion of question's relating to the opportunities and possibilities of this branch of the Lord's work during the days or months before us.

In connection with the first mentioned purpose, that of electing brethren as directors on whom much of responsibility is laid, we feel disposed to give emphasis once more to the need and desirability of having the fullest possible cooperation of all the Institute membership in this matter. We trust that all will be mindful of the importance of the stewardship such membership involves, and that full advantage will be taken of the means provided for the participation of every member in these yearly meetings. Let all who can make it convenient to be personally present on this occasion be assured that their presence will be greatly appreciated, and will contribute much to the success and enjoyment of this year's conference. The usual proxy form will be mailed out in good time to all the members, and those who by reason of distance or other difficulties are unable to be personally present, will, we trust, make full use of these forms, filling in the names of such brethren as they feel may be competent to serve, and forward the same to the office before the date of the election.

In the March issue of the "Herald" the brethren were reminded of the privilege of placing in nomination the names of brethren other than those who have served as directors during the past year, but up to the present time no additional names hare been sent in. This will not of course deprive any member of the privilege of nominating any brother in the meantime, or even at the Annual Meeting itself, but it would have been much to the advantage of all to have the names placed before the membership at large as intended in this provision. The names of the brethren serving during the past year are as follows:

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

Realizing the importance of -having the guidance and blessing of the Lord in all that we undertake in His service, it is surely eminently proper at such a time as this; that we remember how incompetent we are of ourselves to deal with things which involve so much, and betake ourselves to the throne of grace and there find the guidance we so much need. The work of God is not by might, nor by power, but by His Spirit working through such agencies as are found suitable mediums for the work to be done. And never more than now has there been need of a spirit of waiting on God for indications of His will. Never more than now has the work of the Lord required the exercise of consecrated judgment, and a rich indwelling of the Holy Spirit, to the end that the approval of the Lord may be our portion, and the spiritual progress and manifest enrichment of His people in the present hour, a source of joy and encouragement. To secure for ourselves these all-important results through out united hearts and talents in this service, let us then in the meantime, continue in prayer, asking in faith for the wisdom that God waits to bestow on us in our humbly confessed need.

## **The Lord's Supper Observed**

Extracts of letters reporting the observance of the Passover;

Another Memorial season finds us still this side the veil. Although we long for our deliverance, yet we are thankful for each year that adds to our growth in grace and in the knowledge of our Lord and Savior, Jesus Christ.

There were nine present partaking of the Memorial, in an impressive service, the three Brothers taking part. In preparing for the Memorial, the Class studied the subject for three Sundays. previous. It was most profitable and the deeper significance of the observance was impressed upon us as never before. A strong desire was also manifested to be faithful in this fellowship of being broken with Christ here, so we may be accounted worthy of a place in His Body of many members in the Kingdom.

L. O. - N. Y.

Just a few lines to tell you we had the blessed privilege again of celebrating the Passover, the greatest event in the world's history. Thirteen of the dear friends met in our home to commemorate, and we had a blessed season of fellowship. I appreciate the privilege so much. As I am an invalid the friends have met in my home for a number of years; so I feel that my affliction has been a great blessing, for it has given me the blessed privilege of serving the brethren in this way. The Lord is *so good*.

Mrs. A. H.-Ill.

We held our Memorial Supper last evening, six being present, as one of our number was unable to attend. A sweetly solemn time was enjoyed by all, in doing the one thing that our loving Savior has asked us to do, in remembrance of Him. We also realize what a privilege is ours to be counted worthy to have our little share in the sufferings of our Master, knowing that that is the only way we can be polished and made ready to live with Him.

M. J. - Ore.

I want you to, know that twelve of the brethren came together to celebrate the Memorial Feast. We all felt it was good to be there, for the Lord's Spirit was present, and thus all were glad to partake of those sacred emblems which mean so much to all of "this way." We thought of the brethren world-wide, all doing the selfsame thing, and though we know only few of them now, we can and do look forward to the time when in one grand company they will with Jesus drink "it new in the Father's Kingdom." It will surely then be a cup of joy, full and running over, to bless all the families of the earth.

R. H. H. - Alta., Can.

Our Memorial service was deeply impressive this year. Not outwardly, as there were only four of us in our quiet little room apart, but the thoughts that we were privileged to partake in the fellowship of *such* a sacrifice, our utter unworthiness and insignificance in ourselves, and the wondrous grace of God in Christ were completely overwhelming.

Mrs. A. E. H. - Tex.

Last evening our little Class (17) once more met to observe the Memorial of our dear Redeemer's death. It was a very impressive occasion. Brother F---- conducted the service, and I am sure that his remarks deepened our appreciation of our privilege of appropriating to ourselves the merit of our Savior's sacrifice and of our privilege of sharing in His sufferings. We all realize that the time must be near when we will have the privilege of drinking the cup of joy with Him in the Kingdom.

G. E. B. - Mass.

## "MY WILL"

"Laid on Thine altar, O my Lord Divine!  
Accept this gift today, for Jesus' sake.  
I have no jewels to adorn Thy shrine,  
Nor any world-famed sacrifice to make:  
But here I bring within my trembling hand  
This will of mine,--a thing that seemeth small;  
And Thou alone, O Lord! canst understand  
How, when I yield Thee this, I yield mine all.

"Take it, O Father! ere my courage fail,  
And merge it so in Thine own will, that e'en  
If in some desperate hour my cries prevail,  
And Thou give back my gift, it may have been  
So changed, so purified, so fair have grown,  
So one with Thee, so filled with peace Divine,  
I may not know or feel it as my own,  
But, gaining back my will, may find it Thine."