

THE HERALD OF CHRIST'S KINGDOM

VOL. XVII. June, 1934 No. 6.

Annual Report of the Pastoral Bible Institute

BELOVED in Christ, as we assemble in another Annual Meeting the opportunity comes to us again of reviewing together our united efforts in the Master's service. It is at once recalled that some of our dear brethren who were with us in life's journey a year ago, have finished their race course and passed from earthly scenes. Solemn thoughts therefore come in this connection to us who remain. Professing as we all do to be ministers of Christ and stewards of the mysteries of God, we realize that we are today taking another review of our stewardship, and surely we all trust that such a review will make this occasion one of genuine profit and spiritual uplift.

In fact as we hear further the Apostle's solemn appeal, "It is required of stewards that a man be found faithful," this occasion becomes to each of us one of personal inspection and individual examination, while we bare our hearts before Him having eyes as a flame of fire, and who walketh amidst the candlesticks. In other words, it is our loyalty, our stewardship, that are on trial before God, and we have the privilege today of examining these afresh, and may the Lord help us to do it in the spirit of lowliness and prayer, that we may discover wherein the Lord is well pleased with our course of conduct or wherein our lives and stewardships are not measuring up to what He has a right to expect of us. Considering some vital questions in this connection, we ask ourselves, are we truly faithful to the trust He has given to us, and are we really epistles of Christ, known and read of all men? Are our spiritual lamps filled with oil, trimmed and burning brightly, and are we as lights that are set upon a hill, giving light to all that are around?

These questions and others closely related command the most serious attention of all disciples of Christ in connection with a fresh survey of their stewardship, as they in retrospection dwell upon their sacred duties and responsibilities.

The Workmanship of God

Every faithful disciple of Christ takes time to consider the significance of his office as a minister of Christ and as a steward of the mysteries of God. Harkening again to the Apostolic counsel, the words of St. Paul stand out in bold relief, "We are God's workmanship, created in Christ Jesus unto good works, that we should walk in them," etc. Thus we are pointedly reminded of that feature of God's purpose that constitutes the great enterprise of this Age, namely the calling and development of the new order of life, which by common consent is designated the New Creation, destined in the counsels of God to be His instrumentality of deliverance in behalf of the whole groaning creation in the coming Age.

Today we are interesting ourselves afresh in the great and solemn truth, that though utterly unworthy in ourselves, we have the distinguished honor of being workers together with God even at the present time, in advance of being installed in high office with Christ in the Kingdom of God. "We as workers together with God," says the Apostle, "beseech you also that ye receive not the grace of God in vain." Prayerfully searching the Divine Word we perceive that our working together with God, primarily involves our personal sanctification, our transformation to the Christ image, which signifies God-likeness, even as our Master expressed it, "Be ye like unto your Father which is in heaven." But while working together with God concerns our individual relationship to Him primarily, hearkening to what the Spirit saith unto the Churches we hear that Spirit directing' all the brethren to do everything possible to assist one another, to encourage one another in the new life, to lift up the hands that hang down and to strengthen the feeble knees, to build up one another in the most holy faith.

And still further does the voice of the Spirit of God direct all disciples of Christ, as they go out and as they come in, to be instant in season and out of season, in letting their light shine and in imparting the message of truth concerning the Redeemer and His love to all who have ears to hear. In fact the Master Himself as He entered upon His official mission, set forth what He saw the great commission was going to mean for Himself and all His footstep followers in the matter of being workers together with God, when He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He has sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Ministry of Comfort

With the foregoing considerations before us, we believe that we have strong reasons today for profound gratitude to God that He has so abundantly bestowed His grace upon us, and that He has hitherto helped us and brought us thus far in the journey toward the Heavenly Canaan. More than this, we count it a great honor and a great privilege to be workers together with God in His work, which as we have just briefly reviewed primarily concerns the making ready of the Bride-to-be, preparing her for the nuptials of that blessed union in heavenly glory.

In the exercise of our stewardship in this association, experience has often confirmed the wisdom of our arrangement in having in circulation a regular periodical which goes far in the direction of enabling the scattered brethren throughout the world, to have fellowship and to keep in touch with one another. We can only repeat much the same thoughts as those expressed in previous years regarding the advantages of the "Herald of Christ's Kingdom." The brethren generally, far and near, are constantly giving us assurance of how profitable the ministry of our journal is to them in the Christian life, and of how much they are encouraged and uplifted through the expositions of spiritual truth embracing doctrinal, prophetic and devotional lines of study. As the days go by and

bring; to the Lord's people experiences of severe testing and trial, it becomes more and more, evident that there is need for a ministry having as one of its principal objects that of comforting the brethren, of confirming the faith of weary-worn travelers in the Narrow Way, and of assisting all to preserve a clearness of vision with regard to events and conditions in the Church and the providences of the Lord amongst His people; further, of encouraging all disciples of Christ in the attitude of sobriety and watchfulness as well as zeal in the service of the Master.

The Foundation of Our Faith

If there seems to be in some issues of the "Herald," a preponderance of articles dealing particularly with the devotional, practical, and spiritual phase of our faith, we would not have any one draw the inference that the brethren having this ministry in charge are in the least indifferent toward the doctrinal features, or that we have come to regard the doctrinal truths as comparatively unimportant. To the contrary, we deem as essential, as important as ever, a proper understanding of those' basic or fundamental features of our faith; yea, without which we would have no definite vision of our God or His will, nor would there be a foundation or basis for fellowship with Him and with one another. The more we know of the doctrines that -constitute our holy faith and that are at the foundation of our trust in and acquaintance with God, the higher is our appraisal of them. By the word doctrine we mean teaching setting forth truth. By Christian doctrines is meant those teachings or principles of truth drawn from Divine revelation which present to us our God and the manner of life and way by which we gain the position of favor and relationship with Him. Foremost therefore of all Bible doctrines is that of the Atonement -- the recognition of that great truth that God has sent forth His only begotten Son to be the propitiation, satisfaction, not only for our sins, but for the sins of the whole world; that He died for our sins, and rose again for our justification. Added to this great principle of truth and built upon this foundation teaching, are other valuable and important points of teaching or doctrine, such as that of consecration, sanctification, and holiness; the doctrine of the high calling and election in this Age of the Church to 'be joint-heirs with Christ and to be made partakers of His nature and His life, by sharing in the power of the First Resurrection. Then there is the doctrine of restitution and of the day of judgment which contains the great truth of how God purposes to -give all mankind an individual trial for everlasting life; and the further teaching of how this earth is to become one vast, glorious paradise and the home of redeemed humanity, of all the willing and obedient who will be restored to human perfection and life; that same doctrine clearly teaching that the willfully disobedient shall perish in the second death. Further reference to our various doctrinal activities appear further on in this report.

The Prophetic Testimony

Then there are prophetic truths-truths long ago proclaimed by men of God, setting forth various circumstances and events in the history of men and nations 'in advance of their existence, often hundreds and even thousands of years in advance of their times. Prominently amongst these is the great prophecy of Christ, covering events of the nineteen centuries between His two official Advents. And as to the importance and value of prophetic truth, the Apostle Peter admonishes the brethren that they do well to take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in their hearts. In other words, the lamp of prophecy was intended to be a strong stimulus for the Lord's people to remain steadfast in the faith, in the midst of great darkness and surrounding apostasy.

Supreme Importance of Christian's Daily Walk with God

However, those who have been for some time in the Christian way, and have progressed toward maturity and manhood in Christ, recognize that the attainment of the knowledge of doctrinal and prophetic truth does not represent an end, but rather the means to an end; that the real end and

object of all doctrinal and prophetic truth is to establish the soul in relationship with God and in a state of fellowship and communion with Him, and to enable such an one to abide therein through all the alterations of time and the shifting scenes of life. Surely the Master Himself touched upon the heart of this great truth when in His last prayer He said, "Sanctify them through Thy truth, Thy Word is truth." Thus the blessed consummation toward which not only all spiritual truth but all God's providential dealings direct the consecrated disciple, is that of the complete development of the Christ character and the bringing of the heart into a state of thorough loyalty and devotion to God and His will.

In sending forth this journal each month to those of the Christian household, it has been and is the desire of the brethren of this ministry to deal with and present, many of the lines of spiritual truth. But in view of the fact that doctrinal and prophetic truth has been given so much space in the past, and the fact that the Lord's people in general are more familiar with these lines, we have felt increasingly impressed to devote many of the pages of the "Herald" to a careful consideration of those themes that relate to the devotional life, to the life of the inner man and to the Christian's daily walk with God; even as the great Apostle Paul assures the brethren at Ephesus that the burden of his prayer for them was, "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

God's Blessing Realized

It is from the standpoint of the foregoing review of what are really the essentials, the vital considerations that constitute a spiritual ministry, that our brethren have been endeavoring to discharge their stewardship in what is published in the "Herald of Christ's Kingdom." That the blessing of God has attended the endeavors to serve the "Herald" readers with profitable matter, there can be little doubt. Messages from far and near give constant assurance that those brethren who carefully and prayerfully peruse the pages of the "Herald," are enriched and edified in the inner man -- strengthened and uplifted spiritually. These remarks we have added not in any spirit of boastfulness, but as recognizing for our mutual encouragement those indications and evidences of the Divine favor and blessing in connection with what is done. And we freely acknowledge all our services as very imperfectly rendered. Further, the brethren endeavoring to fulfill these positions gladly welcome all sympathetic and constructive suggestions and criticisms for the improvement and advancement of the ministry. It is hoped in this connection that brethren contributing to the columns of the "Herald" may continue this valuable assistance in even a larger way than heretofore.

We would express again our very warm appreciation of the loving interest and zeal on the part of so many who are keeping up their subscriptions to the "Herald." Indeed, considering the severity of the financial- distress, our list of subscriptions is well maintained. And once more we urge all who, desire the visits of the journal but are unable to remit the price, to avail themselves of the privilege of receiving it regularly regardless of these circumstances. And repeating further, those who do not wish to ask for the journal free, may if they prefer, ask for it on credit, and if never able to pay for it, may so inform us and the obligation will be cancelled.

A reminder is given here also of how certain issues of the "Herald" dealing with questions and presenting articles of special interest, are being made use of by the brethren in many places, and

so still others are coming to see the way' of the Lord more clearly. As we have heretofore suggested, this seems to be a time when it is very much a matter of the Lord's people being engaged as wise virgins in trimming their lamps that they may shine more brightly as these faithful ones are now journeying or going out to meet the Bridegroom. The friends everywhere are therefore not only encouraged but urged to avail themselves of the opportunity of ordering freely one or more issues of the "Herald" for free distribution; and to continue the practice of sending us lists of addresses to whom we will mail sample copies.

The Ministry of the Pilgrim Brethren

That department of our stewardship known as the Pilgrim Work or the ministry of Traveling Brethren, has been unusually blessed during the year past; and our hearts are greatly refreshed from time to time as the letters from the friends tell of how much they have been comforted and helped 'by the discourses and seasons of fellowship during the visit of the Pilgrim. The Lord be praised that this is so, and we greatly rejoice therein. Four of the brethren have devoted a large part of their time to this branch of the ministry besides a number of others taking part in a local way, especially over week ends visiting nearby Classes.

As in previous years so has it been true with the past, that the brethren traveling and serving in this branch have covered, quite thoroughly the principal portions of the United States and Canada, some sections having been visited two and three times during the year. While there is not the same opportunity to bear testimony to the Truth by public meetings as in former years, we have sought to encourage the brethren to arrange such public meetings whenever reasonably possible.

In view of the fact that the past year has been a time of many severe trials and heart-searching experiences, when many of the brethren have been made to realize keenly their need of comfort, this form of Christian ministry has been most effective and timely, and as some have truly observed, the times and circumstances are remarkably similar to those of the early Church. In those primitive days there were groups of the Lord's people assembling themselves for mutual helpfulness and comfort in the Christian way; and there were faithful brethren under the Lord's providence directed to visit these companies of disciples, to encourage them in the good way. We would probably be safe in saying that there is no other branch of the ministry more fruitful in spiritual blessing to the Lord's people, and no other branch that deserves the encouragement and support of the friends generally any more than does this department of the Pilgrim Service.

Miles traveled	77,600
Meetings held	1,221
Total attendance	20,787

Forsake not the Assembling

From the incipency of the Church in the Apostolic period, disciples of Christ have assembled together for mutual encouragement. And how eminently fitting it is that they should do this! Having renounced their attachment to and fellowship with this world and its spirit, and having declared their allegiance to Christ and His Word and become united to Him, they realize that their hearts and affections turn in the direction of new hopes, new fellowships, and new associations. And espousing the cause of Christ and His coming Kingdom and its principles, they soon realize that they are antagonizing the children of this world and are made to feel keenly the fact that this

world is not a friend to grace, to help them on to God. In these circumstances God's children *recognize* the value of each other's fellowship, and the spirit of their Master prompts to consider one another to provoke unto love and good works. All such disciples are blessed in their new life spiritually in coming together often to speak to one another in psalms and hymns and spiritual songs and making melody in their hearts. Such was the custom of the primitive Church and such has been the practice of Christian brethren all along through the centuries since that time, to our day.

Nor do the Lord's people now living feel any less the need of each other's companionship and fellowship in the things of the Spirit, and that one of the very best means of assisting each other is that of assembling together to study the Lord's Word and to stir up one another's pure mind by way of remembrance.

Thus not only are the brethren blessed as in their own locality they meet regularly each week for mutual helpfulness, but also as they come together in those larger assemblies frequently designated General Conventions. The friends generally have been quite alert during the past year in arranging and attending such seasons of fellowship, and the reports that have appeared in the "Herald" from time to time, strongly indicate that "the Lord hath hearkened and heard," and granted His rich blessing. Surely this is one of the effectual means for building one another up in the most holy faith and of edifying one another in love. It has been our 'privilege to assist in a considerable number of General Conventions during the past year, and we would ever encourage the convention spirit.

How All May Serve

The Free Literature department of this stewardship has continued during another year to furnish opportunity to friends to participate in the proclamation of the Divine Word. The several tracts which we supply freely and regularly for judicious use, are presentations of the truth from various standpoints and in a form to appeal to the earnest inquirer. Reference to these free leaflets is frequently made 'in the columns of the "Herald," so that all can be aware of their privileges along this line. While a good number of the friends have taken part in this branch of the ministry, we believe that still others might join the ranks of those who are thus doing what they can to let their light shine and 'impart a blessing to others. Very frequently inquiries come to our office from the newly interested who have been aroused to ask for further information and assistance as a result of reading one of the leaflets.

Studies in the Divine Word

General study of the Word of God is surely an important branch of the stewardship of the Christian. Hence the brethren are frequently reminded of their privileges in this connection, in the columns of the "Herald," in that attention is called to various helps to Bible study. Amongst those to which we have continued to give emphasis is the "Divine Plan of the Ages," containing as it does; an epitome and a most lucid setting forth of God's! eternal-purpose. While this volume has had an enormous circulation, yet it is recognized that it *may* still be placed in the hands of those who have never heard of it, and yet who may be longing for the message it contains. And it is encouraging to find that the friends are generally making use of this volume as they speak to one who gives evidence of having the hearing ear. The edition of this volume that we had

published over a year ago, having been exhausted, it is the intention of our brethren to get out another edition shortly.

The brethren alert and keeping awake along the lines of the prophetic Word, continue to experience much blessing in their studies of the Revelation and of the prophecy of Daniel, and the assurances of friends in their letters, are most encouraging in this direction. Desiring to especially encourage the circulation of these volumes, we have reduced the price of the two, volumes of Revelation to \$1.25, postpaid, and the Daniel exposition is supplied at 50 cents, postpaid. It is hoped that more of the friends will avail themselves of these valuable helps.

Our Correspondence

The fellowship with brethren in various parts of the world by correspondence has continued to be a source of real encouragement and is an important means of acquaintance with the general faith of the brethren and their attitude spiritually. Many of the friends reading the "Herald" and engaged in various of the studies, realize the helpfulness of fellowship and interchange of thought by letter. It is truly a privilege as well as a pleasure to have the many messages from fellow-brethren who are struggling in life's pathway. Indeed it is counted as a sacred privilege of assisting other weary and way-worn travelers who often specially encourage us also by their words of cheer. We desire all to know that their messages are warmly welcomed and especially would we encourage the isolated to make use of this privilege of fellowship.

Number of letters received	4,367
Number of letters sent out	5,041

Brethren in Other Lands

Living as we are in the most remarkable time of the world's history, when the facilities and equipment of modern times have brought the people of all countries of the earth in close touch and, association, the message of the Lord has truly circled the earth, though it has reached but few of earth's millions. However, there are children of God to be found in nearly every clime, and the Present Truth of these last days has found its way amongst nearly all the nationalities of the earth. Accordingly we have had the privilege in the exercise of this stewardship to 'be in communication with brethren of various distant lands. The same encouraging results at this time we report as in previous years; not from the standpoint of increasing wealth or numbers, but from the standpoint of the grace and Spirit of the Lord which produces the same results no matter in what part of the earth the Lord's people may dwell. Indeed the inspired message reads that those being chosen to be heirs of God and associated with Christ in His Kingdom, are selected from every language, nation, people, and tongue. Amongst the countries from whom we have been hearing more or less, and in which there are subscribers to the "Herald," are the following: Canada, Great Britain, Australia, New Zealand, Greece, Germany, Switzerland, Scandinavia, Denmark, Holland, British West Indies, South America, Turkey, Philippine Islands, and South Africa.

There are faithful brethren in all of these lands who have been blessed with the knowledge of the Lord and the privileges of the Christian life; and brethren too we doubt not who have been doing all they can to encourage and assist others to a better understanding of the Lord and His providential leadings as they relate to the last days. The faithful labors and cooperation of brethren in Great Britain and Australia, and the endeavors more particularly of individuals in

other countries, are very much appreciated., Surely as the brethren of different lands are conscious of fellow-members of the Christ elsewhere, many prayers ascend daily in behalf of God's people, that His keeping power and providential protection may ever be realized by all.

Finally, we doubt not that all the faithful watchers feel themselves increasingly alive and alert to the solemnity of these times in which we are living. Everywhere there are signs about us of the approaching consummation of the Age: social unrest, financial disasters, political upheavals, national jealousies, mutterings and thunderings of nations, portend that we may be merging into the last stages of the day of the Lord, as saith the poet,

"I can see His flaming judgments, as they circle all the earth,
The signs and groanings promised, to precede a second birth;
I read His righteous sentence, in the crumbling thrones of earth
Our King is marching on."

We may have a burning desire to look beyond into the details of the near future, but such is not our privilege; nor is it ours to prophesy of matters pertaining to the finish of our earthly course. We still walk by faith and not by sight. Beloved brethren in Christ, let us in the spirit of lowliness, in the spirit of prayer, seek for a larger and more definite vision of the Divine will concerning us, and let us with fresh courage take up our Christian stewardship, our responsibility as disciples of Christ, as true and faithful watchmen in Zion. Let us earnestly pray for a larger measure of the spirit and love of Him who said, "A new commandment I give unto you, that ye love one another." Continuing faithful to the trust given us by our Master, we shall realize an early fulfillment of His gracious promise to lead all the faithful out of the valley of shadows and the vale of tears, into the light and splendor of the perfect day. Amen.

The Annual Meeting

THE sixteenth Annual Meeting of our association, appointed for the first Saturday in June, as provided by our Charter, has just been concluded. The brethren assembled at the appointed time, about two o'clock on the above date. Though the attendance was not large, the meeting was an interesting one and an occasion for the brethren to give hearty thanks to the Lord for the evidences of His manifold blessing and His providential care, whereby another year had been spent in His service in which earnest endeavor had been made to advance the interests of the Truth and to honor the name of the Lord. Considering that the brethren of this association are scattered over a vast amount of territory involving several thousand miles distance, it was not expected that a large proportion of the members of the Institute could be present in person. As usual the majority took advantage of the provision made whereby all could be present by proxy.

The meeting was opened with exercises of worship and praise. In the prayers that were offered, the grace and goodness of the Lord as revealed in numerous ways was thankfully acknowledged and His special blessing invoked upon the conference to the end that His will might be carried out and His good pleasure fulfilled in the exercises of the Annual Meeting.

Following the reading and approving of the Minutes of the Annual Meeting of last year there was a general review of the work of the year just closed; the reports of the Directors, including the Auditing Committee, were read. These were all heard and accepted with pleasing interest and appreciation and on motion were unanimously approved. This feature of the meeting being concluded, the next was that of balloting for directors for the ensuing year, after which the results were declared, showing the re-election to office of the brethren whose term had just expired. The names of these having already appeared on page 47 of the May issue of the "Herald," we omit mention of them here. The interest taken in this election by the friends throughout the entire field was truly encouraging. The brethren again appointed to office as directors gratefully appreciated the confidence thus expressed by their re-election, and they regard the outcome as an evidence of endorsement of the proceedings and achievements of the past, confirming what is generally expressed in the correspondence of the brethren far and near. The re-elected brethren were entirely willing that their services in this direction should terminate altogether, and the responsibilities be committed to others, if that were the wish of the friends, and the will of the Lord. They now earnestly solicit the prayers of the friends in all parts, that during the year just ahead they may in the spirit of piety and true consecration, endeavor to handle the holy things in such a way that the Lord may be pleased and the interests of His Truth and His people prospered according to His will.

Treasurer's Financial Statement April 30, 1933 to April 30, 1934

Balance on hand April 30, 1933		\$ 567.36
Receipts during year:		
Contributions	\$4,628.96	
Herald Subscriptions	2,160.83	
Revelation Volumes	67.25	
Daniel Volumes	35.58	
Volume I	75.41	
Bibles, Mottoes, etc	460.34	
Rentals	240.00	
		<u>\$7,668.37</u>
		\$8,235.73
Disbursements:		
Herald Expense	\$2,856.88	
Free Literature	116.32	
Pilgrim Expense	3,198.16	
Office Expense	399.96	
Bibles, Mottoes, etc	389.06	
Administration Expense	48.80	
Maintenance of Property	1,048.93	
		<u>\$8,058.11</u>
Cash balance on hand April 30, 1934		\$ 177.62

Statement of Auditors

June 2, 1934

We have examined the accounts for the fiscal year ending April 30, 1934 and the Financial Statement herewith, and find them correct and in accord with the books of account at the end of the year.

J. D. BURGESS
W. J. HOLLISTER
H. L. YOUNG.

In the meeting of the newly elected Board of Directors, which followed the Annual Meeting, the outlook before them was earnestly considered, and eras an occasion, as indeed are all the Directors' conferences, of deep and personal self-examination, that everything in the nature of pride, ambition, selfishness, and roots of bitterness may be kept down, and that their own spirits may be, chastened and brought into full subjection to the mind of the Lord.

The following officers were unanimously elected: B. A. Parkes, chairman; J. J. Blackburn, vice-chairman; P. E. Thomson, secretary; P. L. Read, treasurer; I. F. Hoskins, assistant secretary and assistant treasurer. The brethren who have been serving as members of the Editorial Committee were also returned to office.

The evening and also the following day were devoted to sessions of deep spiritual significance to all the brethren, a considerable number of whom had come some distance for the occasion.

The Life That Now Is

"For bodily exercise profiteth for a little time: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." - 1 Tim. 4:8, marginal reading.

TO REALLY appreciate the beauty of the Apostle's statement regarding the profitability of godliness in the life that now is, it would seem necessary to take a retrospective survey of his unusual experiences prior to the writing of his two very personal letters to 'his beloved son Timothy. He might of course have written these same words at a very much earlier date in his ministry, and they would have been no less true. They might have been written long before he could write his life's story of repeated imprisonments, of stripes, of hunger and nakedness, of impoverishment and rejections, and they would have been words just as full of truth. But when they were written, as they could be, with a background of suffering such as Paul had hitherto experienced, how much greater weight attaches to his affirmation that even for "the life that now is," the pursuit of godliness is unquestionably profitable.

St. Paul in Perils Many

It was not in any spirit of boasting that this noble Apostle recounted his hardships. He understood perfectly well that only when suffering for well doing is borne patiently, is it acceptable with God; therefore it is quite possible that we are really indebted to his enemies for the one or two detailed accounts of his special tribulations. Had he not been placed in +a position where it seemed necessary to defend 'his brethren against the false claims of self-appointed leaders, we might never have had a record of sufferings such as we find in his second letter to the brethren at Corinth. What a review of trial and adversity it is! "Are they ministers of Christ? (I speak as a fool) I-am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day. I have been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." - 2 Cor. 11:23-28.

If after a life of such extraordinary privations and hardships, due to his faithful service and devotion to God, an old veteran covered with the scars of incessant warfare can yet write to a younger man and testify that for 'the present life, "godliness is profitable unto all things, having promise of the life that now is," what inspiration there is in such a testimony. Paul is now an old man, broken in health, literally poured out in the service of brethren, loved the less by some the more he loved, and deserted by many of them. He writes, therefore, not as an ardent enthusiast just putting on his 'armor, but as one who has seen and experienced an unusual amount of the bitterness associated with a godly life, and who is even then waiting to be finally offered up in death itself. He had invested all he had to offer, and he had much that the world calls wealth, but in this his last inventory before the ledger of earthly life is closed, he does not hesitate to assure his dear son Timothy-and through a loving Providence us also-that for "the life that now is," godliness pays wonderful dividends.

0 to Grace how Great a Debtor!

Paul was able to look back over a life marvelously transformed by the grace of God. And whenever we find him going back in memory to those days of blindness and madness against the name of Jesus, invariably we find him overwhelmed with gratitude for the, mercy that lifted him out of darkness into the light. As he contrasts what he has become by Divine grace, with what he was before his bigoted persecuting zeal was halted by that supernatural vision on the Damascus road, his gratitude must be expressed. When he meditates on what he once considered as the acme of attainment and inheritance, contrasting the things once counted gain, with what he now possesses through •faith in Christ, his gratitude rises to its highest expression, and we hear him say, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ. (Phil. 3:8.) How full of enrichment, happiness, joy, and gratitude, "the life that now is" became to the Apostle, can very easily be discovered in 'his various Epistles. Commentator's are unanimous in the observation that throughout all the Pauline writings, the reader is frequently carried away from the main theme being discussed, +because -the Apostle's grateful soul has caught some fresh reminder of the favor shown to him, and he must break the thread of thought long enough to give expression to his own inward joy. In other Epistles this digression is frequently occupied with some subsidiary or connected truth, but in the letters to Timothy the departures from the main line of advice and exhortation, it will be noticed, have to do with some personal experience which sets his heart glowing, stirring him to utterances which have been exceedingly precious to faithful saints all down the long period of Church history.

Supreme Objective in the Daily Life

As a splendid illustration of this peculiar and pleasing habit we might turn to 1 Tim. 1:12-18. He has been giving Timothy a charge concerning errors which have crept into the Church, and which are out of line with "the glorious Gospel" committed to his trust. But the mention of "the glorious Gospel" is sufficient to momentarily erase its pervertors from his mind. His feelings are immediately kindled with the remembrance of what the Gospel had done for him, and so he goes on to write of his own experience. And where, in all that Paul has written, can we find expressions of personal gratitude more dear to the Christian heart than here? Let us pause a moment and read them over again, those words so expressive of a joy flooding: "the life that now is," wherever sin has been abandoned and the pursuit of godliness has become the supreme objective in the daily life. "According to the glorious Gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious-: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. . . . Now unto the King eternal, immortal, invisible, the only wise God, be honor, and glory forever and ever. Amen."

What Christian could read such a testimony as this without feeling irresistibly drawn to his knees in humble, fervent gratitude? To know Christ crucified was Paul's supreme theme, and in this digression he brings his reader to the foot of the cross, there to see himself as the greatest of sinners, and the most undeserving of God's forgiving love. If we should attempt to sketch the meaning of these words to the hearts they have strengthened, the hopes they have enkindled, the gratitude they have produced, and the hours of communion they have sweetened, for numberless

contrite souls who have felt themselves "the chief of sinners," where indeed, would the glowing numbers end?

The profitableness of godliness as it pertains to the present life begins with a true conception of the sinful corruption from which we have been mercifully delivered. No argument is necessary to prove 'that unless' the loathsomeness of the "horrible pit" and the "miry clay" is properly sensed, there can be no adequate appreciation of the grace and love that made our deliverance therefrom a possibility. Was this not the lesson that Jesus sought to bring home to the self-righteous Simon, at whose table He reclined while His feet were being bathed by the tears of a sin-sick penitent woman? Simon had little conception of any needed forgiveness, hence little idea of the exhilarating, strengthening power, which comes to those who realize that "where sin abounds, grace doth much more abound." The poor sin-conscious woman, whose sins were many, had a capacity for love and gratitude to which the Pharisee was yet a stranger; and because of that commendable and much to be sought after sensitiveness to sin defilement possessed by her, she must of a certainty experience magnetic influences drawing her in the direction of godliness, possible only to such as really sense the "exceeding sinfulness of sin. Since the pursuit of holiness, then, is the most important occupation of the life that now is, and to be "found in Him, not having our own righteousness" the most fascinating, soul-inspiring, 'joy-producing, character-purifying influence of which sin-hating, grateful hearts are capable, who can measure the profitableness of godliness secured to us by God's abounding grace, and made blessedly operative in "the life that now is" by His almighty power. Praise His name 'for the deliverance He has wrought out for us, and for the joys of His salvation lavishly showered upon us in every hour of the present life.

Godliness makes the Present Life Worth Living

To a spiritual mind there is no real paradoxical meaning in the words of Jesus when He said, "Let the dead bury their dead." Neither is there any difficulty in understanding the actualities present in Paul's statement, "To be carnally minded is **death**, but to be spiritually minded is **life** and peace." (Rom. 8:6.) These distinctions between what constitutes life and death can not be known by the unregenerate, worldly mind, neither can they be known in any experimental way by those of God's professing, people whose lives are even yet lived largely on the thin boundary line that may lie between carnal, flesh-satisfying pleasures and pursuits, and the life **that is life indeed**. Lot would leave Sodom and its exceeding wickedness, but prefers a location not so far removed therefrom. Pharaoh will let Israel worship their God, but why not do so "in the land." Failing in this, he will let them go out of the land, but "not very far away." When "three days' journey" must be granted, surely they will "leave the children behind," and because the children too must go, then "only let your flocks and your herds be stayed." Compromise was ever the Devil's most successful argument, and only those who persist in putting the Red Sea of baptismal death as an effectual barrier between themselves and the things of the world, are safely separated and settled on resurrection ground. These alone are living as having "passed from death unto life."

Only in a **true Christian experience is there fulness of joy**. The Bible promises no such joy to the doubled-minded man, unstable in all his ways, and no such joys of salvation can be known by the lukewarm and half-hearted souls whose conception of Christian life seems to be largely a Chatter of escaping the penalty of sin. More than that, no general faith in the atoning power of our Lord's shed blood can secure to us 'the fulness of joy our Lord promised to His own. There must be something much more personal than that to bring our hearts into a -living consciousness of the quickening power of His love. True Christian life is that state of mind in which old things have

really passed away, and a new vision, new aspirations, new determinations, have so completely flooded the life that "the Kingdom of God and His righteousness" has become the consuming desire of the soul. In this attitude of mind, godliness is earnestly sought, for in it alone can the present life be made worth while. Only then does this "so great salvation" unfold in multiplied joys and gladness. Here may be known the true joy of forgiveness, for here will be found a correct understanding of what our redemption has cost our Father and our Redeemer. Here there is real companionship with God, and that fellowship of spirit with Jesus that causes our "hearts to burn within us" while He talks to us by the way. Here obedience to all His will becomes the delight and joy of our hearts, leading to a diligent searching of His Word, to the end that out of its inexhaustible storehouse we may gather wisdom and strength, and increasing transformation into His own likeness. Here the "joy of the Lord is our strength," giving reality to our confidence that "all things work together for good" to the honored class that God hath chosen in Christ before the foundation of the world. O rich, even in "the life that now is," are those strong in faith and mature in spiritual vision, to whom "all things" are really recognized as contributing a wealth of blessing, secured through faith. Such are made increasingly independent of external circumstances, in the confidence that the pursuit of godliness is profitable under any **circumstance**, and particularly so, if seeking first the Kingdom of heaven has brought them into difficult situations, financial or otherwise. Happy those who can say, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17-18.) How rich are such trusting hearts compared to those who have no such faith and who must therefore turn to broken cisterns that can hold no water Surely, then, godliness is profitable for the life that now is.

Cherishing a Noble Discontent

From the same Apostle by whom we are urged to remember the profitableness of godliness in the present life, there comes other and very frequent: assurances that the full measure of profit has not: yet been realized. As an illustration of this we may consider his reference to his own noble discontent.

Notwithstanding all that had already been attained by him in a knowledge of the Lord Jesus, he is far from contented to remain limited to present levels. Harken to his words! "Not as though I had already attained, either were already perfect but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." (Phil. 3:12.) The profit attainable through godliness is a boon for which we may well be overwhelmed with gratitude, but unless we have also this same intense desire as the Apostle, for greater and yet greater knowledge and likeness to Christ, we have not the attitude of mind favorable to attainments essential for the life "which is to come." The touchstone of real Christian experience after all, is found in this confession of Paul.

If we may take his viewpoint as a safe guide in this matter, are we not forced to conclude that to be satisfied with present profit and attainment, is to reveal ourselves regrettably deficient in one of the most important indications of both love and gratitude? To feel ourselves "rich and increased in goods and having need of nothing," will most certainly find us ere long left "poor and blind and naked." Only those who continually "hunger and thirst" are blessed. And those who are most fervent in the longing for greater attainments are the ones who are most likely to be conscious of imperfection, and most earnest and eager in the effort to apprehend that which is perfect. The Lord assures us that there is no limit to what we can receive from Him even in "the life that now is." "From grace to grace and from glory to glory" is His will for us. Why, then,

should there be any disposition to place limits on what may be experienced of closeness of fellowship with Him, or of the fulness of His power in us, or of the beauty of godliness that can pass from Him into our characters and irradiate our lives. Rather, let us too display this noble discontent with all that we at present know of the profitableness of godliness, however great our present attainments may be. Let our spirits reach out for the full measure of advantage possible of enjoyment in "the life that now is," that we may attain the fullest possible measure of "that which is to come."

He will Reveal to the Lowly Soul

And if such attainments for both the present and the future seem too remote for us, what consolation we may find in the promise that the good work begun in us by the Lord, will be completed by Him also. We are His workmanship created in Christ Jesus unto good works, and our oneness of spirit with Him in the desire to be made like Him, will assure a heart condition always acquiescent and lovingly obedient to His will. Our hope is not in ourselves. Jesus, in His prayer, asks that we be kept through the Father's name, and in that name is our only basis of assurance. But a blessed assurance it is of His unchanging purpose in our redemption, and of His inexhaustible resources to work it out in hearts wholly committed to Him. His love can never fail, and His strength is made perfect in weakness: He will strengthen' with might by His Spirit in the inner man. "By the discipline of daily life, by the ministry of sorrow and joy, by merciful chastisements dogging our steps when we stray, by duties and cares, by the teaching of His Word coming even closer to our hearts and quickening our consciences to discern evil where we had seen none, as well as kindling in us desires after higher and rarer goodness, by the reward of enlarged perceptions of duty and greater love towards it, with which He recompenses lowly obedience to the duty as yet seen, by the secret influences of His Spirit of power and of love and of a sound mind breathed into our waiting spirits, by the touch of His own sustaining hand and glance of His own guiding eye, He will reveal to the lowly soul all that is yet wanting in its knowledge, and communicate all that is lacking in character."

So for us, the great question is that of our desire to grow up into Christ. If our heart's, deepest longing is for all that is attainable in God's will for "the life that now is," and we desire this primarily that we may live to please and glorify Him here and hereafter, we may look forward with confidence to greater things than yet have been. God's revealed intention is that every child of His shall live here on earth a life sustained *by* supernatural powers, and realizing this, may we not take all His promises as "yea and amen"? O may our lives be such as will bear testimony to the fact that "**godliness is profitable,**" rewarding those who put "the Kingdom of God and His righteousness" first and foremost, with an abiding joy, a settled peace, a soul-inspiring vision of things not yet attained, a "noble discontent," making "the life that now is" a continuous upward progression, until that which is perfect has come.

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 12:31, 32.

AT THE close of our previous meditation on this text we suggested that our Lord's words implied not the condemnation but the salvation of the world. That this maybe the more readily seen let us look at the words which follow: "And I, if I be lifted up from the earth will draw all men unto Myself."-Am. R. V.

"These sacred words are so familiar to us that in all probability they no longer leave a sharp and vivid impression on our minds, although; however often we read or listen to them, we can hardly fail to be conscious of a certain greatness in them, and a certain grace. Taken in their **general** connection they are evidently a supreme illustration of that law of life by death which our Lord had been enforcing; they remind us that He Himself was about to obey, as He always had obeyed, the law which He had just affirmed to be an inevitable condition of discipleship-to save **His** life by losing it, to die that **He** might bring forth much fruit, to pass, by way of the Cross, to the eternal, home of the spirit, to humble Himself that He might be exalted. And taken thus, even, the words are full of power, full of pathetic appeal; for who ever lost his life so generously as He, or saved it so nobly, inasmuch as He saved, not Himself alone, but the whole world? Or from whose death has there ever sprung a harvest so fruitful, so vast, and so enduring?

A Fourfold Prediction

"But it is when, we come to consider the words **in themselves, and in their more immediate context**, that we catch some glimpse of the full orb of their meaning; for then we see that they contain, not a single prophecy, but a fourfold prediction. They predict (1) the death of the Cross; but they also predict (2) the ascension into heaven. They predict (3) the extension of the Kingdom of God from the Jewish to the Gentile world; but they also predict (4) the final triumph of good over evil throughout the universe. If, therefore, the Gentiles received but one prophecy directly from the lips of Christ, we may at least say of it that it is one which includes all, one which sums up the whole series of visions vouchsafed whether to Hebrew or to Christian seers.

The. Death of the Cross

"These words predict, first of all, the **death of the Cross**, though, instead of parading, they veil and extenuate its horrors; speaking of it as a 'mere lifting up from the earth,' and so making the Cross itself an instrument of elevation rather than an implement of torture and shame. Now we do not always recognize the prophetic power displayed by our Lord Jesus in foretelling 'by what manner of death He should die.'" He had long known that the Jews would put Him to death. It needed no prophet to forecast that perhaps, when once their bitter enmity had been aroused; for which of the servants of God had they not rejected and slain? But **crucifixion** was not commonly inflicted, even by the Romans, except on traitors or slaves; while, among the Jews, an apostate, an offender against the sanctity of the Temple, or the authority of the Law, was stoned. There was, therefore, an indubitable element of prediction in our Lord's habitual foreboding that He should be 'crucified,' that He should be lifted up to bear our sins, in His own body, on the tree.

The Ascension into Heaven

"Nor was it only His crucifixion which He foretold. Behind and beyond that shameful elevation, He saw a glorious ascension into heaven. Literally rendered, His words read, not, 'if I be lifted up from the earth,' but, 'if I be lifted up **out of** or **above** the earth.' [The Diaglott renders the words: "And I, if I be **raised on high from the earth** will draw all to Myself;"] and in this peculiar phrase, whatever its first intention may have been, all the great expositors find a reference to His resurrection from the dead, and His assumption to the right hand of God, as well as to the peculiar manner of the death by which He was to glorify God. There is here, therefore, a splendid example of His faith in the love and justice of His Father, and of His prophetic insight into His Father's will. Must not He have been in very truth a Seer who could foretell an event so improbable, so incredible to human wisdom, as that One who was soon to perish on the cross of a slave should rise from the grave in which they laid Him and ascend the throne of the universe? Must not He have been a veritable Prophet, who could, foresee that death, so far from putting a period to His life, would but enhance the power of His life, and that the shame of the Cross, instead of making Him of no reputation, would only minister to and swell His glory?

"He who predicted His own death, then, and even the manner of His death, also predicted His triumph over death, and His ascension into heaven; and if the former prediction, indicated but a comparatively low measure of the prophetic energy, it must be admitted that in the latter we have a splendid and illustrious proof of His prophetic energy and foresight. Yet even this latter prediction pales before the glory of those that follow it. For our Lord proceeds to foretell the **results** of His death, and of His triumph over death, the **effects** of His being lifted up **from** the earth, and of His being lifted up **out of** and beyond the earth."

Salvation for Gentiles as well as for Jews

One result will be, He says, that He will draw **all** men unto Himself; all men, that is to say, without distinction of race—both the Jews who had rejected Him and the Gentiles who were ignorant of Him. "And what could have seemed more improbable, more incredible, than that? Who but He could have seen in the crucifixion of a Galilean peasant, against whom the whole world, Hebrew and heathen, had conspired, the signal of a religious revolution which should cover the whole world, and lift and bind its scattered and hostile races into one new and perfect manhood?"

"When these Greeks came to Him, when He learned that they had 'decided' to cast in their lot with Him, He saw in them the ambassadors of all the Gentile races, and exclaimed, 'Now is the Son of Man glorified!' for it was, His 'glory' to be the Savior not of one nation only, but of all nations. We have grown so familiar with this 'glory' of His that we do not easily realize either how much that incident must have meant for Him, or how much the inclusion of Greeks in His kingdom involved. The whole set of His time was against any such idea. The whole course of history had been against it for two thousand years. Through all those centuries God had had an elect people to whom, to whom exclusively, He had confined the direct and immediate disclosures of His will. Was this Divine procedure to be changed all in a moment? Could it be that the unique grace so long shown to the Jews' was now to be extended to all mankind? True, God had elected Israel only that Israel might be His minister to mankind; but in the pride of its election Israel had long forgotten the end for which it was elected.

"Now a conviction so ancient, so deeply rooted and widespread, as this belief in the incommunicable immunities and privileges of the elect people, was not to 'be lightly shaken, however high the authority, and however noble the spirit in which it was assailed. If we would measure its strength and inveteracy, we must mark how long it resisted even the authority of Christ Himself, and held out against the power and influence of the very Spirit of God. When **Peter** was convinced that no man was common or unclean, and therefore that no man, or caste, or race, could any longer claim special and exclusive privilege in the Kingdom of God, or any Divine election save an election to serve their fellows, he found it no easy task to convert the Church, or even his brother Apostles, to his own new faith in the universal love of God." A large section of the early Church were never more than half converted to it, while some of them were never converted to it at all, but made the life of Paul, the Apostle to the Gentiles, bitter to him, by their uncompromising hostility to the new, generous Gospel he preached. All the more wonderful was it that, in the face of this ancient and powerful tradition-this claim to be, in some way, dearer to God than others; a claim which seems to live in our very blood-all the more wonderful, we say, it was, that the Lord Jesus should predict, even before He died, "I, if I be lifted up, will draw all men unto Myself; without distinction of race or caste. If, because of men's sins, the prophecy is fulfilled only in part as yet, we can only the more admire the penetrating, prophetic glance, "which could look through long centuries to a time still to come, when all the world shall recognize its equal and common humanity and rejoice in the Love which embraces and redeems us all."

Final Triumph of Good. over Evil Foreseen

"Even yet, however, we have not exhausted this marvelous prediction, have not followed it out to its full scope. For just as behind the death of the Cross Jesus saw the resurrection and ascension into heaven, so behind and beyond the extension of His Kingdom from the Jews to the whole Gentile world, He foresaw and foretold the final triumph of good over evil."

When He heard the great voice out of heaven which assured Him that He had been successful in bringing glory to His Father's name by His work among the Jews, so, only on a much grander scale, He would, in due time, bring glory to His Father's name by a world-wide work among all nations, He cried "Now is a judgment," that is, "Now there is a judicial crisis, of this world; now shall the prince of this world be cast out;" while in the next breath He adds: "And I, if I be lifted up, will draw all men unto Myself." Evidently, therefore, He implies a contrast 'between Himself and the prince of this world, a contrast also between their respective destinies.

"Who this false prince of the world is we can have no doubt, if at least we accept the teaching of the New Testament. The Jews habitually called Satan-the 'adversary' of man and God- 'the prince of this world. "And Jesus adopts both the name and the conception which underlay it. Not here alone, but again and again, this title falls from His lips, as when He said, 'The prince of this world cometh and bath nothing in Me;' or when He predicted that the Holy Spirit should. convict men of judgment, because the prince of this world hath been judged.(John 14:30; 16:11.)" It is this prince, then, of whose downfall from the seat of power Jesus finds a signal in the extension of His Kingdom to the Gentiles. It is this prince whom. He Himself -is destined to replace.

Satan to be "Cast Out"

But notice the force of the solemn and picturesque phrase, "The prince of this world shall be cast out." -"He, who, before this, had seen Satan fall like lightning from heaven, now predicts that he is to be 'cast out' from the earth. And this phrase 'cast out' is very suggestive for it is the technical phrase for **excommunication**, for the solemn and formal expulsion of one who has sinned against the light from a synagogue, a temple, a church, from any holy place or community. To affirm, therefore, that Satan is to be cast out of the world, implies that he has no right in it. It implies that the world is a holy place, a place sanctified by a Divine Presence, and therefore a place for which he is unfit, in which his presence is an usurpation and an offense, from which he is to be solemnly and for ever expelled.

"As yet, indeed, we see not that he has been expelled, whether from the world or even from the Church. But He who 'came to destroy the works of the Devil,' He who is able to measure all spiritual forces with a precision to which we cannot pretend, and to calculate the issue between good and evil with an infallible presence - He here assures us that as the result of His coming 'into the world, His death for the world's sin, His judgment or rule of the world, the power of evil is broken; that the supreme representative of evil is to be overcome, dethroned, driven out. He pronounces the **issue** certain, however long the conflict, the campaign, may last. He affirms that the Temple of the World is to be purged from whatsoever offendeth or loveth and maketh a lie. The prince of this world has been judged, self-judged and self-condemned, in that he stirred up men to reject their Wisest and Best, set himself, and tempted them to set themselves, against the supreme revelation of the righteousness and love of God. Sentence has gone forth against him; and, in due time, that sentence will infallibly be carried out."

Oh! it is a great promise, alive with the inspirations of- courage and hope, and may well nerve us to carry -on that conflict with evil, in ourselves, and in the world around us, which often looks so hopeless that we grow weary and faint in our minds! Failure is impossible, however imminent it may seem. Victory is certain, however improbable it may appear, however distant it may be.

Christ Shall See of the Travail of His Soul and be Satisfied

But though He is to displace the prince of this world, our Lord will not be, as the Jews expected Him to be, only another and a better prince of this world. He is to be lifted up, lifted out of, and-above the world. "To Him the elevation to the Cross-the throne of **love**, is but an emblem of His elevation to heaven-the throne of power." Thence He will **draw** men, draw them by the sweet and healthy influences, by the gentle compulsions, of the love He has shown for them, and revealed to them, until at last they shall "all" come to Him -all, that is to say, who do not willfully resist Him,-and be changed into His image, clothed with righteousness, crowned with the glory and honor of perfection; some, the church, to share even in His throne, all to partake of eternal life, made possible for them through His sacrifice.

The scope, then, of this great prediction, is very wide. It is charged with the music of a hope that reaches beyond this present life. It presses on through century after century, unfulfilled, or fulfilled only in part, and shall never tire nor rest, until it shall close in the complete fulfillment of a redeemed race, a regenerated universe. It conducts us from the travail of the Cross, to that supreme moment, when, seated on the -throne of universal dominion, Christ "shall see of the

travail of His soul, and be satisfied;" when, having subdued all things unto Himself, He shall have delivered up the Kingdom to God, even the Father, that God may be all in all.

The presence of Christ in the world, then, "His revelation of the perfect goodness, the forgiving and redeeming love of our Father in heaven, was in very deed a judgment of this world; for by the attitude which men assumed to Him, they disclosed their true moral character, and determined their condition. But happily for us and for them, it was a judgment unto victory. It implies and guarantees the triumph of good over evil; the expulsion of evil in all its forms and causes; the ultimate enthronement of the perfect Goodness and Love. Christ is our judge, and leads us to convict ourselves and condemn ourselves, only that He may be our Ruler, and redeem us out of all our sins, and miseries, out even of the shame and misery of self-condemnation. And Christ is the judge of the world, convicting all men of the sin of unbelief, of distrust of their Heavenly Father, and disobedience to His will, only that He may have mercy on all, and draw them all into the peace of His perfect and gentle rule.

"And if all this be true -- and it is true -- we may well conclude with St. Paul: 'O, the depths of the riches, both of the wisdom and the knowledge of God. How unsearchable are His Judgments, and His ways past tracing out,' so far do they transcend, in love and goodness, the utmost measures of our thought!"

More about the Convention in London

August 4-6

In a recent issue of the "Herald" a brief announcement appeared with regard to a convention of Bible Students to be held in Great Britain during the coming Bank Holiday season, August 4-6. Since the appearance of this advance notice, the plans for this gathering of brethren who are standing free in Christ, have been progressing favorably, and it is now confidently expected that the convention will be a season of great profit and blessing to those who are able to attend.

Again in recent months there has been a general desire expressed 'among our British brethren that some of our number on this side of the water might make another visit to Great Britain, similar to those arranged for, from time to time during the past fourteen years. More recently these expressions have taken the definite form of a personal invitation to Brother Hoskins which has been accepted, and in the Lord's providence it has now been arranged that he will spend several weeks with our dear brethren in the British Isles, attending a number of Home Gatherings and besides making a general pilgrimage throughout the country; and in harmony with the wishes of the Convention Committee, he will 'serve on the program of the; Bank Holiday gathering.

Remembering the distinct advantage of similar gatherings of brethren on this side of the Atlantic, we have no hesitancy in expressing the confidence that the effort now being made by our brethren in London and its environs, will be productive of much good, and do much to inspire to fresh courage and devotion to the Lord, and to an enlarged- vision of the Divine will and purpose. In fact, it is hoped that this coming convention will represent the gathering together of all the liberty loving people of God, who are exercised by the Master's spirit of Christian tolerance, and who love our Lord Jesus Christ and His appearing. We feel sure that there will be a distinct spirit of waiting on the Lord, and an earnest desire for the manifestation of His guidance in whatever arrangements are made. Under such circumstances His blessing is assured, and on behalf of the

Convention, Committee we express the hope that all who can arrange to be present, may do so, coming with receptive hearts to receive a blessing, and ready to communicate blessings to others.

We are advised that the Convention will again be held "at Conway Hall, Red Lion Square, London, W. C. 1. A full and interesting program has been arranged. Believers in the 'Ransom for all' are heartily welcome." All individuals and Classes who desire further information may communicate with the Secretary of the Convention Committee, Mr. A. O. Hudson, 20 Darwin Road, Welling, Kent, Eng.

Another very profitable convention -of the Lord's people was held in Boston over the week-end of April 29th. From the standpoint of attendance it exceeded all previous gatherings of this kind among the separated', friends in Boston. Brethren were present' from many of the surrounding sections, some taking advantage of remarkably low railroad rates just at that time.

The larger part of the program was of course of a; character particularly concerned with such admonitions and encouragements as are now so necessary to the Church; special attention being given to the vital facts of Christian life. The friends were urged to keep the real objective of your calling uppermost in mind, learning to appreciate all our circumstances and opportunities as a means to the attainment of that end.

The present inheritance of rest, joy, peace, strength, and spiritual enrichment, was stressed as being things to be fervently sought after in the daily life. The progressiveness of God's operations in our character development received due consideration, and growing up into Christ was set forth as being a matter of steady, uninterrupted growth until that which is perfect has been attained.

THE BOSTON CONVENTION

The importance of love in its manifold operations and exhibitions was again rehearsed, stirring up pure minds with the reminder that love is the sum of all the Christian virtues. The evident enjoyment of these themes by many of those present, gave assurance that brethren today are really longing for a deepening of their spiritual life -- a most satisfying indication indeed.

A meeting for the public had been well advertised by newspaper announcements and by the distribution of about 5,000 tracts, and the efforts made by the local friends in connection with this meeting were well rewarded. An estimated attendance of between 250 and 300 listened attentively to a well presented -review of present world conditions and God's remedy therefore. "Will Christ's Return, Solve Present World Problems" was the subject used, and it seemed evident that those who were attracted by this topic were of a kind most likely to respond to the elevating influence of the truth. Some twenty left their names and several obtained copies of the "Divine Plan of the Ages" at the close of the service.

May we not hope that the brethren present at this gathering received much of permanent blessing, and may the seed sown in the minds of those present at the public meeting bring forth fruit to the glory of God.

ANOTHER EDITION OF THE "DIVINE PLAN OF THE AGES"

The thin paper pocket edition of the "Divine Plan of the Ages" which our Institute published two years ago being now exhausted, another edition is in process of preparation and we trust to be able shortly to announce the new lot of this volume ready. It is always in season to 'shed' abroad the blessed light of Divine truth as it shines in the face of Jesus Christ our Lord, for the comforting of all who mourn, and to speak of the grace of God to all who have ears to hear.

This volume setting forth so clearly the stately steppings of our God through the Ages, and an exposition so wonderfully blessed of the Lord for the many years past, is still recommended for all the truth-hungry. Having realized our own hearts abundantly refreshed by this heavenly message, what could be more reasonable than that we should desire that all others thirsty for the Truth should be similarly blessed.